AN

EXPOSITION

WITH

Practical Observations

The Thirty Second, the Thirty Third, and the Thirty Fourth Chapters of

JOB:

BEING

The Substance of Forty-nine Lectures, delivered at Magnus Near the Bridge, LONDON.

By JUSEPH CARYL, Preacher of the Gospel, and Pastour of the Congregation there.

Prov. 18. 17.

He that is first in his own cause, seemeth just; but his neighbour cometh and searcheth him.

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CHRSTIAN READER.

TO

Those especially of this CITIE, who yet continue helpfull towards this WORKE.

SIRS;

E have had (according to my poore measure) the whole disaputation between ob and bis three friends, Eliphaz, Bildad and Zophar, explicated in nine parts already published; Inow (through the ble sing and good hand of God with me) present you with the Tenth; which indeed, without any designe or pre-intent of mine, proves like the Tenth wave from the vaft ocean of this boly Booke, somewhat bigger, and fuller, I cannot say (and tis my reproofe having been so long conversant in this booke that I cannot say) stronger and better, i.e. more spirituall (which alone is the firength of Scripture writings) then the former; but such as it is (that it is such as it is, I own and

and humbly acknowledge the goodness of God in using me to doe it, such as it is (Isay) I freely tender it to your favourable acceptance, dedicate it to the glory of God of the common good: knowing that it is both my duty and Interest to shew the small improvement though but of one single talent, rather then, either through sloath or sla-

vish modesty to hide it in a Napkin.

In the prefatory Epistle to the second part of this book, there was an endeavour of a discovery concerning the distinct opinion of Jobs three friends, as also of what bimselfe held fast and insisted upon all along in distinction from theirs. And now that I have done with all that was faid on both sides by the disputants, and am come to open the discourse of Elihu, who appeared as Moderator to give a determination about the Great Question, so long ventilated among them; it may seeme somewhat necessary, and I am much perswaded (if in any competency attained) it will not be unprofitable, to give The Reader a briefe prospect of what Elihu aymeth at and doth in this his large and accurate discourse, continued in fixe Chapters throughout and divided into (besides his Generall preface which takes up the whole thirty second Chapter) foure remarkeable sections. Elihu

Elihu is introduced by the pen-man of this booke in a great passion, both with Job and his three friends, and he gives us an account why he was in such a heate of passion with both (chap: 32. 2, 3.) Then was kindled the wrath of Elihu; against Job was his wrath kindled, because he had justified himselfe rather then God. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Job.

It remaines therefore, that Elihu was the man, who found an answer in this great difficulty and yet condemned not Job. And indeed he condemned him not (as his friends had done) as a man imperfeEt & crooked in his wayes, as a man that feared not God & eschemed not evill, In or for these things Elihu did not condemne ob, though his wrath was kindled against him: be condemned him only for this, because he complained so much of the severity of Gods dealings with him, and so, by consequence justissed himselse rather then God. And in that poynt or for that fault he spared him not, but reproved him as sharply and condemned him as deeply as his friends had done upon other and those (most of them) undue and insufficient grounds. Thus we read his censure of him (chap: 34. 35. Fob hath spoken without knowledge, and his words were without wisdome. And againe (chap: 35. 16.) There-

Therefore Job openeth his mouth in vaine, he multiplyeth words without knowledge; that is, without a cleare knowledge of himselfe both as a creature and as a sinner, as also of the designe and

purpose of God in afflicting bim.

Now, besides those passages in the discourse of Elihu wherein he chargeth Jobs three friends with folly for condemning Job when they could not answer him, & those wherein he reproves Jobs ignorance or want of knowledge, for wondring how such great evills should fall upon him, notwithstanding his integrity, likewise his boldness or peremptoriness in his own cause, justifying himselfe rather then God, yea and desiring to plead his cause before him; I say besides these passages, we at first reading might conclude that Elihu did nothing else throughout these six chapters, but enlarge or paraphrase upon those things, which had long before been spoken to by Eliphaz, Bildad, and Zophar, and by Job himselfe as much as by any of, if not beyond all them three.

But upon further consideration of the matter in the whole series and contexture of his discourse, we may collect two things, instanced in and insisted on by Elihu alone, upon which his particular opinion and sentence is grounded in distinction from all the rest. The cleare understanding of which, will lead

us to a faire solution or removall of those doubts which arise about the question or matter in debate.

The two distinct poynts produced by Elihu, are, First, about Revelation, or how God is pleased to manifest his mind and will to man. Secondly, about Mediation, or the meanes which God hath graciously afforded man to heale those breaches, which sin hath made between God and him, and so either firstly, or afresh to reconcile man againe to himselfe.

The Former of these is handled (chap: 33.v.14. 15, 16, 17.) For God speaketh once, yea twice, though man perceiveth it not. In a dream, in a vision of the night, when deepe sleepe salleth upon men: Then he openeth the eares of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. And thus, as it is said in the verse following, He keepeth back his soule from the pit, and his life from perishing by the sword; that is, these speakings of God are by the saving power and Spirit of God made effectuall for his salvation both temporall and eternal.

The latter is handled in the same chapter, beginning at the 23^d verse to the end of the 30th. If there be a messenger (or Angel) with him, an interpreter, one among a thousand, to shew unto man his uprightness: then he is gracious unto him, and saith,

faith, Deliver him from going downe to the pit, I have found a ransome. His slesh shall be fresher then a childs, he shall returne to the dayes of his youth. He shall pray unto God, and he will be favourable to him, and he shall see his face with joy, &c.

Hence the opinion or determination of Elihu may

be thus conceived.

That, notwithstanding all the confusions and disorders which seeme to be in the affaires of this world, the providence of God over mankinde in Generall, and his great mercy towards the righteous in speciall, is seene most eminently in these two things.

First, In that he inspires them with the knowledge of heavenly things, or acquaints them some way or other with his mind, both as to the meaning of what he doth to them, and of what he would have them

doe.

Secondly, In that he provide the and fends them a messenger or mediatour both to instruct them in their duty, to pray for mercy, and so consequently to deliver them, when their soule draweth neere to the Grave, and their life to the destroyers.

Both these gracious dispensations of God are proper to righteous men, or at least appropriate to them in a peculiar manner; the righteous are the

men for whom God provides a messenger or mediatour, and the righteous are the men whom God savingly and essectually inspires with the knowledge of his will, in the things which concerne both their present worke and future reward. Neither hath Satan any power so to darken their understandings about those great things as to make them miscarry; and as for all his other mischievous plots and practices against them, they serve to a cleane contrary purpose then he intendeth, according to that most comfortable assertion of the Apostle (Rom: 8.28.) We know that all things work together for good to them that love God, to them who are the called according to his purpose.

Satan provoked God for a licence to heape outmard calamities upon Job in stripping him naked of his worldly substance, and in tormenting his body with grievous paines and sickness; which latter Elihu prosecutes at large (chap:33.19,20,21, 22.) He is chastned also with paine upon his bed, and the multitude of his bones with strong paine; so that his life abhorreth bread, &c. And what he speakes of sickness is applicable to any or all sorts of affliction; in all which (as it is sayd, v. 27,28,29,30.) God looketh upon men, and if any say I have sinned and perverted that which is right, and it prositeth me not; he will deliver his soule

soule from going into the pit, and his life shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soule from the pit, to be enlightned with the light of

the living.

From these premises we may collect both what is proper to the righteous; and that, in what soever is common to them with the wicked, there is neither disorder nor confusion. For though the best of the righteous are lyable to the same outward evills which the worst of the wicked are, yet their condition is not the same; seeing to the wicked those evills are purely punishments, or but the beginning of those sorrows which shall never end; whereas to the righteous they are either but chastisements for some sin already committed, or medicaments to prevent the committing either of the same, or of some other fin. And as for those who by such chastnings are brought to a fight of their fins and for sake them, their soules are (by this meanes, v. 30.) brought back from the pit to be enlightned with the light of the living.

This poynt is yet more fully and plainly prosecuted by Elihu in the 36th chapter; where he informeth us, how sufferings are differently to be conceived of according to a threefold difference of the persons suffering. The first, and chiefe, is of those, who are truely righteous and keep close to God in righteous wayes. The second is of those who being righteous in their state have fallen foulely in their way, with whom we may also reckon such as are yet in an unrighteous state, yet shall be and at last are converted and brought home to God. The third is of those who persevere and obstinately continue in their wicked state and wayes, stopping their eares, and hardning their hearts, both against instruction and correction.

Elihu seemeth to put all these together (v.5,6.)
Behold God is mighty and despiseth not any, he
is mighty in strength and wisdome, he preserveth
not the life of the wicked, but giveth right to the

poore. More distinctly,

He speaks of the first (v.7.) He (that is, God) with-draweth not his eyes from the righteous: but with kings are they on the throne, yea, he doth establish them for ever, and they are exalted.

He speakes of the second fort v.8,9,10,11. And if they be bound in setters and holden in the cords of affliction, then he sheweth them their worke and their iniquity, that they have exceeded. He openethalso their eare to discipline, and commandeth that they return from iniquity, &c.

He

He speakes of the third sort (v.13,14.) But the hypocrites in heart heap up wrath; they cry not when he bindeth them; they dye in youth, and their life is among the uncleane.

These three sorts of men are dealt with by God according to their kind. The last of them being altogether wicked and incorrigible, abide under

wrath for ever.

The second being in an evill state or having done that which is evill, yet humbling themselves (through grace) and being bettered by their afflictions, are usually restored to a prosperous estate in this life, in case they dy under affliction, are alwayes crowned with the blessedness of eternal life.

The First sort, walking constantly (humane frailties excepted) in their uprightnesse, are not only preserved in peace, but receive high favours and speciall markes of honour from the bountifull hand of God; which is true, especially according to the condition of those times, wherein God did more engage himselfe to his faithfull servants in promises of temporall happiness, then now he doth in Gospel times.

And yet even these, as now they are not, so then they were not alwayes exempted from sufferings; For as the second sort of righteous men are often afflisted in a way of chastisement for their sins;

fo.

To the Lord referves to himselfe a liberty (his Soveraignty allowing it) to afflict the best and holiest of his servants for the tryall of their graces, or the magnifying of his owne grace to them and in them, as a Master of Heroick Arts and Games imposeth a very laborious task upon his Schollar-Champion, not as a punishment of any default, but to consirme his strength and exercise his valour.

The due consideration of all these things layd together by Flihu, might well satisfie Job, and suffaine his faith in a patient bearing the burden of all those calamities, which the Great and most wise God was pleased to impose upon him, and likewise convince him that he had fayled much ingiving out so many impatient complaints about them. And no doubt they prevailed much with him, both towards his conviction, and the quieting of his heart under those dispensations; For we heare no more of him in that language.

Tet Elihu thought he had not done enough, but continueth his discourse, and draweth a further demonstration for his purpose, from the wonder-full workes of God in nature, from the raine, thunder, snow, windes, &c. which he doth from the 27th werse of the 36th Chapter, to the end of the 37th, and with that concludes his an-

Swer.

The:

The scope of Elihu in that long and learned Philosophicall Lecture was to teach and affure Job, that, God who causeth and disposeth those various alterations and terrible impressions in the ayre, both for the humbling and benefiting of man, doth much more both send and over-rule all those changes & afflictions which befall the sons of men, here on earth, to humble them & do them good. And further to affure him, that if man be not able to give a fatisfying reason of those workes of God in nature, but is often gravel'd and forced to fit downe in a silent admiration; then surely man is much lesse able to fathome the depth of Gods purposes in all the workes of his providence, but must in many of them only sit downe quietly and submit; For (as Elihu concludeth from the se premises (Chap: 37. 23,24.) Touching the Almighty we cannot find him out, he is Excellent in power and in Judgement, and in plenty of Justice he will not afflia, (either canselessy or more then needs, though we seldome see the causes or acknowledge the need of his afflictions) men doe (that is, they ought) therefore feare him; and if any are so proud and high in their owne thoughts that they doe not, at their perill be it, for) he respecteth not any that are wise in heart; that is, as the carnal wisdome of worldly men cannot be a barre,

fo the true wisdome of godly men is no priviledge against the Soveraigne power of God in afflicting them. And therefore Job, though truely wise in heart, must not looke for any such respect from God as to be untoucht by or priviledg'd from affliction.

For the close of all, we may summe up the whole scope of Elihu's under-taking with Job, yea of the whole Booke of Job in these six poynts or

propositions.

First, No man can stand before God in his

owne personall righteousness.

Secondly, How righteous soever any person is, yet the Lord may afflict and breake him in what way and in what degree himselfe thinkes fit.

Thirdly, God bath most wise and gracious

aymes in afflitting his righteous servants.

Fourthly, His most righteous servants may not take the liberty to complaine as if they were wrong'd, or as if God were either rigorous or unrighteous in the least, how much or how long so ever they are afflicted.

Fifthly, There is nothing gotten by complaining or striving under the afflicting hand of God;

and therefore

Sixthly, 'Tis best for us or our wisest way when

when things are at worst with us to give glory to God both as just and good, and (possessing our soules with patience) by faith to waite in hope, till he giveth us a fresh experience of his goodnesse, eyther by sweetning our troubles to us, and supporting us under them, or by bringing us out of them (as he did Job) in the fittest seafon.

If in perusing this discourse of Elihu we carry these generall results in our eye, we shall read both the Text and Comment with more clearenesse in our understandings at all times, and with more prosit (when at any time under them) in our chastenings, which, that we all may is the

prayer of

Your affectionate Servant

The 24th of the 3d Moneth 1661.

in this worke of Christ

JOSEPH CARYL

EXPOSITION

WITH
Practicall Observations

The Thirty-second, Thirty-third, and Thirty-sourth Chapters of the Book of

JOB.

JOB, Chap. 32. Vers. 1, 2, 3.

So these three men ceased to answer Job, because he was righteous in his own eyes.

Then was kindled the wrath of Elihuthe son of Barachel the Buzite of the kindred of Ram: against Job was his wrath kindled, because he justified himselfe rather then God.

Also against his three friends was his wrath kindled: because they had found no answer, and yet had condemned fob.



He last Chapter ended with these words, The words of Job are ended; the beginning of this tells us his three friends had ended theirs. So these three men ceased to answer Job; Thus we have had the whole dispute between Job and his three friends; Now followeth the determination of it. The disputants having done,

the moderators begin; First Elihu, and after him God himselfe.

B. Elihu

Eliku spends fix whole Chapters in delivering his mind upon this Controversie; yet he makes some pauses and overtures, moving or inviting Job to a reply. But Job interposed not a word.

We may confider this whole discourse of Elhu in soure diflinct parts; the first contained in the 32d and 33d Chapters; the fecond in the 34th, the third in the 35th, and the fourth in the 36th and 37th Chapters of this Book.

In the first part, he directeth his speech; first to Jobs three friends, in this 32d Chapter; Secondly, to Fob himselfe in

the 33d.

In this Chapter we may confider, first a rationall transition from the dispute between Job and his friends, to this discourse of Elihu, in the five first verses; Secondly, we have a very Rhetoricall or patheticall Preface, wherein Eliha endeavoureth to gaine attention by giving an account, or the reasons of his undertaking, in which he interweaves many Apologies for himselfe, in venturing upon so hard a taske, respecting both his youth, and the weight of the argument. He amplifies and continueth upon this subject to the end of the 32d Chapter; wherein he engageth himselfe by solemne promise to carry on the businesse without re-

spect of persons, without seare or flattery.

Yet more distinctly in this first part, The transition; first, a reafon is affigued why Fobs friends left off speaking. As it is not good to begin to speak, so neither to give over speaking, till me see and can give a reason for it; The reason here given, is, because Job was righteous in his own eyes (v. 1.) Secondly, a reason is given not only why Elihu did begin to speak, but why he began to speak as he did, in anger; first, against 70b, which is laid downe in the fecond verse, Because he justified himselfe rather then God; Secondly, against his friends (ver. 3.) Because they had found no answer, yet had condemned Job, or, because they censured him, though they could not confute him. In the 4th and 5th verses, we have a discovery of the cause of Elihu's modesty in forbearing so long to speak, which he further inlargeth in the following parts of the Chapter.

Vers. 1. So these three men ceased to answer Job.

They who had maintained the dispute all this while, ceased, rested, or sate downe. When men speak they usually stand up or stand forth. The word in the Hebrew may be rendred thus;

They sabbatized, implying they had found it a week of hard work, Verbum instant and strong labour in dealing and tugging with Job; And now as if stand indest their seventh day or Sabsth were come, they sate downe and took contentionem their rest. Speaking, especially arguing and disputing with a nem disputation knowing and resolved adversary, is tough worke; And they who not praterize have been at it to purpose, may for very wearinesse have causee. Or ingentem nough to rest or take their Saboth; so did these three men, they cim postant in repugnando or resugnando.

We may yet further enquire, why did they cease? First, some Pined; men cease to answer, because they have no more to answer. Secondly, others cease to answer, because they suppose they have answered enough already, and will answer no more. Some say the former was the reason why Jobs three friends ceased to answer, they had no more to answer; Others take the latter, that they had no mind, no will to give any further answer. But the reason expressed in the text (which should satisfie us and superfeed further queries) is,

Because he was righteous in his owne eyes.

As if it had been said, Because they saw they had done no good upon him, Job kept his ground and maintained his standing, he disputed every inch with them, and yeilded not an inch; as they sound him at first, so he was at last, they saw him a man immoveably set downe in his owne purpose and opinion, and therefore, because they could get nothing by speaking, they would speak no more. Tis but lost labour, (as we say) to mash the Blackmore. The constancy and warmth of Job in defending himselfe they judged obstinacy and a humour to oppose, or but the swelling of a proud spirit; whereas indeed it was the love of truth, not of contention, a zeale to doe himselfe right, not to doe them wrong, which caused him shill to hold up the Bucklers, and adhere so stiffely to his owne opinion. Thus despaying to convince or bring him to an acknowledgement, that he was unrighteous, they ceased.

Because he was righteous in his owne eyes.

That's such another forme of speaking (Pro. 3. 7.) Be not wise in thine owne eyes; As also that (Pro. 26. 12.) Seeft thou a man wise in his owne conceit, there is more hope of a fool then of him.

You

You may easier reduce a man that is indeed ignorant, then him that thinks himselfe very wise, or knowing, but is not. This was the apprehension of Jobs friends concerning him, He was a man. (thought they and so they said) righteous in his owne eyes.

There are three forts of righteous persons. First, such as are righteous in the eyes of God, and so the Godly are under a two-fold notion; First, as being pardoned for or justified from their un ighteousnesse, through faith in Christ; Blessed are they who are thus accounted righteous in the eyes of God. Secondly, they are righteous, as avoyding unrighteous, and doing righteous things. There is a seed a principle of righteousnesse in persons justified and regenerated, which dayly puts it selfe forth in righteous actings; He that doth righteousnesse is righteous (1 Joh: 3.7.) He is so, both as to his state, and as to his actions, in the eyes of God and good men.

Secondly, Many are righteous in the eyes of men; they have faire appearances and out-fides; you can read nothing amife in their conversation, yet they are unrighteous, yea altogether unrighteous in the eyes of God, yea and possibly in their owne too; They cannot but see their own wickednesse, though they can conceale it from the sight of others. Hypocrites are like painted Sepulchers, faire without (as Christ spake of the Pharisees) but within full of rottennesse. They seeme that to men which God seeth they are not; They can shew their best side to and hide their worst from men, but they cannot play this game with God; he seeth their best is bad, because it is but the covering, not the ha-

ting, not the mortifying of that which is bad.

Thirdly, There is another fort who are righteous in their own eyes; fuch Solomon describes (Prov. 30. 12.) There is a generation that are pure in their owne eyes, and yet is not mashed from their filthinesse. These have a great opinion of themselves; They think all is right and well with them, when indeed they are filthy and uncleane, their hearts being yet unchanged, though their wayes are smoothed; and though they may have lest off to doe many filthy things, yet they are not washed from their filthinesse. The text in hand puts Job into this third fort of righteous men. But was it thus with him? I answer; First, Job was a man righteous in the eyes of God, in both the notions mentioned; he was righteous as justified and righteous as sanctified. Secondly,

Job was a man righteous in the eyes of many men; for he faith (Chap. 29. 11.) The ear which heard me bleffed me, and the eye which faw me gave witnesse to me; yet Job had not an universall testimony given by men; There were some, I cannot say many, in whose eyes he was unrighteous; He was so in the eyes and opinion of his friends especially. Though none could, as to the eye, tax Job with any unrighteousnesse, no not they who doubtlesse had sisted his life to the bran, yet his friends thought him unrighteous, and he stood judg'd as unrighteous in their eye.

As for the third fort of righteousnesse, that of being righteous in our owne eyes we must distinguish; Tob was indeed righteous in his owne eyes in a good fence, and that under a twofold confideration; First, as not having committed any gross or scandalous act of wickednesse, as he professed at large and with much confidence in that apologie and vindication which he made for himselfe in the Chapter foregoing; where he calls downe the feverest judgements of God upon himselfe, if he had done such things as he was suspected of, especially if he had defiled himfelfe with those common polutions of the world, wantonnesse, injustice and oppression. For stood upon it that he was thus righteous. Secondly, Job was righteous in his owne eyes, as to the allowing of himselfe in any the least sin or unevennesse, either of heart or life; Thus much his protestation or imprecation amounts to in the 33d verse of that Chapter; If I have covered my transpressions as Adam, by hiding mine iniquity in my bosome; As if he had faid, I have not lived in the love of any fin whatfoever. Thus Tob was righteous in his owne eyes, protesting to God and before men, that as he was not scandalously wicked in any kinde, so he was not closely nor hypocritically wicked; every fin was his burden, and the abhorrence of his foule. In any other fence Fob was far from being righteous in his owne eyes; He never either, faid or thought he had done no evill, or was altogether fin-leffe, like white paper without blot or blur; yea we very often find him confessing his fins and failings (Chap. 7. 20.) I have sinned; what shall I doe unto thee thou preserver of men? He maketh a like acknowledgement (Chap. 9. 2.) I know it is so of a truth; but how shall man be just with God? If he will contend with him, he cannot answer him one of a thousand. Againe (ver. 20.) If I instifie my felfe, my mouth shall condemne me : If I say I am perfect,

it shall also proveme perverse. And while he affirmes the general viciousnetse of nature, he must needs imply his owne (Chap. 15. 14.) What is man that he should be cleane? and he which is borne of a woman, that he should be righteous? Behold he putteth no trust in his Saints, yea the heavens are not cleane in his sight, how much more abominable and silthy is man? In this universall conclusion, he include th himselfe, therefore Job was far from being righteous in his owne eyes in any proud opinion of his owne righteousnesse or freedome from any traine of sin. So much for the opening of those words, containing the reason why his friends cealed to antiver; Because he was righteous in his owne eyes.

It was the designe of these three men not only to convince Job that he was a sinner, but to bring him upon his knees as a notorious sinner; And yet all their allegations and arguments could not bring him to it; My righteousnesse (said he, Chapt. 27.6.) I hold fast, I will not let it goe. Now, when they saw him thus resolved and stiffe in maintaining the goodnesse of his cause, and the integrity of his spirit, they quitted the businesse, or as the

text faith, ceased to answer.

Hence note; we cannot attaine our end in doing.

Imposibilium nullus est co-

When we fee it is in vaine to perswade, we give over perswading, Despayre of working our end, puts an end to our working. Industry is at a stand, yea withdraweth when impossibilities appeare. And though nothing be impossible unto God, yet we find God himselfe giving over both speaking and smiting when he feeth he is like to doe no good by eyther. Thus he expresseth his purpose (Ifa. 1.5.) when he had spent many rods of sore Judgements & afflictions upon that people, when he had fricken them till, from the crowne of the head, to the fole of the feete, they were nothing but a continued wound, and yet they received not correction; he presently reasons thus, why should ye be stricken any more, ye will revolt more and more. As if he had faid, The end why I smote you was to amend you, to bring you home to my selfe, to cause you to turne back, or returne from your evill wayes, but I fee I have lost my labour, and spent not only my rods but my scorpions in vaine upon you, therefore I will cease from this kind of work, why should ye be stricken any more, ye will revolt more and more.

And when God bath spoken long to a people who regard it not, he ceaseth to speak any more, but faith, Why should ye be taught any more? Let the Prophets tongue cleave to the roof of his mouth, let him be dumb and filent, as the word is (Ezek, 3.26.) Thou shalt be dumb, and shalt not be a reprover (why.) for they are a rebellious house. After all thy speaking, they continue rebelling, therefore speak no more. We read the like dreadfull prohibition (Hos: 4.4.) Let no man strive nor reprove another (let all wayes of reclaiming this people be laid aside) For thy people are as they that strive with the Priest; That is, they are obdurate and desperately ingaged in wickednesse (Hos: 4.17.) Ephraim is joyned to Idols (he cleaveth and flicketh fast to them, he will not be pulled from his owne inventions) Let him alone. Thus God faith to his Prophets and Ministers, cease, he faith to his Ordinances, cease, when finners will not cease to fin and doe wickedly against the Lord. The same unprofitable and incorrigible people are threatned in the same manner by another Prophet (Amos 8. 9.) It shall come to passe in that day, saith the Lord God, that I will cause the Sun to goe downe at noone. And (ver. 11.) I will fend a famine in the Land, not a famine of bread, but of hearing the words of the Lord. God would stop the raining down of heavenly Manna, and the people should not heare, because they would not. Such was the sentence of Christ against the Tewes (Math. 23.37.) Oferusalem, Ferusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together as a hen gathereth her chickens under her wings, but ye would not? What follows this refusal? read and tremble (ver. 38.) Behold your house is left unto you desolate, for I say unto you, ye shall not see me henceforth, &c. As if he had said, because ye have been so unteachable, therefore ye shall be taught no more. It is fad, when we give God occasion to give over either speaking to us or afflicting us. God will not alwayes strive with the unwillingnesse, much lesse with the wilfulnesse of man; nor will men be alwayes doing that to men, which they fee doth them no good. So thefe three men ceased, &c.

Secondly, Note hence;

When men are obstinate and will not be reclaimed, it is good to give over.

Why should they who in any kind are absolutely resolved, be further

further moved? (Alts 21. 14.) When Pauls friends saw he would not be perswaded, they ceased: they had used much perswasion to -keepe him from going up to Jerusalem, because of the sufferings that were prophetied thould befall him there, yet when he stood out, in an holy obstinacy against them, cloathed with a gracious spirit of courage to suffer for Christ; When he would not be perswaded they ceased, saying, the will of the Lord be done. As it was the height of Pauls holiness that he would not be perswaded. he was obstinate for Gods cause, or for the doing of a duty; so it is the height of many mens wickednesse that they will not be perfivaded, they are obstinate against God, or against the doing of their duty; Such as are infected with the luft of contending, will maintaine that orinion pertinaciously, which they cannot maintaine truely. As some strive for the love of victory, rather then of truth; so others thive because they love strife even more then victory, and had rather contend then conquer, because that puts an end to strife. In such cases they doe best who doe no more; And if Jobs case had been such, if he had held up the discourse, not for truth but for victory, or because he would have the last word, like a clamorous Sophister, who hath alwayes somewhat to fay, though nothing to the purpose; In that case, I say, Tobs friends had done wifely in ceasing to answer; They indeed did well upon their owne supposition, though as to the truth of Tobs condition they failed greatly. Job was not a man of that spirit, he that perfifts in holding and defending truth, is not obitinate but constant.

Further, as to the ground why they ceased, according to their

fuppolition,

Observe;

To be righteous in our owne eyes is hatefull both to God and good men.

A man is never so vile in the eyes of those who can discerne him, as when he is righteous in his owne; how righteous soever any man is, he should be little in owning it. To insist much upon our owne righteousnesse, savours rankly of a Pharisee (Luke 18. 9.) Christ spake a parable to this purpose (that's the title of the Parable) (ver. 9.) And he spake this parable unto certain which trusted in themselves that they were righteous, and despised others.

Then

Then follows the Pharifees boast of his fasting twice in the weeke, &c. And when the text laith (ver. 14.) the Publican went downe to his house instified rather then the other. It doth not imply that the Pharisee was at all justified, but rather that being righteous in his owne eyes, he was under a lad fentence of condemnation in the eyes of God. The meaning is not that the Pharifee was somewhat jultified, and the Publican more; But that the Pharifee was not justified at all. It is our duty to follow after righteousnesse, but our fin to boast of it (Math 5.3.) Blessed are the poore in spirit. The more toore we are in spirit, the more rich we are in spiritualle. Poverty of fririt is directly opposite to our being righteous in our owne eyes. Christ came not to call the righteous but sinners to repertance. (Math. 9. 12.) By the righteous there we are to understand those that are righteous in their owne eyes, those that have high thoughts of themselves; The sinners whom Christ calls to repentance are the poore in spirit, though indeed the righteous in their owne eyes, are the greatest sinners. As we never doz worse, or more against right, then when we doe that (as it was said of that ungovern'd age, Judg. 17. 6.) which is right in our own eyes, so we are never worse, then when we are righteous in our owne eyes.

From the whole matter of these words, we see, that as Jobs friends had been mistaken all along in that which they spake, so now in the reason of their ceasing to speake; which was a suppo-

fall that 306 was righteous in his owne eyes.

Hence observe; There is nothing more common then for men to mistake and misjudge one another.

Jobs friends concluded him settled in a proud conceit of his owne righteousnesse, because he constantly denyed their charge of unrighteousnesse. Some impose an opinion upon their brethren which is not theirs, and make them say that which they doe not affirme; how injurious is this! yea some mis-judge the word of God, as well as the words of men. They wrest the Scriptures, (2 Pet. 3. 16.) They make the Scripture speake that, which the holy Ghost never intended. It is dangerous to straine the word of a man, much more the word of God. The former proceeds from a want of charity, but the latter is a great impiety. There

could not be a more unrighteous thought conceived of Job in any mans heart, then that he was (as his friends thought him) righteous in his owne eyes; yet thus they thought him, nor would they thinke otherwise of him, let him say what he would to the contrary. So much of the first verse which giveth us a reason why Jobs friends sate downe and ceased to answer; His being (as they judged him) righteous in his owne eyes. In the next verse Elihu gives out a severer Judgement against him then this; To be at all righteous in our owne eyes (according to the sence intended) argues a man to be both very blind and very proud, but for a man to be so righteous in his owne eyes, as that he dares justifie himselse rather then the most righteous God, argues not only blindnesse and pride, but pride and blasphemy; yet thus saith Elihu of Job, as it followeth.

Vers. 2. Then was kindled the wrath of Elihu the son of Barachel the Buzite of the kindred of Ram: against Job was his wrath kindled, because he justified himselfe rather then God.

Here comes in the fourth speaker, as a moderator or determiner of this great dispute; And he begins, much unlike a moderator, in a heate:

Then was kindled the wrath of Elihu.

Novu hic eft disputadi astu, mi nova etiam ar- ha gumentadi for- fla ma, tanto sub-tilior quato ma- of gu in seipsam reflexa. Nam videtur argumentaci (ut logici loquuntur) is quasi ad homitu nem, ex ipsis Tobi verbu & he distu. Pined: fit

Norm bic est It is very common for men to grow hot in dispute, but for a disputation also man to begin his dispute with an heat, that's very strange; many nova etiam ar have been all in a stame upon a little discourse, but to be in a gumentadi for stame upon the entrance of a discourse, is a thing almost unheard tilior quato ma. of. Yet thus it was with this man;

Then was kindled the wrath of Elihu.

The Hebrewis, his nose or nostrills mere angry. The Metaphor mentaci (ut logici loquuntur) is taken from Horses, Bears, Lyons, Bulls, or any furious creaquasi ad homitures, who send forth sumes of wrath or anger at their nostrills. nem, ex ipsis

The blood at the heart of an angred angry man is enslamed, and Jobi verbis he, as it were, breaths out fire and smoake at his mouth and nodilis. Pined: strills. Elihu came in a stame to this businesse.

How uncessant were the oppositions of Job! no sooner had those three men ceased speaking, but a fourth riseth up to speake. The Good

Good man found no rest; his three friends had their Saboth, they ceased or rested from the dispute, but Job was at week-day labour still, attending the words of this angry moderator. Mr. Broughton renders, The anger of Elihu was in choler. Anger is hot, but his anger was heate, or at least his anger was heated, yea it was not only heated as at the fire, but kindled like a fire.

Then was kindled the wrath of Elihu.

Anger is a fire; and (as Solomon faith) can a man take fire in Philosophi ira his bosome, and not be burned? So I may say, can a man carry anger (in his bosom, and not burne himselfe, if not others with it? And sactions, ship as fire is blowne up by bellowes, so is anger by provocation. The anger of God is expressed in a heat (Deut. 29. 24.) What ut res phantameaneth the heat of this great anger (ver. 20.) The anger of the sia imprimitur, Lord and his jealousie shall smoke against that man. And (Psal. 2. itassiritus comios it are terrible. The anger of God is a most dreadfull fire; and bendam vel depellendam. The anger of man hath much dread in it. We have need to look Coc: to our passions. Fire is good, but it must be kept in its due place; fire on the hearth, fire in the chimney is good, but fire in the roof, or among the houshold stuff consumeth all. There is (as I may say) an hearth for anger where it will doe no hurt.

Then was kindled the wrath of Elihu the son of Barachel.

There are many questions about this person among the learned; It would be too great a diversion, and possibly an unprofitable one to stay upon them. We have him here described, First, by his name. The Hebrew Etymologists say, This proper name Elihu signifieth, He is my God, or my God is he. And as he is described by his name, so by his nativity or parentage;

Elihu the son of Barachel the Buzite of the kindred of Ram.

His Fathers name Barachel, fignifies in the Hebrew, one whom God hath bleffed, or, the bleffing of God. The fons name was, my God is the Lord. And the fathers name was, the bleffing of God, or, one whom God hath bleffed. We may note a piece of holy devotion in the old fathers in giving fignificant names to their children. And surely it may be of much use to give our children

C 2

good

of duty, or of mercy. When Alexander the Great, met with a

good and fignificant names, fuch names as carry a remembrance

desim nomini Anioninorum.

common Souldier whose name was Alexander, He said to him, Be sure thou doe nothing unworthy the name of Alexander. His name had a great encouragement in it to gallantry in warre. And it is Ego curabo ne noted of Diadumenus, that having obtained both the Empire and the name of Antoninus, he said, I will labour all I can, that I may not be injurious to the name of the Anthonines. This should be much more our care and fludy, where holinetle makes the name honourable; John fignifieth the grace of God; And, as I remember it is the faving of one of the ancients, concerning a bad man to called, Thy name is John, but thou art not John; thy name fignifieth grace, but thouart not gracious. Ambrose said to the virgin Agnes, or Anne, There is chaftity in thy name, doe not contradist thy name. So Jerome Writing to Pammachius, which name, fignifieth a fighter against all; Do thou (saith he) fight against all fin, against the Devill, the world, and thy owne corruption. The same Author writing to Melecius, which fignifies, Honey [weetness, Have thou (faith he) the sweetnesse of honey in thy manners. And to Probus he writes, Thy name signifieth honesty, Then be thou an honest man. The Apostle exhorts (2 Tim. 2. 19.) Let every one that nameth the name of Christ depart from iniquity, It is a great argument, feeing all who professe the Gospel are called Christians, from Christ, that therefore they should adorne that most worthy name by worthy walking. And let me say to all? those whose names signific any thing of God, of Grace, or goodnesse, ye have a good and gracious name, let not your actions be a reproach to God, nor a shame to the profession of his grace. A good heart will make a good use of every thing, and is provoked to have more then a name for that grace or goodnesse which is inhis name, even to be really that which his name is. How should an Elibu, whose name signifies He is my God, labour after this holy affurance that God is his? How should a Barachel, whose name fignifieth the Bleffing of God, be alwayes praying and waiting for the bleffing of God, or returning praise to God (both in hearn and life) for all his bleffings?

Elihu the son of Barachel

The Buzite.

Here Elibuis described by his family, as before by his father.

Thee

The Buzite, that is, coming from Buz. Yet there is a difference about that, some say he had that name from the place where he divelt; we read (fer. 25. 23.) of a place called Buz. Others fay, he was called the Buzate from the name of his family; As he descended from Buz the son of Nabur Abrahams brother (Gen. 22.21.) Micah hath borne children unto thy brother Nahor, Huz his first born and Buz his brother. Master Broughton is cleare in it, who gives this glosse upon the text; Elihu the Buzite, of Buz Abrahams brothers son of the family of Ram, famous then for knowledge. Rebecca and Jacob seeme to have left religion in Nahors house. Thus farre he. Jerome faith, Elibu was descended from the Hieron: in second son of Milcah, whom the Septuagint call Bauz, from him was trast: Heb: su-Balaam the forcerer, who according to the Tradition of the Temes per Genefin. was this Elihu spoken of in the book of Job, at first, an holy man and a Prophet, but afterwards an apostate. But I leave that as a Rabbinicall Tradicion.

We have yet a further description of Elihu in the Text.

Of the kindred of Ram, of the family or posterity of Ram.

Who this Ram was is much conrroverted by Interpreters; nor is the controversie yet ended who this Ram was. Some say he materna origiwas that Ram spoken of (Ruth 4.19.) But it is not likely, that he nis. Melcha ewas so ancient as Job, or if he were, he would not leave the If-nim mater Buz raelites (from whom Pharez was descended) to dwell among fuit filia Arang the Edomites Others say he was that Arang mentioned (Gen 22 unde et 70 loco the Edomites. Others say he was that Aram mentioned (Gen. 22. Ram legunt A-21.) But neither doth this appeare true; for then Elihu could ram. Proindé sinot be a Buzite, but must draw his line from Kemuel the brother cut tres reges of Buz. The Chaldee Paraphrase tells us, he was Abraham. And visitaverunt to cleare this tis faid (as our owne learned Annotators have gi- Tob causa amiven it) that he had a threefold gradation in his name; First, he causa cognation was called only Ram, which fignifieth high; Secondly, Abram, nis, de qua venwhich fignifieth A high father; Thirdly, Abraham, which figni- dicavit fibi in fieth the high father of a multitude. But, upon which to deter- Fob plusculum mine I conceive it impossible, nor is there any great matter in ic. audactoris li-Only this seemes cleare, that the family of Ram was some great son: and illustrious family in those times; and we may take notice how Quis ifte fuedistinct and punctuall the penman of this book was in describing rit, quærum inthe pedegree of Elihu. And there may be two reasons why the terpretes, Gra-Spirit of God directed him to be so; First, because he was but a @ adbuc sub. young judice lis est.

Apparet, quod sicut Eliu dicitur Buzitis quia originem traxit ex Buz 5 ita dicitur de Ram rationæ

Druf: :

Neura fenten-young man; And therefore as Saul (1 Sam. 17.56.) when he tia accederem, faw David a young man, he asked after his parentage; Enquire sed Ram alium whose Son this stripling is; I would faine know his kindred. So the putarim virum kindred of Elihu is thus distinctly set downe, that he who by reacelebrem et cla- fon of his youth was little knowne as to his person, might be the rum ex familia better knowne by his Ancestors, or parentage. Nahor. Merc:

Secondly, His parentage is thus diffinely fet downe, to affure us, that this is a true history; For some have made the whole booke of fob to be but a parable, afferting there was no fuch reall thing. But this one passage gives an undeniable proofe, that this was a reall history, and the matter really acted. This person being described by his owne name and his fathers name, and the next of his kindred.

From the confideration of the person who carried on so great a part in this businesse, Elihu, the son of Barachel the Buzite of the kindred of Ram, who was of a strange Country, and if allyed to Abraham, yet at a great distance; we may observe;

God did preferve a feed of religion, and of holy men to maintaine his truth among those who lived in darke places, and were wrapt up in many errors and superstitions.

This was also noted from the first words of this booke, There was a man in the Land of Uz; A man of gracious accomplishments and of a heavenly light. Here also was Elihu the Buzite, A man that had great knowledge about holy things (as we shall see afterwards) in those parts and times when and where abundance of darknesse, blindnesse and ignorance reigned.

Having thus described Elihu; The history proceeds.

Against Job was his wrath kindled, because he justified himselfe rather then God.

In the former part of the verse it is said: Then was kindled the wrath of Elihu; Not specifying against whom, nor the cause why; here he doubles the same words, with an addition, first, of the person with whom he was angry; Against Job was his wrath kindled. And as he tells us the marke or object of his wrath; fo he gives, secondly, the reason of it; Because he justified himself rather then God. Before I come to the explication of this latter branch, take these two brief notes.

First, A godly man in maintaining a good cause, may give just reason of anothers passion or anger.

Fob was a good man, and his cause was good, yet you see a wise and a good mans wrath is kindled. Paul and Barnabas were two good men, yet a difference arose between them (Acts 15. 39.) And the contention was so sharp between them that they departed alunder.

Secondly, Confidering the cause of this anger in generall, Because he justified himselfe rather then God; we see it was an anger

for Gods cause.

Hence note; Anger for God or in the cause of God is holy anger:

Though for the most part the flesh or our carnall corruption is the cause of anger, and it begins at selfe; yet sometimes it is stirr'd in the cause of God. It is said of Moses, the meekest man on earth (Numb. 12.3.) that when he saw the idolatry of the people (Exod. 32.19.) His anger waxed hot; He was so angry that he cast the Tables of the Law which God had written with his own hand, out of his hand and broke them. It is faid (Mar. 3. 5.) fe [us Christ looked about on them with anger, being grieved for the hardnesse of their hearts; He also express a great deale of zealous anger (fob. 2. 15.) When he made a whip of small cords, and drove the buyers and sellers out of the Temple. Some of the He-DX id gobrews tell us, that the word here used for anger, fignifieth anger nu ira notat, carried out to the destruction of sin, and that is a very gracious quo fertur quin anger. There are two things which exceedingly declare the holi-peccati, cum quo nesse of a mans spirit. First, when he can pariently beare loads of si sit veritas juevills and wrongs in his owne cause, or which have out a private stilling efferespect. Secondly, When he is ready to take fire in the cause of amest. Coc: God; many dull and fluggish soules can heare God abused, and Hoc probes abtheir spirits stirre no more then a stone; Elihu was angry, but it negationem tui was in the cause of God; or, Because Job Justified himselfe rather & mundissin. then God. When we are angry with fin, we are angry (as the A-juriarum ferens postle adviseth us to be) and sin not. That's anger without sin, sis, peccatum when we are angry with fin; and are stirred up to oppose and possin; idq; its suppresse the pride and insolency of mans spirit or speeches a-ut non ad vingainst God; To be angry for our owne honour, and interest, or dicandum sed

Gourd, ad emendandum exfirmulares.

Gourd, is an argument of undue love to selfe. When God spared Ninevels the Propher was exceeding angry (Jon. 4. 1.) But his was sinfull anger; because he was angry for his owne sake, tearing to be called a salfe Propher; He set himselfe downe to see what would become of the City, that he might have a personall glory, and be cryed up for a Prophet indeed. And when God had smitten his Gourd, he was angry and angry unto the death (ver. 8.) and all because he missed that which pleased himselfe. Many can be angry when they themselves are discredited, but when dishonour is cast upon God, or his interest slighted, how quiet and tame, how cold and dull are their spirits! The anger of this man was a noble anger, as to the occasion and rise of it, Jobs selfe-jussification, or

Because he justified himselfe rather then God.

This is a high point, and may justly provoke our anger, Ethan was not angry with Job because he justified himselfe against his friends, but because he justified himselfe rather then God.

Here a question will arise, and it will ask some paines to determine it; Was this true? did Job justifie himselse rather then God? Was it possible Job should do so? I shall give only a generall answer to this question; Job did not justifie himsels rather then God, either explicitely, or intentionally, but by consequents he did. And though it be granted that Job gave just occasion of this sharp reproofe by his rash and passionate speeches, uttered in the heate of dispute, and in the grief of his heart, yet it cannot be denied that Elihu did somewhat strain Jobs words, though not beyond their sence, yet beyond his sence, and gave them the hardest interpretation (somewhat beside the rule of charity) which they could beare, nor did he observe that meeknesse and moderation which might well have become him, to a man in that case. O how hard is it not to offend or doe ill, while we are doing well!

To cleare this a little further confider, There is a twofold straining of words; First, beyond the sence of the words spoken; Secondly, beyond the sence of the speaker. I doe not say Eliha in affirming this of Job, strained his words beyond their sence, but he strained them beyond Jobs sence. Job spake words which might lay him under this censure, that he justified himselfe rather then God; But this was far from his intention; For doubtlesse had

had rather a thousand times his tongue should have been cut out of his mouth, then to justifie himselse with it rather then God, or to speak a word to the disparagement of Gods Justice. So then it was hard for Elihu to charge Job thus, though Job had let sall some inconsiderate speeches, which administred occasion for such a charge. And as one of the Ancients speakes of difficulties and seeming contradictions in Scripture; Distinguish the times, and the Scriptures will accord; So distinguish the time of this dispute, take Job at the beginning of it, before he was teazed and heated by his friends, and then he spake at a very low rate of himselse; If I were righteous I would not know my owne soule. But in the heat and towards the later end of this long dispute, Job gave too much advantage for such a construction to be put upon his words, that he justified himselse rather then God; then which nothing can be said more unjustifiable, nor more reproveable.

Hence observe;
To justifie our selves doth usually and justly lay us open to the reproofe of others; or, To justifie our selves, drawes blame upon our selves.

To justifie, is foure wayes used in Scripture.

First, (which is the most remarkable and excellent act of it) God justifieth man (Rom. 8. 33.) It is God that justifieth. This act of divine Grace consists in two things; First, in the imputation of Christs righteousnesses to us; Secondly, in the free remission of our sins.

Secondly, Man justifieth God (Luk. 7.29, 30.) And all the people that heard him, and the Publicans justified God, being baptized with the Baptisme of John. Where to justifie imports as much as to Glorifie doth, (Acts 13.48.) And when the Gentiles heard this, they were glad and glorified the word of the Lord; That is, they readily approved and received the word of the Lord; when we approve the Doctrine, and doings of God, his word and works, then we justifie him. And how ready should we be on all occasions to justifie God, who only is and is altogether good, when he is so graciously ready to justifie us who are evill, altogether evill and ungodly.

Thirdly, We read in Scripture of man justifying man, which is done any of these three wayes.

D

First, He that consents to what another hath done (though the deed be evill) justifieth him in doing it. A fecret liking of any mans action is (as much as that amounts to) the justification of his person.

Secondly, He that openly approveth or applaudeth what another hath done, justifieth him much more. To consent with fin-

ners is finfull, to flatter them in their fin is abominable.

- Thirdly, He that stands up to maintaine and defend what another hath done, justifies him most of all! All these acts of justification Job denied his friends, while he faid (Chap. 27. 5.) God forbid I should justifie you; That is, that I should secretly consent to or openly approve and maintaine what you have faid concerning me, or you in faying it.

Fourthly, The same man is said to justifie himselfe; this selfejustification is that which kindled the wrath of Elihu against Fob; The text is expresse; Because he justified himselfe, &c. This justi-

fication of our selves is of two forts.

First, Internall and mentall; when in our hearts we give sentence for, or approve of our selves; when we inwardly boast and glory of our felves, whether in what we are, or in what we doe and affirme. The Pharisee (Luk, 18. 11.) stood and prayed thus with himselfe (or to himselfe, that is, filently) God I thanke thee, that I am not as other men are, extortioners, unjust, adulterers, or even as this Publicane; I fast twice in the weeke, &c. Thus he justified himselfe.

Secondly, There is an externall and vocall felfe-justification, when we openly commend, and cry up our felves; Thus Jehu justified himselfe (2 Kings 10. 16.) Come see my zeale for the Lord; He would needs blow a trumpet, and proclaime before all men how good a man he was, and what good he had done.

Yet further, the justification of our selves is two-fold.

First, Lawfull, yea and commendable; Take that in two par-

First, That man who is really and indeed in a justified state, through the free grace of God in Christ, he, when a just occasion is offered, may justifie himselse declaratively before men; For as we ought alwayes to justifie our selves declaratively by our works, that is, give evidence by our workes that we are justified by faith; fo we may justifie our felves by our words, to magnifie the : the rich grace of God in justifying us freely through Christ. David called others to take notice of what God had done for his soule, (Pfal. 66. 16.) Thus a believer may lawfully at any time, and at all times, it is his duty to justifie himselfe before men, by giving as the Apostle directs (1 Pet. 3. 15.) an answer to every one that asketh a reason of the hope that is in him, (that is,

of his justified state) with meekness and feare.

Secondly, A man that is found at heart, honest and upright with God, may lawfully justifie himselfe, as to the integrity of his intentions, purposes, and designes, when he falls under other mens jealousies and suspicions. David being often unjustly condemned by Saul, was as often in this worke of justifying himselfe against him, (Pfal. 7.8.) Judge me, O Lord, according to my rightesusnesse, and according to mine integrity that is in me; As if he had faid, I am judged unrighteously, but I appeale to thy righteous judgement, who fully knowest (which I also know, my conscience bearing witness) mine integrity. I appeale to thy mercy for the many fins which I have committed against thy selfe, but I appeale to thy Justice whether (as I am accused) I have at all finned against Saul. We may reade Paul doing the same at large while he professed (Thef. 2. 3, 4.) that he did not act upon covetous designes for himselfe, nor was a flatterer of others, but as he was allowed of God to be put in trust with the Gospel, even so he spake, not as pleasing men but God, which tryeth the heart. As it was the continual practife of false Apostles and others to discredie Pauls Ministery, by bringing his person out of credit, so it was his continual care to counter-worke them, by a professed vindication of himselfe. We may lawfully justifie our selves and our actings, when we are not only suspected, but falsly accused, and wrongfully charged about them, and that either of these two

First, When we are charged to have done that evill, which we never did, then we may justifie our selves by a flat deniall; David did so in that case (Psal. 7.3, 4.) O Lord my God, if I have done this, if there be iniquity in my hand, &c. As if he had said, O God, thou knowest I have not done this which many burden me with. Againe (Psal. 35.11.) False witnesse did rise up, they laid to my charge things that I knew not; I have not had so much as a thought to do that which they say I have actually done.

Thus

Thus he discharged himselse of those crimes, which indeed he

never committed nor was guilty of.

Secondly, We may justifie our felves lawfully, when the good we have done is charged upon us as an evill deed, or we looked upon as evill doers, when we have done, nothing for the matter, but our dury, and that in the manner according to rule. Thus when Paul had justified himselfe, by denying the evill which Tertullus, accused him of, (Acts 24.12, 13.) he presently justified himfelfe also in what he had done well, though his enemies judged it evill (ver. 14.) But this I confesse, that after the way which they call herefie, so worship I the God of my fathers, beleeving all things which are written in the Law and the Prophets. This selfe-justincation is often very needfull; For as there are fome who call evill good, fo there are others, who call good evill, and make that a mans fault which is his commendation. It was accounted a crime by some of old to be lesse visious then others, and it is accounted a crime by fome at this day to be more vertuous then others; to be more holy, more exact, more wifely precise and circumspect in our wayes then others, many interpret folly, and Hamp with madnesse. (2 Corinth. 5. 13.) Paul was thought beade himfelfe, a meere Fanatick in his high actings for Jesus Christ; when our actions are thus mif-reprefented, and put under fuch disguises, every good man is obliged to doe himselfe right. For as we may honefuly accuse others, and declare the evill that we know they have done, when called to it; fo we may speak out and declare the good we have done, & maintaine that to be good (if it be good) which we have done, (though many call it evill) when called to it. Thus a man may stand upon his termes with all men, and yet be humble, and deeply fenfible of his owne finfullnesse and vilenesse before God. Paul saw nothing, upon the matter, but fin in himselfe (Rom. 7. 14, 24.) When I would doe good, evill is present with me; O wretched man that I am, who shall deliver me from the body of this death; That is, of fin; as 'tis called (Rom. 6.6.) Thus he spake when he had to doe with God; But when he had to doe with men, when he faw himselfe called to answer the accusations, and wipe off the aspersions which the enemies of the Gospel cast upon him. (1 Corinth. 4. 4.) then he faith, I know nothing (that is, no evill) by my selfe. Paul was very conscious of his naturall infirmity, yet very confident of hisfpirituall integrity. And therefore when he faw the Glory of God was like to be obscured through his abasement, and to be ecclipsed by the shadowes and darknesse which men cast upon his Ministery, then he tooke due honour to himselse, and made the most of himselse, according to truth, in the eyes of all the world. Thus I have shewed what justifying of our selves is lawfull, and I have done it that we may more clearely discerne, what I am to shew next, or

Secondly, Namely, what that justifying of our selves is, which indeed is unlawfull, reprovable and blame-worthy; I shall in-

stance it in a few particulars.

First, They justifie themselves sinsully, who doe good with a desire to be seene and applauded of men for it; thus Christ charged the Pharisees (Math: 6.5.) They pray standing in the Synagogues, and in the corners of the streets, that they may be seene of men: and (ver: 16.) They dissigne their faces, that they may appeare unto men to fast. It is not a sin to be seene of men in doing good, but to doe good to be seene of men is sinfull, and the

parching up of a selfe-justification.

Secondly, They justifie themselves sinfully, who would pretend, or seeme to have done that good, which indeed they have not. There is as much of this hypocrisic lodging and working now in the hearts of the children of men, as was of old in the heart of Saul (1 Sam: 15.13, 14. to the 22d verse) who professed highly to have suffilled the will of God to a haires breadth; Blessed be thou of the Lord (said he to Samuel) I have performed the commandment of the Lord; Thus he insisted upon his integrity, and justified himselse to the face of Samuel, who quickly convinced him that he had done the Lords worke to halves.

Thirdly, They justifie themselves sinfully, who either totally deny, or extenuate and lessen the evill that they have done; this kinde of sinfull selfe-justification was opened largely at the 33d verse of the former Chapter, upon that imprecation made by Job, If I covered my transgression as Adam, by hiding mine iniquity in my bosome. I referre the Reader thither for a fuller discovery

of it.

Fourthly, They justifie themselves sinfully, who mingle their owne workes with the workes or righteousnesse of Jesus Christ for justification; for though such pretend to Christ, and say they

take up Christ and his righteousnesse for justification, yet it will be found a selfe-justification only; seeing unlesse Christ justifie us wholly, he justifieth us not at all; As the Apostle concludes (Galat. 5. 4.) Christ is become of no effect unto you, whosever of you are justified by the Law; ye are fallen from grace; That is, yee who mingle your workes with Grace, are not justified by Grace, but (which will be (unlesse repented of) your condemnation) by your workes.

Lastly, They justifie themselves sinsully, who say they are justified by Christ from their sins, while they continue in their sins, and hold fast their iniquities; For as they that mingle their owne good workes with the righteousnesse of Christ, are selfe-justifiers, so also are they that take hold of the righteousnesse of Christ, while they will not let goe, nor part with their evill workes. To looke for justification while we continue in the love and practise of any knowne sin and unrighteousnesse, is as sinfull as to expect

justification by our owne righteousnesse.

Object. But doth not the Scripture say, that God justifieth

the ungodly (Rom. 4.5.)

I answer, Though God justifieth the ungodly, yet the justified are not ungodly; God justifieth the ungodly and makes them holy by the grace of fanctification, as well as righteous by the grace of justification: righteousnesse of life is alwayes the fruit of righteousnetle by faith. Therefore if any man continuing in any knowne fin, faith he is justified, he hath justified himselfe, for none doe so who are justified of God. O how deeply are they condemned by God who thus justifie themselves! Nothing is more defirable then to be justified by God, and nothing is more dangerous then to justifie our selves, either by our owne righteousnesse, or in our unrighteousnesse. Now as to justifie our selves any of these wayes, is exceeding finfull before God, so to justifie our felves any way, layeth us open or obnoxious to the cenfures of men. And that's the reason why this holy man Fob was so deeply censured; For though he justified not himselfe in any of those fences which are are finfull, yet he did some way justifie himfelfe, and while he justified himselfe only as he might, he was condemned as having justified himselfe in a way which he might not. We had need be very cautious, how we any way or in any kinde justifie our felves, few having done it without incurring censure, if not condemnation from others.

But what was Jobs Telfe-justification, or of what kinde, that it raised such a dust, yea kindled such a slame of Anger in the breast of Elihu? I answer;

Job did not justifie himselse by lyes or falshoods; that was not the matter for which Elihu was angry with Job, but because he supposed he was more tender of his owne name then of Gods. Thus the Text speakes expressely; Against Job was his wrath kindled, because he justified himselse rather then God.

Hence note;
To justifie our selves rather then God, is not only sinfull but flagitious, not only sinfull but blashhemous.

Let God be true and every man a lyar (Rom. 3. 4.) woe to those who goe about to save their owne honour, by speaking that which reflects dishonour upon God, or who keepe their owne credit untoucht, by exposing his to any hazzard; let God be just and every man unrighteous. As whofoever exalts himfelfe, humbles God (when we exalt our felves vainely, we humble God as much as we can, and so it will be interpreted) so he that justifies himselfe in any degree unduely accuseth God, how much more he that justifieth himselse rather then God. To commend or praise our selves, in the hearing of men, is unsavory, to commend or praise our selves rather then men (who are our fellowes, year though our inferiors) is odious, how much more to justifie our felves rather then God, who is infinitely above us. It becomes the best of men, to accuse, judge and condemne themselves, to draw up their owne enditement, and fay, we have deserved worse then we fuffer from the hand of God; and have done leffe then duty requires at our hand.

But, because to justifie our selves rather then Cod, is a thing so horrid, sew will be brought under this conviction, that they are guilty of it, or chargeable with it. And therefore I shall endeavour to make it appeare, that there are many who though they doe not justifie themselves rather then God directly and barefaced, yet they doe it secretly or constructively. I shall make out this in generall as it may concern any man, while I more distinctly shew, how Job incurred this suspition, and gave Elihu more then a probable ground to say, that he justified himselfe rather then God. Job never said, he was more just then God, but he said

faid many things which gave Elihu occasion to fay, That furely he

suftified himselferather then God.

First, When he spake so largely of his own innocency, spending five whole Chapters in the vindication of it, and spake so little, comparatively, of the righteousnesse and justice of God, this might bring him under a suspicion of justifying himselfe rather then God. For what could this intimate to his hearers, but that he had better performed the part of a gracious and righteous man, then God had of a gracious Father or righteous Judge. Though all that be true (how much foever it is) which we speak of our felves, yet it is not good to speak much, much lesse all of our felves; especially when upon that account, we may seeme to dispute either the justice or goodnesse of God in dealing out the troubles and afflictions, under which we fuffer.

Secondly, While Fob did so often and so boldly offer to plead his cause before Gods tribunall, and was so importunate for a Hearing, this carried a fecret implication, that God had not dealt well with him; or at least had not considered his cause throughly, for if he had, furely he should have found more fa-

vorable dealing from God then he dayly experienced.

Thirdly, While Fob complained so often and greatly of the greatnesse of his afflictions, of the weight and heavinesse of the hand of God upon him, and, that he being but a poore worme, the great and mighty God should fretch out his Arong hand against him; This also might be construed, as if he thought God did not take a due measure of his infirmities, but let temptations take hold of him which were not common to man, and burdened him beyond what he was able to beare. Now, what was this, but to

justifie himselfe rather then God?

Fourthly, While he complained that the hand of God had not only touched him, but even abode and dwelt upon him, that he was confumed from morning to morning, that he had not only wearisome nights, but moneths of vanity appointed to him, that his afflictions were not only exceeding sharpe, but exceeding long, yea that though they were extreamly violent, yet perpetuall, this bare hard upon the goodness and wisdome of God. For, to fay that God over-acts in the measure, and exceeds in the continuance of our afflictions, reflect alike upon the honour of God, and are rather a justification of our selves in bearing the crosse, then of God in laying it onn. Fifthly,

vid)

Fifthly, Job infeverall passages of this booke desired God to make an end of him, and take him out of this world; he was troubled that God did not kill him out of hand, or out-right; this was a justification of himselfe rather then God, as if he knew better, whether it were more fit for him to live in a sickly, weakly, painfull condition, or to be delivered out of it by death. As we should be willing to die, when God calls, so to live till God calls, and not to hasten death; He that believes (as he ought) will not make hast out of the troubles of this world, much lesse

out of the world, because he finds it troublesome.

Sixthly, He seemed to justifie himselfe rather then God, while he was fo much troubled, because God did not presently reveale to him the reason of his troubles; Why is light given to a man whose way is hid, and whom God hath hedged in? was his complaint ((hap. 3. 23.) that is, wherefore is the light of this naturall life given to me, whose way is in the darke, and who know not the reason why I am thus afflicted? We ought to sit downe in this affurance, be our condition never so restlesse, that the most wife God hath a reason for every stroake of trouble he layeth upon our loynes, though we fee it not. They who cannot fully refigne themselves and their wayes to God, yea resolve their wills into the will of God, are much disquieted and restlesse in their minds, when they see not the reason of Gods dealing with them, or why it is so with them? Let all such know, this alfo is to make our felves wifer then God, and to justifie our felves rather then him. And therefore from all these considerations take these two Inferences, which may keepe us ever at a distance from this high prefumption, yea (which we should carefully avoyd) from the shaddow and appearance of it; The justifying of our felves rather then God.

First, It is enough to condemne as under the guilt of this sin, if we allow not all that God doth to be good, year and best for us, how much or how long, or in what kinde soever he is pleafed to afflict us with evill. It is our duty to accept, that is, to take well at Gods hand, the punishment of our iniquity (Lev: 26. 41.) how much more to welcome the sorest and heaviest crosse which he is pleased to lay upon us, either for the chastisement of our saylings and falls, or for the tryall and exercise of our graces. It is said (2 Sam: 3.36.) Whatsoever the king (meaning Da-

and harmony between the people; There was a wonderfull consent and harmony between the peoples spirit and Davids actions; Surely whatsoever God doth, should please all his people, what ever he dispenseth, be it sweet or sowre, hard or soft, light or darknesse, it should please all his people, and please them highly; and so farre as we come short of this frame of heart, so farre

doe we justifie our selves rather then God.

Secondly, It is a fault not only if we are not satisfied and pleafed with what God doth, but if we doe not praise and clorifie God in and for what he doth; and that not only in his justice that he hath done us no wrong, but in his goodnesse, that he hath done all for our profit. That which turnes to mans profit, should also turne to the praise of God; But (as the holy Apostle assureth us, Heb: 12. 10.) God chastneth his children for their profit (and that the best and noblest profit) that they might be partakers of his holiness; therefore we ought to praise and glorifie him, or to glorifie him with our praises while he is chastning us. Truly God is good to Ifrael (Pial. 73. 1.) He is fo, not only when he gives Ifrael our ward good things, or things good to fense, but when he afflicts, when he writes bitter things against his Ifrael, and shewes them only visions of forrow and matter of amazement. Till our soules are wrought up to this Justification of God in his goodnesse, when things are worst with us, we in some degree justifie our selves rather then God.

Againe, for as much as Job, who cannot in all things be acquitted from this charge of justifying himselfe rather then God, was yet of another spirit and principle, then indeed or professedly

to justifie himselfe rather then God.

Observe; We may speake amisse and wrong God when we doe not intend it, nor have the least thought to doe so.

David prayeth for the pardon of unknowne fins (Pfal. 19. 12, 13.) Cleanse thou me from secret faults, keepe backe thy servant also from presumptuous sins, let them not have dominion over me. To justifie our selves rather then God knowingly, is a presumptuous sin, to lay any blame upon God directly is blasphemy; David prayed not only to be kept from such grosse sins, but to be sleansed from secret sins, that is, from those sins which he did not know.

know that he had committed them, and which he never had any intent to commit. We may so mis-place words and mis-guide actions, when we thinke not of it, that we may quickly fin against God, yea and justifie our selves sather then God; That which we doe or speake is to be judged by a rule, whether it be good or evill, not meerely by our intentions though good, nor by our not intending of evill. We may be judged to have done or faid evill, though we meant no evill in doing or in saying so. Words and actions well meant may fometimes justly undergoe an ill construction. They that heare should interpret every word in the most favorable fence; but if we speake unwarily and unsafely, or (as Moses once) unadvisedly with our lift, we may thanke our selves if we fall under reproofe for what we have spoken. Therefore begge of God to set a watch over your mouth, and to keepe the doore of your lips, let nothing patte unexamined. Tis our wifdome to read every word over and over before we speake it; Many heare ill, who have spoken well, how much more may they who speake doubtfully or dangerously. We have seene the cause why Elihu was so angry with Job, the next verse will tell us why he was so angry with Tobs three friends.

Vers. 3. Also against his three friends was his wrath kindled, because they had found no answer, and yet had condemned Tob.

We find Elihu angry on all hands, angry with Job, and angry with his three friends; some querie upon this renewing of his anger (as God did Jonah) whether he did well to be thus angry or thus to appeare in passion, and breake out afresh in wrath? and whether the reasons of his anger will beare him out to have been angry with Reason; anger prevailes most in those in whom reason prevailes least, and they have usually the strongest passions, who have the weakest judgements; children and aged persons, the ficke and pained are apt to be angry with others, and hard to be pleased themselves. And 'tis a generall ax om; The weake and Invalida omne impotent are naturally angry and passionate. Therefore we had natura queruneed looke to our pallions, that they grow not frong, for they lum eft. will soone proclaime us weake: he is a wise man indeed, that can be at once wife and angry. (Proverbs 19. 11.) The discretion of a man deferreth his anger, and it is his glory to passe over a transgrellion;

gression; And as there Solomon teacheth us, that discretion ma-Hereth anger, so he assureth us, that angry persons are more then indiscreete, foolish. (Eccles. 7.9.) Anger resteth in the bosome of fooles. Anger often allaults the prudent, but if it abides and takes up its lodging in any bosome, it is in the bosome of a foole, at least, in that poynt, he doth foolishly who lendeth his bosome (though but one night) for anger to lodge in. And as at all times. so then especially we should narrowly watch and severely bridle our passions, when (as Elihu here did) we undertake to advise. those who are mistaken, or to reduce those that are out of the way; when we give counsel to others, we should be sedate and quiet our selves. A Physician must not be angry with his patient, nor is it proper to apply medicinall healing counsel to the mind of another with an exulcerated minde. Much might be faid concerning this anger of Elihu, but I have spoken to that before in opening the former verse, therefore I shall not stay here upon it; but proceed to confider the reason why he was so.

Because they had found no answer, and yet had condemned. Fob.

Not to find an answer may proceed;

First, From a defect of paines and industry in seeking it; An answer must be sought and digg'd for, it must be studied and

prayed for, else it will not be found.

Secondly, The not finding of an answer, may arise from the defect of ability, not of industry; many labour hard, but can make nothing of it; 'Tis probable Jobs three friends laboured much, yet found no answer; And then it was no defect of industry but of ability, they found no answer, because they could not. They (as we commonly speake) did even beate their braines, and bite. their nayles for an answer, but could not attaine it, they pumpt hard, but the water would not come, God hid the thing from their eyes; so then, they had not found any answer, because after all their fearch they could not; nor should it feeme strange to us that they could not. At best we know but in part here, and till God by his Spirit teach us, we know nothing at all; So that I fay, it should not seeme strange to us, that these wise and good men could find no answer for Job, but that which follows seemes Arrange, even to amazement, that though they could not, yet (which.

(which, how also could they answer to their owne consciences!)

had condemned Tob.

What, condemne a man, and not answer him? 'tis worse then to condemne a man, and not heare him. Possibly he that is condemned unheard, may yet deserve a condemnation; But if we condemne a man unanswered, he certainly, as to us, is condemned undefervedly. And therefore this course of proceeding (if any) is liable not only to suspition whether it be right, but to condemnation as utterly unrighteous. Though it may be a good mans case not to find an answer, yet surely a good man will not condemne when he cannot answer.

But it may be demanded; Did Fobs friends indeed find no answer before they condemned him? we have heard of their answers all along. No sooner had Job ended his former speeches, but they presently answered (Chap. 4. 1.) Then Eliphaz the Temanite answered and said (Chap. 8. 1.) Then answered Bildad the Shuhite and said (Chap. II. I.) Then answered Zophar the Naamathite and said; yea they all three answered Fob a second time, and two of them a Third, how then could Elihu justly say,

they found no answer, and yet had condemned feb?

For answer to this objection; I say, They answered Job, but they did not answer sufficiently. The vulgar latine translation puts this gloffe (which is more then the rules of translation allow) into the text, rendring the originall thus; Because they had Ed qued non found no rationall answer, and yet had condemned Job. They did invenissent renot find out nor hit upon the right answer. Improper and insuffi- fonfionen racient answers, how many soever of them we heape up against any Vulg: mans argument, are no answers, they are not worthy to be called answers. That only is an answer which carrieth a conviction in it, which reacheth the state and strength of the question, or removeth the objection. In this sence Tobs three friends had found no answer, and yet had condemned Job.

The Hebrew is they made him micked, or condemned him as a 19 17 wicked man. So the Septuagint, they had no answer for him, and 2) 69 50 TO a'uyet concluded him wicked; we say, they had condemned Job; and sessi. the reason of it is, because to condemne a man is to leave him un- Sept: & poder a supposal of wickednesse, and to stigmatize or brand him for sucrunt eum a wicked man. All the wicked shall at last be condemned, and est impium.

none ought to be condemned, nor are any condemned justly now but the wicked; He that justifieth the wicked, and he that condemneth the just, even they both are an abomination to the Lord, (Pro. 17. 15.) There is a very elegant transposition of the words in the Hebrew; we may render the text thus; He that justifieth the wicked, and wickedeth the just, &c. The law of Moses gave an expresse rule against this perversion of Judgement, in termes quite crosse to those in Solomon (Deut: 25. 1.) If there be any controversie between men, and they come unto Judgement, that the Judges may Judge them, then they shall justifie the righteous, and condemne the wicked. Which you may render thus; They shall instifie the just, and wickedise the wicked, that is, they shall declare the just man just, and the wicked man to be wicked. That man either really is, or is accounted wicked, who is cast in his cause and condemned. That was a dreadfull sentence (the Scripture (Alts 1. 20.) Thewesit fulfilled upon the traytor Indas) when he is judged, let him be condemned (Pfal. 109.7.) we put in the margen, let him goe out guitty or wicked. In this sence Jobs three friends when they condemned him, cast him as a wicked man, though they had nothing to answer the plea which he made for his owne integrity. We must not conceive any such wickednesse Damnarum pro in them, that they were resolved to condemne him right or in eum crimina Wrong, yet they held their conclusion against the light and reaprobare poffers fon of all his premises, and though they could prove no ill aquibm ille fu- gainst him, yet vehemently suspecting him, they concluded he am vitam con- was an ill man, and fo condemned him.

zamina ffent.

Merc:

Hence note first.

Some will proceed to condemne both persons and opinions, though they can give no reasonable account why they condemne either.

We read (Isa. 56. 10.) of dumbe doggs, that cannot barke, that is, who know not what to speake or say to purpose. There are many who (in this sence) cannot barke, yet they will bite; and when they have no answer, they will condemne; and usually dumbe doggs that cannot barke have the sharpest teeth, and are best at biting, or they are better at condemning then at answering. As some finde an answer where there is none; that is, when fuch reasons are layd before them as are unanswerable, yet they will not give over answering, but still seek a knott in a rush, and draw draw the faw of contention as well without end as without cause; so others cannot find an answer where it is; yet when they cannot answer, they can censure and condemne him for wicked or perverse, whom they cannot prove so. 'Tis much easier to say a man is faulty, then to find his fault; yet they who have a mind to find faults, are seldome to seeke for somewhat or other which they call so.

Note secondly.

To condemne opinions or persons when we cannot answer them, is a practise justly condemnable.

'Tis unjust (as was intimated before) to condemne a man before he is heard. For though possibly a man unheard may have justice when he is condemned, yet all agree tis injustice to condemne him when he is not heard; Now if it be injustice to condemne a wicked man before he is heard, how unjust is it to condemne a man in whom we can find no wickednesse after we have
heard him.

Thirdly, From the manner of the phrase here used,

Note.

To condemne a man is to render him wicked.

Condemnation (as was shewed) is due only to the wicked, and if an innocent be condemned, he is reputed wicked, and receives punishment as guilty. As that sentence of condemnation which proceeds out of the mouth of God against impenitent finners and evill doers, bindes the guilt of their evill deeds upon them, and delivers them up to punishment; so he that condemnes his brother, fastneth guilt upon him, and speakes him deserving punishment; for as where guilt is, punishment followeth, so a fault is conceived to goe before. There are these three things in fin, the fault, the guilt, and the blot, or pollution of it; he that fastneth guilt by condemnation, fastneth the fault and blot much more; how fad is it then to be deservedly under condemnation? And how great is the priviledge of beleevers, to whom (though in themselves they deserve it) there is no condemnation! (Rom. 8. 1.) They who in this life are past condemnation, are also passed from death to life. Many are condemned who are good in the fight of God; but all condemnation makes a man evill, yea wicked in the fight of the world. And because every sentence of condemnation renders a man wicked in the eyes of worldly men, therefore righteous Magistrates will not condemne hastily; They will not judge (as Christ did not, Isa. 11. 3.) after the sight of their eyes, nor reprove after the hearing of their eares; To judge by the sight of the eye, is to Judge according to the first appearance of things, before inquisition hath been made, and to reprove by the hearing of the eare, is to reprove according to the first report which is made, without examination. We must not judge thus, because we must judge in righteousnesse, which cannot be, if we judge thus. How deliberate, how tender should we be in condemning any man, seeing condemnation doth not only impose a punishment upon, but suppose a crime, a wickednesse, a fault in him. It is grievous enough to beare punishment, but to beare the burden of a crime or fault, is in reality much more grie-

But seeing Elihu declares his anger against Jobs three friends, because they condemned Fob, and had found no answer. Some will fay, did not Elihu condemne Job so too? No, he condemned him indeed, but he first found an answer. Againe, Elihu condemned 70b, but not as his friends condemned him, his friends condemned him as to his state, judging him unfound at heart; But Elihu condemned him only as to this or that particular act or speech; He condemned him, First, because he spake so largely in the justification of himselse ((hap: 33.8,9,10,11.) Surely thou hast spoken in my hearing, and I have heard the voice of thy words, saying, I am clean without transgression; I am innocent, neither is there iniquity in me. (And Chap. 34. 5, 6.) For Job hath Said, I am righteous, and God hath taken away my judgement; should I lye against my right, my wound is incurable without transgression. Secondly, he condemned him for complying with the wicked, not that he thought Fob acted like them, but because being a godly man, he in his furferings spake sometimes and behaved himselfe like them (Chap. 34.8.) Which goeth in company with the workers of iniquity, and walketh with wicked men. Further, he charged him with stubbornnesse against God (Chap. 34. 37.) For he addeth rebellion unto his sin; and (which sounds strangely) with an easinesse rowards evill men (Chap: 36.17.) Thou kast fulfilled the judgement of the micked, judgement and justice take hold on thee. Thus Thus Elihu condemned Job many wayes, but he condemned him

not, without finding an answer.

Yea, I may say, Elibu is he, who in this great controversie and difficulty, hath found an answer, and yet hath not condemned Job, that is, he hath not condemned him as his three friends had condemned him: He condemned not Job as one perverse and crooked in his wayes, he condemned him not as one that seared not God and eschewed not evisl. He condemned him not as an hypocrite, rotten at heart and unsound in his estate; Thus Elibu found an answer for Job, but condemned him not, no not while his wrath was kindled against him, because he justified himselfe rather then God.

And the processe of this booke will shew, that though Elihu (in the sence spoken of) condemned not Job, yet he found an unanswerable answer, such an answer, as to which Job neither could nor would make any reply; and that is the speciall businesse we have to looke at in prosecuting his discourse, even to finde out the answer which he found; for that will be as the key of the worke, to open the whole matter to us, and to shew us wherein Job had either sayled or exceeded, either in bearing the crosses layd upon him by God, or in managing this contro-

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supplied by a graining also in much confidence, as releaving out clearly downward man better times for a more tayourable different time, so the national action to the supplied of the supplie

versie with his friends.

JOB. Chap. 32. Verf. 4, 5, 6, 7.

Now Elihu had waited till Job had spoken : because

they were elder then be.

When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

And Elibu the son of Barachel the Buzite answered and Said, I am young, and ye are very old, wherefore I was afraid, and durst not shew you mine opi-

I Said Dayes Should Speak, and multitude of yeares (hould teach wildome.

His context affignes the reason, First, why Elihu forbare so I long to speake, namely, because he was young, that reason you have in the 4th verse, as also in the 6th and 7th. Secondly, why he began at last to speake, namely, because his elders, those grave ancient men would or could speake no more. This he layes downe in the 5th verse, When Elihu saw that there was no answer in the mouth of thefe three men, then &c.

Vers. 4. Now Elihu had waited till Job had spoken.

The Hebrew is, He expected Job in words; Job was long in words, or he spake long in many words; and all that while Elihus waited, he kept filent; but when Job had spoken out, and Elibse had flayd some time after, to see whether either himselfe or his friends would speak againe, then he began. Mr Broughton trannor patien. flates, yet Elihu waited to speak with Job. The word notes the rem expellatio- most patient expectation, a waiting with much long-sufferance, nem sonat, qua a waiting also in much confidence, as reserving our selves till durâmus in ma-better times, or for a more favourable dispensation. So the word lis, nos rebus melioribus ser- is used (Dan. 12. 12.) Blessed is he that maiteth, and cometh to vantes. Bold. the thousand three hundred, and five and thirty dayes; that is, Blesfed is he that waiteth out those dayes of the Prophecy there specified; he hath a firetched out patience, that waiteth to the very laft

last day, and to the last of that day. The word is used againe (Habak, 2.3.) If the vision (that is, the mercy or deliverance revealed and promised) tarry, waste for it; that is, if it tarry beyond the time supposed by man (it never tarries beyond the time appointed by God) waite patiently for it, that is, for the accomplishment of it; yea the word implyeth a waiting, as it were, with open mouth, or gaping to receive that good which is assured by prophecy or in the promise. Such an expectation is here afcribed to Elihu, he waited for the issue of that great and long debate between Job and his three friends, or he gaped for such a folid answer as might satisfie him, and determine the Question under debate; Now Elihu had waited till Job had spoken.

Hence note.

Fiest. As it is always our duty to waite on God, so sometimes on men.

We should waite, First, to see what men will doe for us; we should waite, Secondly, to heare what men have to say to us; we should waite for counsell, for comfort, for instruction, for conviction. We should waite, Thirdly, to performe duty, and to doe good to men. Thus God is pleased to waite upon (his creature) man, (Isa. 30. 18.) Therefore will I waite to be gracious; As God waiteth to bestow acts of grace on man, so man should waite to performe offices of love and respect to man, or to give him advice, helpe and assistance, as his case and needs require.

Secondly, Consider Elibu who had waited long as a hearer, was afterwards a great speaker.

Hence note.

They that will speak to any mans case rightly, must first heare him patiently.

They must be hearers, who would be learners; Paul sate at the secte of Gamaliel, there he waited as a learner; And if they must waite as hearers, who would be learners, how much more ought they, who would be teachers, reprovers, or reformers?

Thirdly, Elihu waited that he might speake opportunely, or in time,

Hence note.

Due times and seasons of speaking must be observed and taken.

(Ecclesiastes 3.7.) There is a time to speak, and a time to keep filence. The providences of God point wife men to both. And usually times of silence fit us for times of speaking; Every thing is beautifull in its feafon; words spoken in their season, are not only more effectuall, but more beautifull, they are like apples of gold in pictures of silver. And therefore as the wise man gives us cantion, (Eccles. 5.2.) Not to be rash with our mouths to utter any thing before God; So we should not be rash with our mouths to utter any thing before men, but well to confider what we have to fay, and waite our time to fay it. The Apostle James ((hap. 1.19.) would have us swift to heare, slow to speak; and probably, the flower we are to speak, the surer we speake; Hasty speaking hath given men more dangerous stumbles and falls, then ever hasty going did. The Prophet represents our Lord Jesus Christ thus bespeaking his Father as to his preparation and furniture for the exercise of his Propheticall, yea of his whole Mediatoriall office (Isa. 50. 4.) Thou hast given me the tongue of the learned that I might know how to speake a word in season. As there is much wisdome in hitting the matter what to speak, and the manner of speaking, how to cloath and dresse the master of our speech; so there is much wisdome in hitting the time and season when to speake. And as to time a thing well in acting, so to time it well in speaking, is the better halfe of it. Elihu maited till Fob had spoken. What I have now touched, may be one reason of his waiting; But the special reason of it follows in the text.

Because they were elder then he; and good reason that he should waite upon his elders.

JPI Significat sapientia.

The Hebrew is, They were elder for dayes; they were not only non tantum fe- old men for dayes, but elder for dayes then he; The word, Arictly nem jed jenid taken, imports a man more then old, even one that is worne with non tantum se- age. Further, it denotes a two-fold eldership; First, an eldernem atate sed ship in time, dayes or yeares. Secondly, an eldership in wisdome, and understanding. They are our elders indeed, who are wifer then me; elder hip in time deserves respect, but elder ship in mis dome commands it. And as such are exprest by this word in the Hebrew, so both the Grecians and Romans expresse their wise men by

a word of the same force; Senators were elders, not alwayes in time (there was no Law much letfe necessity that every Senator thould be an old man) but in understanding: every Senator ought to be a wife man, though not an old man. They who are to governe others wifely, had need be furnished with wisdome themfelves. Gray haires alone cannot make a good Magittrate. We read the word applyed both to Church-Elders called (1/a. 37. 2.) The Elders of the Priests, and to State-Elders, called Elders of the people (Exod. 17. 5.) or of the Land (Gen. 50.7.) The Elders of the Land of Egypt went with them. 'Tis said (Pfal. 105. 21,22.) Pharoah made Joseph Lord of his house, and rater of all his substance, to binde his Princes at his pleasure, & teach his Senators wisdome. Young Joseph made Pharaohs wife men wifer, and gave counsel to his counsellers. Here Euhn calls Jobs friends Elders, and we may take him either speaking strictly, that they were his Elders in time, or speaking modestly, that they were his Elders in wisdome, knowledge, and understanding, and therefore he was not hafty to speake, but gave them their scope, waiting till Fob had spoken, Because they were elder then he.

Hence note, First in General.
Young men should shew respect and waite upon their Elders.

The Apostle would not have Timothy slighted, though young, (I Tim. 4.12.) Let no man despise thy youth; He chargeth the people not to despise Timothy because young; and he chargeth Timothy to carry it so, that none might have the shew of a cause to despise him though young; Let no man despise thy youth; let not those that seeke occasion finde it. Now, as young men, especially young Ministers should be so holy and grave in their conversation, as not to draw disrespect or contempt upon themfelves, and as no man ought to despise the young meerly because they are young; so all men ought to honour old age. The old Law was expresse for it (Levit. 19. 32.) Thou shalt rife up before the hoary head, and honour the face of the old man, and feare thy God, I am the Lord. See, how these two are joyned together, Thou shalt honour the face of the old man, and feare thy God: As if he had faid, honour old men in the feare of God, or thew feare to God in the reverence and honour which thou givest to old men, who having lived a long time or many dayes in the world,

Sus ab annis.

world, bear at least a shadow of the eternity of God who is The anciant of dayes, who lives and abides for ever. There is a twofold stampe of God upon old men, more then upon other men. Full their very age hath a stamp of God upon, it, for though all ages put together, are not a moment to eternity, yet, as to our computation and reckoning, old age beares the fairest image of eternuy: Secondly, old men bear a refemblance of God in their wifdome, ('fis to be supposed that the oldest are wilest, as Elihu speaks v. 7.) So then old men are to be reverenced not only for their precedence in time, but for their experience, wildome, know-Seris venit to ledge and prudence, all which represent them more like to God then younger men.

Secondly, Look to the speciall way wherein Elibu shewed reverence to his Elders, even by his long filence; he did not rudely nor rashly breake into discourse, but waited till they had done. This modefly of Elihu is both commendable and imitable, who would fay norhing as longe as Fob or any of his friends had Mira in hoce any thing to fay, because they were elder then he. As the light lucet antiquuo-vum in publicis of nature teacheth reverence to the aged in all cases, so more parconcertationi- ticularly, in this. There thines (as to this poynt an admirable bus gravitas et comlinesse in the disputes of the Ancients, and a most eminent Stupendum in- example of order inviolably kept both in proposing and answering. violabiliter ser- Their rule or maxime was, Let the Seniors speake, let the Juniors vati in dicendo hear. Let Old men teach, let young men learne. It is the note of a ac respondendo hear. ordina exem. learned Commentator upon this place from what himselfe had plum. Bold. observed. Living (saith he) once at Paris in France, where, in a Majores natu Monastery, three Indians were brought up and instructed in the loquantur junio- Christian Religion, I could not but admire to behold how studires audiant; fe- oufly, and strictly they kept to the Lawes of speaking, the younger nes doceant, anot offering a word till the Elder had done; The practice of these
dolescentes distrant; PulcherIndians brought with them out of Heathenisme may reprove the rima disciplina imprudence of many, yearhe impudence of some young men a-Jententia. Drus, mong us, who will be first in talk, when their betters and elders are in place; The Prophet threatned this as a great judgment (Isa. 3.5.) The Child shall behave himself proudly against the Ancient. The child is not to be taken here strictly, but for any inferiour in age, though possibly himself be arrived to the state of manhood. As if the Prophet had faid, there shall be a generall confufion among all degrees of men, without respect had to age or place

place, every stripling will take the boldness to talk and act unteemly before his betters. Obeyfance and filence, bowing the body, and holding the peace, are respects which ought to be paid

to our Superiours whether in time or authority.

But as young men should not be forward to speak in the presence of their elders, so they hould not be afraid to speak when there is cause for it, especially when their elders so bear or refuse to speak any more. Thus Elihu who had long kept his mouth (as David in another case did Pial: 39. 1.) with a bridle, and was dumb with silence, yet at last his heart was hot within him, and while he was musing, the sire burned, and (as it solloweth) he spake with his tongue.

Vers. 5. When Elihu saw that there was no answer in the mouth of these three men, then his wrath was kindled.

When Elihu sawit, that is, when he was as much assured of it (by their gesture and carriage) as if it had been visible, that those three men had no more to say, or would say no more (for the words may be referred indifferently to their will or power, when, I say, he saw they had no more to say) Either, first, to convince Job of error, or secondly, to defend the truth of God, which they had undertaken (when he saw this) his wrath was kindled, at that instant time, and for that very reason, his wrath was kindled. Some conceive (as was shewed before) that this anger proceeded from the passionateness of his spirit, and so tax him with it as his sault; but I rather consent with those who say it proceeded from his zeal for God, and so it was his vertue and his praise.

I have met with these words two or three times already since I entred upon this Chapter, and therefore I shall not stay upon them here; And as this anger of Elihu was spoken of before, so the same reason which was given before of his anger is repeated and reported hear again; Then his wrath was kindled because they had no answer in their mouths, that is, because they had no more to say against Job whom they had condemned; and because they had no more to say for God whose cause in afflicting Job they had defended; I shall only adde a few brief Notes upon this Verse,

and so passe on,

First, Some men answer till they have no more to answer.

Tis very possible for a good and a wise man to be at the bottom of his reason, in some points, or to be brought to such a wall, that he cango no further; David saith, I have seen an end of all perfection, which as it is true of all outward commodities and conveniences, which men enjoy, so both of their corporal and intellectual abilities, or of what they can either do or say. The best of men may see the end of their best perfections in all things, but Grace, and the hope of Glory. Their stock and treasure may be quite spent, their spring exhausted, and they gone ro their utmost line and length. There's no more answer in their mouth, nor work in their hand.

Secondly note;
It may put a wife man into passion to see how ill some wife men use their reason, or that they can make no further use of it.

Then was the anger of Elihu kindled when he saw, they could answer no more, or that there was no answer in the month of these three men.

Thirdly, As the anger of Elihu is often spoken of, so still we find some what or other is assigned as a ground of it;

Whence note;
We should see good reason for our anger before we are angry, when
ther in our own cause, or in the cause of God.

There is nothing can excuse anger but the cause of it. Reason is a good plea for passion; And he that hath a true reason for his anger, will probably manage his anger with reason, yea, and mingle it with grace; And so his proves not only a rational, but a gracious anger.

Fourthly note;
Provoked patience breaks out into greater passion.

In the former Verse, we find Job waiting, he waited long and patiently; but being disappointed of what he waited for, his wrath broke out; His anger was kindled; As when God waits long and is disappointed, his anger is encreased in the manifestation of it (Rom. 2. 4,5. ver:) Despisest thou the riches of his goodnesse.

messe and sorbearance and long-suffering, not knowing that the good-nesse of God lends thee to repentance? but after thy hardnesse and impenitent heart, treasurest up wrath, &c. As if he had taid, the more patience God spends upon thee, the more wrath is treasured up for thee, and that wrath will break out the more fiercely and violently to consume thee, the longer it hath been treasured up. No v I say, as the wrath of God is the more declared against man, by how much his patience is the more abused; So the abused patience of man will turn to greater anger, and he groweth the more passionate by how much he hath been the more and the oftener deceived. Thus Elis n is still described acting angerly, yet in the very next verse we shall find him speaking soberly, plainly and to purpose.

Vers. 6. And Elihu the son of Barachell the Buzite answered and said.

When Elihu saw these three men graves d, and that after all the ourcry they made against Job, they were forced to leave him as they found him, unconvinced of those crimes, of that hypocrise, which they had layd to his charge, he hereupon saw himselfe engaged to undertake the matter and offer his opinion.

Concerning Elihu, his name, his fathers name, Barachel, his tribe or flock, a Buzite, I have spoken at the 2d verse, and shall not adde any thing of it here; only take notice, That here Elihu begins his own preface; The former part of the Chapter contained the report of the divine historian concerning Elihu; but these are the words of Elihu himselse; here he begins like an Orator to gaine savour with and attention of his hearers, or to prepare the minds of his hearers to receive what he had to say; And upon this subject or piece of Rhetoricke (making Prefaces) he spends the whole that remaines of this Chapter. And Elihu, &c. answered and said,

I am young, and ye are very old (that is it which he said)
therefore I was afraid and durst not shew mine opinion.

As if he had faid, I am confcious to my selfe of the weaknesse which accompanies youth; I very well know my own incompetency for such a works; I am young.

The

Parum secun-

The Hebrew is, I am few of dayes, or, little according to dayes; dum dies. Heb: if you should reckon or measure me by dayes, I am very little; And is not every man fo? If you measure any man by dayes, is not he very little? Thou hast made my age a span long (said David, Pfal. 39.7.) that's quickly measured. Job spake thus (Chap. 14. 1.) Man that is borne of a woman, is of few dayes, and full of trouble; He saith not, this or that man, but man, take old men, the Elders, take all men, the oldest men are but few of dayes in themselves considered; and comparatively to the age or rather the eternity of God, their utmost age is but as a drop to the ocean. Thus all men, even ancient men are few of dayes, which is here the description of a young man, I am young (faith Elibu) or few of dayes; but compare one man with another, so some have few dayes, and others many dayes; young men have few dayes, and old men have many dayes, compared with one another.

> I am young, and ye are very old.

w'w' decrepitus.

3 Adolescens ad An: 21. 4 Juvenis ad An: 28. 5 Vir ad An: 50. 6 Senece ad An: 56. 7 Decrepitus post quamdiu wivit.

The word notes decrepid old age, the very dregs of age, the utmost line of life; old age like a heavy burden bowes the back, and criples the limbes of the strongest and stoutest sons of Adam. Hominia atutes See more of this word (Chap. 15. 10.) There are severall diviin septem parti- sions of the life of man, some cast it into source parts, sutable to zur, Hippocrates the foure seasons of the yeare; some into five, alluding to the Acts of an Interlude or play; others into feven, in allufion to the 2 Puer ad An: Planets; now what ever division you make of the life of man, this decrepid old age is the laft.

> I am young, and ye are very old, wherefore I was afraid, and durst not shew mine opinion.

What effect that sence which Elihu had of his youth or few nesse of dayes produced in him, is set forth in these words; 'twas feare, I (faith he) was afraid, &c. There is, (as to this poynt) a twofold feare : First, a cowardly feare; Secondly, a modest feare; when Elihu saith, he was afraid, he doth not meane the feare of a coward; but of a modest man: it is not cowardize to be afraid of doing many things, to feare to doe those things which are unlawfull, or which are uncomely, is no part of cowardize. This latter feare surprized or rather composed Elibu; he was a man bold spirited enough, but modesty made him afraid to shew his opinion. There is a great elegancy in those words; Try eff serpe. I durst not shew mine opinion; They imply, he hid his speech, as Ser- ve & denotar pents hide themselves when men approach. (Micah 7. 17.) timorem ser-Serpents which are a terrour to men, and make them afraid, are quarentium of also afraid of men, their appearance causeth them to run and hide videri metuentheir heads. The Rabbins take much paines in their Criticismes tium. Abenabout this word to expresse a vertuous modesty. As it is a duty to Ezra. be (as Christ exhorts his Disciples to be) especially in times of persecution (Math: 10. 10.) wise as Serpents, so it is a vertue to be fearefull as Serpents, even to feare as much to be heard by fome men, as Serpents feare to be feene by any man. Thus Elihu Reptilium moheld downe his head, he was afraid and durst not shew his opini- re dimissione; on suddenly, nor declare his judgement in the case, for the reverreddit, Demisso rence he bare to those graver and elder heads.

unde vulgatus capite veritus fum. Druk

Note hence. First, Young men are apt to run into mistakes, their heat usually exceeds their light.

Youth drives furiously, and commonly carrieth presumption with it, or is it selfe hurried by presumption. Though God hath given a young man a good understanding, quick parts, and a ready tongue, yet he wants much, because he hath not seene much, and to is very liable to miscarriage. He cannot look through, nor see to the end of things; for as it is the great and fole priviledge of God to cast an eye quite through all intermediate, both actions and revolutions, and to fee the end from the beginning: fo it is more peculiar to those that are aged and long experienced, to see much of the end of things in their beginnings, or to see what is like to be as well as what is. 'Tis the part of a wife man to consider what may come, and whether things tend; there is much weakness and deficiency in young men as to this. As most young men want sences exercised (as the Apostle speakes of all un-improved Christians of what age soever (Heb: 5. 19.) as I fay, most young men want sences exercised) to discerne what is good or evill; fo they want fences exercifed to discerne what good or evill is like to be, they rarely fee effects in their causes, or events in their prognosticks. Therefore Elihu might well fay, I am young, therefore I durst not venture to frew mine opinion.

Paul giverh Timothy fornewhat a strange warning (2 Tim. 2. 22.) Flee youthfull lusts. Timothy was young, but was he noted for indulgence to any youthfull lufts? what lufts doth he meane? furely not drunkennesse, nor uncleannesse, nor any loose behaviour; for though the most sober and temperate young men, have in them the feed of all these, yea of every lust, yet Timothy at that time was a pattern, a mirrour, not only of fob iety, but of holinefle; and Paul was even forced to bid him take more liberty in the use of the creature, then he used to allow himselfe; Drink no longer water, but use a little wine for thy stomack sake, and for thy often infirmities. Surely Timothy was a man that fled fuch youthfull lufts. fast and far enough when he drank nothing but water, and must be bid to drink a little wine (1 Tim: 5. 23.) What lufts then were they which Timothy was exhorted to fiee? the words following, (ver. 23, 24, 25.) feeme to cleare it; that because he was young, he should take heed of rushing into unnecessary Questions and disputes, which young men are apt to doe in the heat of their spirits; nor are there any lusts of the lower or sensuall appetite, to which the heart of man is more intemperately and vainely carried out, then to those of the understanding; and therefore the Apostle counsels Timothy to avoid unprofitable Questions, knowing that these gender strife; (Those Questions cannot promote faith in or holinesse towards God, which only stirre up and foment strife among men) and the servants of the Lord must not strive, but be gentle to all, and patient. These vertues, and graces, are opposed chiefely to the youthfull lusts which Paul exhorts Timothy to take heed of; As if he had faid, Be not too hot-headed and haft, (as young men are very apt to be) in pursuing of controversies and entangling thy selfe in the thickets of Opinionists. Elihu was of an excellent temper, who, because young, was afraid and durst not thew his opinion.

Secondly, Note.
It is good to feare; and suspect our own judgements, or, to feare that we may erre; they seldome doe or speak amisse who feare they may.

An over-confidence of being in the right, hath settled many in a wrong way; to be under a sence of our readinesse to fall, preserves us from falling, (Hosea 13. 1.) When Ephraim spake trem-

ven of that place, but according to our translation, the meaning is carried thus; When Ephraim was in an humble frame, and jealous of himselfe, not consident, nor over-bold (as some are who presume to carry all before them) when he spake trembling, or did even tremble to speake, then he did that which tended to his own advancement and exaltation. This gracious trembling doth at once settle us the faster, and rayse us the higher in the wayes and things of God. It is a high poynt of misdome to have low apprehensions of our selves; though that be true, Tou shall be esteemed of Tanti eria alia others, as you esteem your selves; If a man under-value himselfe quantitibi sue others will; yet, 'tis best erring on that hand; Let the price be rin. much too low, rather then any thing too high, when you are occasioned to put a value upon or rate your selves.

Againe, Consider what an excellent speaker Elihu was when he came to it, as will appeare hereaster, yet see how he stood

trembling, he durst not speake, nor offer his opinion.

Hence note:

Usually they who have most ability to speak, are most backward to speak, or sparing of speech.

They are not easily brought to it, who have it in them; The belly of Elibu was as full with matter, as an Egge with meate or a bottle with wine; yet how flow was he in opening himselfe? They who are and have least are most desirous, if not ambitious, to appeare most, and would make up in seeming what they are not in being. As Elibu in this verse hathsshewed himselfe assaid to say any thing, so he shewes us in the next, who, he hoped, would have said all, and altogether have saved him a labour.

Vers. 7. I said, dayes should speak, and multitude of yeares should teach wisdome;

Or, as the text may be rendred, let dayes speak; dayes shall not Loquantur be hindred by me from speaking, let dayes speak their fill. But dies sunt enim-what meaneth he, when he saith, let dayes speak? how can dayes tenting dessinant speak; 'tis an elegancy in Rhetorick, when that which belongs to loqui illos, non a person, is ascribed to a thing, as here speech to time, let dayes praripiam eis speak; that is, let those who number many dayes, who have lived loquendi locum.

Johannes de Temporibus.

and feene many dayes, let them speak; they who have lived most dayes on earth, are yet indeed (as Bildad told Job, Chap. 8.9.) but of yesterday, and so have lived, as it were, but a day; yet, according to common account, some men are so very old, that you may call them dayes, and to them we may well fay, let Dayes Speak. We read of one who was called John of Times, because he had lived (if the Records spake true) three hundred yeares and more. An old man is a man of dayes; and thus Elihu might fay,

let dayes, that is, old men speak.

But Children can speak, why then doth he say, dayes should speak? I answer; There is a twofold speaking; First, naturally thus Children, as foone as they are out of their swadling-bands, learne to speak; such speaking is but a natural act; Secondly, There is a speaking which is an artificiall or studied act; thus Orators and men of eloquence speake; such speaking Elihu intended when he fayd, dayes should speak; He looked they should speak to purpose, speak by rule, even the quintessence of reason; he prefumed they would have brought forth somewhat worthy of their yeares, and that he should have received such instruction from them, as they had learned from old age it felfe; I fard dayes should speak. Children can speak words, but old men should speak things, every word should have its weight; their tongues should drop as the honey-combe, and be a tree of life to feed and refresh many. It is most truly said of the word of God in Scripture, Every tittle of it hath a mountaine of sence, a mighty weight of truth in it; And furely the words of old men should be weighty and convincing; They should speak truth with such evidence both of restimony and reason as may put to silence all those who speak against or besides either truth or reason. As, day unto day (faith David, Pfal. 19. 2.) uttereth speech, that is, every day speakes somewhat; so men of dayes should speak much both for instruction and conviction. I said dayes should speak.

Hence note.

That's not to be esteemed as done at all, which is not well done, or not done to purpose.

An old man doth not speak unlesse he speaks wisely, edifyingly, and to the poynt. The aged speak like children, when they speak foolishly, or unfruitfully. He only is a good speaker, who fpeaks

foeaks that which may doe others good, or make them better. We say proverbially and truly both of saying and doing, As good never a whit, as never the better.

I said dayes should speak, and multitude of yeares should teach wisdome.

Elihu reckons the age of aged men, by multitude of yearss; this he doth only to highten the matter; what wildome might he not expect from a multitude of yeares? that is, from fuch as had lived a multitude of yeares. Certainly thought Elihu, they will

Teach wisdome.

There is a twofold wisdome; First, that which is meerely rational; Secondly, that which is spirituall; or there is first, a common; secondly, an holy wisdome; Elihu expected wisdome of both forts, but chiefely of the latter, from multitude of yeares. Sapientiam in-He expected they would teach the wisdome which the Spirit of telligit, que in God had taught them; that wisdome which consists in the true vera deito noknowledge of God and of our felves, that wildome which is from fire cognitione above, that which man hath not from himselfe, nor is taught him Jia eft; cujus by dayes or yeares, by use or experience only. And it was very author sitspiritude, non hoprobable, that they who from their youth had been instructed in mini animus, the things of God, being growne old, should also be growne fur- non anni, non ther in this wisdome, and riper in this fort of knowledge. And usu, non expetherefore Elihu spake according to the rule of right reason, when rientia. Merl: he judged that those three aged men had attained to a very high degree of divine light. Such is the goodnesse of God to his people, that usually they grow in grace and knowledge as they grow in yeares; For though God is Debror to no man (but Creditor to all men) and though old age in it felfe confidered, deferves nothing of God, yea is not only undeferving, but (because sin multiplyes as our dayes doe) ill deserving, yet as Christ saith, To him that hath, (that is, who useth and improve th what he hath) more shall be given; And therefore though true wisdome be a free gift, and is infused and wrought by the Spirit of God, yet we may in probability, and ought according to charity, judge, that they who have most dayes, have also most wisdome. Though wisdome be not entayled upon old age, yet there we are most likely to finde it. I sayd multitude of yeares should teach wisdome, Hence:

Hence observe first. We may well expect they should be very wife, and knowing, who have had much meanes, and many opportunities of obtaining knowledge and wisdome.

Sequitur effeaus.

And therefore we have reason to expect much wisdome from those who have had a multirude of yeares past over their heads; Causis sufficien- It is a common rule in Logick, When sufficient causes are put in act, tibus positio in the effect must needs follow; And so where probable causes are in allu necessario all, probably the effect will follow. Old men having been well brought up in youth, and having had faire opportunities to attaine knowledge and wildome, are rightly prefumed and judged well ftor'd and stockt with both. Where shall we finde wisdome, if not among the Ancients? where, if not among a multitude or throng of yeares and dayes? where else should we look for it? thall we goe and enquire among the greene heads and young beginners for it? shall we goe to novices and children for it? We may fay, furely they who have been long taught, have learned much, furely they who have heard many foule-fearching Sermons, and continued from day to day under the droppings of divine truths, are full of fruit and very fruitfull; whether shall we goe for fruit elle, if not to these? shall we goe to those that live as upon the mountaines of Gilbon, where David prayed no raine might fall? shall we goe for Gospel-fruit to the wild naked untaught Indians and Barbarians, or to the rightly instituted and plentifully instructed Churches of Christ? may we not more then fay, conclude, furely these are wise, and full of spirituall under-Quanquam to standing? The Roman Orațor Cicero took it for granted that his Marce Fili An- fon Marcus was well grounded in and plentifully furnished with num jam audi- the principles of Philosophy, because he had been at Athens a pumidg; Ather whole yeare, and there heard Cratippus a famous Philosopher nis abundare read many excellent Lectures about things natural and morall. oportetpræcep- And may we not fay to many thousands of Gospel-hearers and tis institutist; profetiors, what ? you that have heard such, and such able Minifters, you that have had the word fo long preached, and that at London (more famous for Gospel knowledge, then Athens for philosophy) furely you are filled with all knowledge in the myftery of Christ, and with all goodnesse in the practice of godsineise. And doubtlesse, the Lord will argue it with those that have had

philosophia, O'c. Cic: de Offi: lib. t.

had time and opportunities, as a rich price in their hand to get wisdome, as Elihu did with his friends being aged men. Who can imagine, but that they are full of wisdome, that they abound in knowledge and spirituall understanding, who abounding in dayes and yeares, have abounded also in meanes of knowledge.

Note Secondly. As old men should abound in knowledge, so they should approve themselves ready to teach the ignorant.

I said dayes should speak, and multitude of yeares should teach wifdime. Tis a duty incumbent upon them who have learned much, to teach much. To conveigh wisdome and knowledge to others is most proper to such, as well as most ornamental, and honourable. To be knowing our felves is a great mercy, and to helpe others to the knowledge of what we know is a great duty; we loofe one speciall end of knowing, if we know only for our felves. To communicate and diffuse our knowledge to others is the noblest way of using it, and the best way of improving it, and that in a double respect; First, it is the best way of improving it, as to encrease; Secondly, it is the best way of improving it, as to reward. The more we give our our knowledge, the more we shall have of it, and the more we shall have for it both from God and men. The Apostle saith of a Gospel Minister (1 Tim. 3.2.) He must be apt to teach, not only able, but apt, that is, ready and willing to teach; now what the Apostle speaks there of an Elder by office, is true of those that are elders in time, they also should be apt to teach; not only able, but ready and willing to teach in and according to their spheare and power. I faid dayes should Speak, &c.

Thirdly, Note. 'Tis a reproach to old age, not to be knowing and wife, not to be able and att to teach wisdome.

That old age is venerable, not which hath white havre, but which whiteneth with vertuous and worthy actions; Elihu speaks Senessus illa here, not only narratively but reprovingly, he reflects upon the venerabilis eft, ancient, whose abilities come not up to or doe not equall their non que canis yeares. The aged may well blush and be ashamed to be found fed meritis alignorant of, or unskilfull in any thing that they ought to know. lib: 7. Epist. 70.

The Apostle shames the Hebrewes with this, and tells them they were dull of hearing (Heb. 5. 11, 12.) because when for the time they ought to be teachers, they had need that one should teach them. againe which be the first principles of the oracles of God, and were become such as had need of milke and not of strong meate; As if he had faid, When for the time, dayes, and yeares, which have gone over your heads, (the reproofe lyes there) you should be able to teach others, what a shame is it that you your selves should not be capable of those higher teachings, which he calls strong meat, but must be dealt with about the very principles of Religion, and be fed like Children with milke and spoones? How is it that you who should have had sences exercised to discerne both good & evill, should be so little able to distinguish them, either in their kinds or degrees. These were spiritually Children, while naturally old men; They had not learned of their teachers, when the Apostle had reason to hope they had been able to teach learners, yea were learned teachers. Some are exceeding old, & exceeding ignorant, they have multitude of dayes upon them, yet if asked, they are not able to hold forth the least Number of divine truths, postibly not one in a right understanding; As gray haires are a cromne of glory when found in the way of right eous ness, to gray haires are crowns of glory, when found in a way of wildome, knowledge, and understanding, otherwise to be old and dotish, old and sottish, how dilhonorable is it! yea, they that are old and ignorant, shall at last finde their old age, a strong aggravation, as of all their fins, fo especially of their ignorance.

JOB. Chap. 32. Verf. 8, 9.

But there is a spirit in man: and the inspiration. of the Almighty giveth them understanding. Great men are not alwayes wise, neither doe the aged understand judgement.

E Lihu, as was shewed in the former words, having in vaine waited for the wildome of the Ancient, proceeds in this Context to give the reason why the Ancient are not alwayes wife.

Vers. 8. There is a spirit in man; and the inspiration of the Almighty giveth understanding.

There's the reason of it; we render the first word of this eight verse by the Adversarive particle (But) there is a spirit in man; it is usually rendered by the Affirmative particle, verily, truly, or indeed. Mr Broughton faith, Certes a spirit is in sad man.

These is some difference in opinion about this spirit affirmed to be in man. Divers expound Elibu intending the Spirit of God; there is a spirit; that is, the divine Spirit, the holy Spirit of God, or God the Spirit is in man. One of the Greek translations puts of the de it into the text; Surely the Spirit of God is in man; and the Chal- Wravua 398' dee paraphrase gives it in a like expression; Surely there is a pro- esto en an Speiphetick spirit in the son of man, or, in the sons of men. Some are in- mach. duced to this interpretation, because it would be (fay they) but a cold argument to commend what he had to fay for the rectifying fob, by telling him that man hath a reasonable soule, which is common to all men. Yet I rather conceive that in this first part of the verse, the spirit spoken of is the naturall spirit of man, which in the latter part of the verse he affirmes is instructed by the inspiration of the Almighty, with supernatural light for speciall services. The word is often used in Scripture to note the reasonable soule, or those powers of the soule which are the vesfells of reason, or in which naturall reason hath its seate and exer-

cife. There is a power of reasoning in man, or a spirit which is man animam able to difcourse of all things; there was such a naturall power rationalem deim- notat.

implanted in man at his Creation, and though that power be much weakned and broken by the fall, yet there are, to this day, some remaines of it in all men as borne into this world; Surely there is a pirit in man; And because the word is universall, or extendable to all men, therefore it is more then probable the word spirit here is to be taken in the largest sence; for every man hath not the Spirit of God: yea the word here used for man, notes man of the meanest ranke or lowest forme; surely there is a spirit (in enosh Mr Broughton translates) in [ad man, in fickly man, in weak man, in the ficklieft weakest and lowest of men there is a soule, a spirit indued with reason; this is, as the substratum or ground of the whole businesse, Surely there is a spirit in man. And in the latter part of the verse, Elihu sheweth what that is which heighteneth raileth and improveth this naturall fririt, certainly there is a spirit in man, every man hath a reasonable soule.

And the inspiration of the Almighty giveth understanding.

sed quæ nist dei afflatu dirigaa DWI anhelavit.

The worke of God inlightning man is expressed by breathing; hominibus vis when Jesus Christ gave his Disciples the Spirit, he breathed upilla rationatrico on them, (or inspired them) and said, receive ye the holy Ghost (John 20.22.) For, as in the first Creation, when God gave tur, vere sapere man a naturall being, he breathed into his nostrials the breath of life, non potest. Bez. and man became a living soule (Gen. 2.7.) so in the second or new Creation God breaths a spirituall life into that life, and man becomes a quickned foule; And as his own foule is quickned by the holy Spirit of grace, so he is fitted, as an instrument in the hand of God, to quicken the foules of others with grace, or to instruct them in the wayes of grace.

> The inspiration of the Almighty givesh understanding.

But bath not the reasonable soule of every man an understanding? Doubtletle it hath. Therefore I answer; The understanding may be taken two wayes; First, for the facultie; Secondly, for the furniture and enrichings of it; now though every man hath an understanding, yet every man hath not a furnished and an enriched understanding, a beautified and an adorned understanding. The Scripture speakes of some men as if they were nothing but understanding (Prov. 1.5.) A wife man will increase know-

knowledge, and a man of understanding will attaine unto all Counsell; Every man hath an understanding, but every man is not a man of understanding; every man is not a man of understanding in naturall and civill things, much lette in things divine and ipirituall. As some men have to much will, or rather wilfulnesse, that they are nothing but will; and some have so much passion, that they are nothing but passion; so others have such riches and treasures of understanding, as if they were nothing but understanding. Now, it is the speciall inspiration of the Almighty which giverh fuch an understanding; that is, an enlarged and an enriched understanding. We say, the inspiration of the Almighty

giveth understanding.

The Hebrew is but one word, which we may expresse as some doe, It Intellectifieth. So then, the scope and meaning of this Intellectificat verse is plainly this; That howsoever every man, the meanest of eas. Brent. men, hath a reasonable soule, yet the furniture of the understanding, or mans fulness of wisdome and knowledge is by gift or intpiration of the Almighty; and therefore some read the verse thus; Surely there is a spirit in man, but the inspiration of the Almighty maketh them to understand. Thus Elihu would gaine credit and authority to what he had to deliver, as being by the teachings and dictates of the Spirit of God. The Seventy comply fully with Est spiritus in this rendering; There is a spirit in men, but the inspiration of the hominibus, spi-Almighty teacheth; As if Elihu had said, Though man be endewed omnipotentis with naturall knowledge and reason, which can doe somewhat, yet docer. Sept: untill light shines from above, till the spirit of God comes in and enlargeth the naturall spirit, it cannot see farre, nor doe any great matter. Or take the sence of the whole verse thus, in connection with what went before; Though old age hath odds of youth, yet one man as well as another hath a spirit of reason and judgement in him, whereby through supply of speciall inspiration from God (who can doe all things) he may be able to know that which want of yeares; denieth him. From the words thus opened,

Observe, First. Wisdome or understanding is the gift of the Spirit of God.

We have a like affertion by way of question in the 33th Chapter of this booke (ver. 36.) Who hath put misdome into the inward i

ward parts, or who hath given understanding to the heart? who hath? hath man put wisdome into himselfe? or hath he made his own heart to understand? the Question denies, no, man hath not done it. Wildome is an Influence or an Inspiration from the Almighty; knowledge to order common things is of the Lord (Isa. 28. 26, 29.) His God doth instruct him (the husbandman he meanes) to discretion (in ordering the ground) and doth teach him; how much more in spirituall things and the mysteries of the kingdome of heaven. (Prov. 16.1.) The preparation of the heart in man, and the Answer of the tongue (that is, The fitting of the heart for any right answer of the tongue) is from the Lord; both the generall preparation of the heart for service or use, and the speciall preparation of it to this or that service & use is of the Lord, & so is the Answer of the tongue for the discharge of it. (Eccles. 2. 26.) God giveth to a man that is good in his fight, wisdome and knowledge and joy; As God giveth man the knowledge of things, so wisdome to know how to order and manage the things that he knoweth; Some have more knowledge then they know how to manage, their knowledge masters them, they are not masters of their knowledge; they have more knowledge then wisdome. Now God gives to him that is good in his fight (that is, to the man whom he chooseth and is pleased with). knowledge and wisdome; and then he gives him joy, that is, Comfort in the exercise of that knowledge wherewith he is endued; this is a notable and a noble gift of God. We read (Ifa. 11. 2.) The spirit of the Lord shall rest upon him, the spirit of wisdome and understanding; It is a prophesie of Christ, who being made in all things like to man, had a naturall spirit, or a reasonable faculty, and he had that furnished by the spirit without measure; the spirit of the Lord rested upon him, the spirit of misdome and understanding, the spirit of Counsell and might, the spirit of knowledge and of the feare of the Lord; even Christ as man received an unction or inspiration from the Almighty for the fullfilling of his Mediatoriall office; much more doe meere men for the fulfilling of any office they are called unto. (2(or. 3.5.) We are not sufficient of our selves so much as to thinke a good thought; Our sufficiency is by the Inspiration of the Almighty. (James 1. 17.) Every good gift and every perfect gift is from above; It is not a vapour that rifeth out of the earth, but an Influence which diftills

fills and drops downe from heaven, it is from above; that is, from God, who though he be every where filling both heaven and earth with his effentiall prefence, yet (according to Scripture language) his most glorious and manifestative presence is above; and therefore to fay, every good gift is from above, is all one as to lay, it is from God. Daniel and those other three Noble youths of the Jewish race exceeded all the wise men of Chaldea in rare abilities, and the Scripture tells us, whence it was, that they did so. (Dan. 1. 17.) As for these foure Children, God gave them knowledge and skill in all learning and wisdome; and the affertion is layd downe in General (Dan. 2. 21.) He (that is, God) changeth times and seasons, he removeth Kings and setteth up Kings, he giveth wisdome to the wife, and knowledge to them that know understanding; All these Scriptures speak with one Consent the language of this Text, It is the Inspiration of the Almighty that giverhunderstanding. And if we compare I Sam: 10. 1. with the 6th 9th 11th and 12th verses of the same Chapt ter, we have a most remarkable passage to this purpose. Where Saul having received the unction from Samuel, both as an affurance of and a preparation for the exercise of his kingly office over Ifrael; Samuel tells him (ver. 6.) The Spirit of the Lord will some upon thee, and thou shalt prophecy with them (that is, with the company of Prophets spoken of in the former verse) and shalt be turned into another man. And the holy text adds (ver. 9.) God gave (or as we put in the margin turned) him another heart. There is a twofold tu ning or changing of the heart, or of a man into another man. First, by gifts of Illumination; Secondly, by the grace of Sanctification; the great change of the heart is that change, of Conversion, by the grace of Sanctification; Saul was not turned into another man, nor had he another heart, as changed - by Grace (for he shewed still his old heart in his new kingly state) but he had another heart, or he was another man as changed by gifts; the spirit of the Almighty gave him understanding for the Government which he was called to; for whereas before he had only a private spirit, taken up about cattel and the affaires of husbandry, then God gave him a spirit of prudence and valour, a spirit of wisdome and magnanimity, a Noble and an Heroicall Spirit, befitting the Governour of so great and populous a kingdome, both in peace and warre. Every Calling is a mystery, much more:

Tu regere im perio populos Romane me-

more the Calling of Kings and Supreame Magistrates. It was said to Imperiall Rome; Doe thou remember to Rule Nations and Kingdomes, let these be thy arts; This Art the Spirit of the Lord gave Saul, even knowledge and skill to rule and governe; yea he mento; Hæ tibi had a gift of Illumination, not only for government, but for prophesie, he was found amongst the Prophers; and when (v. 1 ith) they asked (wondering) Is Saul also among St the Prophets; As if they had faid, How Itrange and unheard of a thing is this, that Saul should be furnished with the gift of prophecy, and joyne himselfe with the Prophets? They who before were acquainted with his person and manner of education, were even amazed at the fight; And while they were furprized with this amazement, one of the same place (as it seemes wiser then the rest) Answered and said, but who is their father? (ver. 12.) That's the speciall word, for which I alledge this text. What? Saul among the Prophets! is it not strange that he should be Inspired! Then one Answered and said, who is their father? As if he had said, Doe not any longer stand wondering at this thing, but consider who is the father of Saul as a Prophet, as also the father of all these Prophets. Saul was the son of Kish as to naturall descent, but he had another father as he was a Propher, and so all these Prophets, had (besides their Fathers as men) one and the same father as Prophets. Therefore wonder not that ye heare Saul prophecying, for all these whom ye heare and see prophecying, have not these gifts by birth from men, nor by industry from themselves, but from God who is a free agent, and inspireth whom he pleaseth. The same God who, by inspiration, hath freely bestowed those gifts upon the other Prophets, hath also inspired Saul with a gift of prophecy. The Spirit of God is his father (in that capacity) as well as the father of these other Prophers. And hence that Scripture runs in the plurall number, who is their father? Unlesse God give power from above, the understanding is darke, the memory unfaithfull, the rongue stammering; It is light from on high that teacheth the skill of prophecy. Solomon had the greatest measure of understanding of any meere man since the fall of man, and of him it is faid, (I Kings 4. 29.) God gave Solomon wisdome and understanding exceeding much, and largenesse of heart, even as the sand that is on the sea-shore. Solomons heart had been as narrow as another mans, if the Inspiration of the Almighty had not widened

widened it. When Moses was so sinfully modest, as to excuse his Embassie to Pharoah, supposing himselfe not sitted for such an undertaking (Exod: 4. 10, 11.) O my Lord, I am not elequent, neither heretosore nor since thou hast spoken unto thy servant, but I am slow of speech, and of a slow tongue. God presently put the question to him, Who hath made mans mouth? &c. As if he had said, Cannot he give words into thy mouth, who gave thee a mouth? cannot he act thy organs of speech who made them? Now therefore goe and I will be with thy mouth, and teach Est deus in nother what thou shalt say. The Inspiration of the Almighty shall bis sunt et comgive thee understanding. Heathen Poets have boassed of their mercia cali, raptures and inspirations. The people of God have a promise of sedibus atherethe Spirit to lead them into all truth, and to helpe them in main-venit. Ovid. taining those truths.

From this generall, that the furniture of the understanding is the gift of God, or by Inspiration of the Almighty, take these

hints by way of Coralary.

First, If a right understanding flow from the inspiration of the Almighty, then pray for an understanding, pray for the Spirit; Te have not because ye aske not, saich the Apostle (James 4. 2.) God gives wildome, but he gives it to them that aske it (Jam: 1.5.) If any man want wisdome, let him ask it of God, who giveth liberally and upbraideth not. God upbraideth us not, either with our want of wisdome, or with the abundance of wisdome that he is pleased to supply us with, and give out to us. When Solomon was put to his choice what to aske, he faid, Give thy servant an understanding heart. God gave Solomon Wisdome, but Solomon asked it first. All good things are shut up in promises, and the promiles are opened to give out their good things, when we pray. (Prov. 23. 5.) When thou Cryest after knowledge, and liftest up thy voyce for understanding, then shalt thou understand the feare of the Lord, and find the knowledge of God. To pray well is to studie well, because by prayer light comes in from on high to make studies successfull, and the worke to prosper in our hand. As the Almighty breatheth downe on us, so we must breath up to the Almighty. To expect and not to pray, is to tempt God, not to trust

Secondly, Doe not onely pray for wildome, but use meanes, and be industrious for the obtaining of it; The gift of God doth

not take off the diligence of man. God doth not worke in us that we should fit still. (Prov. 2.4.) Then shalt thou know misdome when thou seekest her as silver, and searchest for her as for hid treasure. And where is this treasure to be had? Surely in the mines of Scripture, and in all those Appropriments wherein God hath promised to meete his people, to shine upon them and give them the knowledge of his wayes in Jesus Christ.

Thirdly, Be thankfull for any gift of knowledge; for every beame and ray of light be thankfull; It is God who commands light to shine out of darknesse, and that God who at first commanded light to shine out of darknesse, dayly shineth into our hearts, to give the light of the knowledge of the glory of God in the

face of Fesus Christ, (2 Cor. 4.6.)

Fourthly, If understanding be from Inspiration, then they who have received much understanding, must be caution'd against two evills; First, not to be proud, nor high minded; that our gifts come from on high, should make us very low in our owne eyes. What hast thou that thou hast not received, and if thou hast received it, why doest thou glory as if thou hadst not received it? These are the Apostles soule-humbling and pride-mortifying queflions or expostulations rather (1 Cor. 4. 7.) You that have received the greatest gifts, whom the Inspiration of the Almighty hath made most wife and understanding, be ye most humble in your felves. Secondly, let me adde (which is another dangerous rock upon which great gifts are apt to dash and split you) take heed of despising those who have received lesse; our portions are divided and allotted to us by the hand of God. Divine wisdome gives us our portion of wisdome; He that hath most, hath no more then God hath given; and he that hath least, hath as much as God is pleased to give. They despise the wisdome and question the understanding of God in giving wisdome, who despise those to whom he gives lesse wisdome and understanding then he hath given to themselves.

Fifthly, To those who have received but little, I say also two things, by way of caution; First, doe not envie those who have received much; It is of God that they have more then you, is your eye evil because the eye of God is good? Secondly, be not discontented with your own lesser portion; doe not sit downe sullen; say not, we will doe nothing with what we have received, because

we have not as much as others: we know the doome passed on him who having but one talent hid it in a napkin. If we are discontent with a little portion, or with one talent, that little is too much, and that one too many for us; nothing doth more dim the glory of God, nor more destroy and eate out our own comforts, then discontent; the Devill, since his fall, is the most discontented spirit in the world, and he was not contented while he stood; he thought he was not high enough, & that was his undoing. They who are discontent with the gift of God, loose what is given, and so fall into deeper discontent; yea, as the Apostle speakes in another case (1 Tim. 3.6.) into the condemnation of the devill.

Sixthly, Then, let us not be lifted up in our owne naturall wisdome and reason, he that would be wise, must become a soole, (1 Cor. 3.18.) untill we see our owne wisdome folly, we can

not attaine the wisdome of God, or Godly wisdome.

Seventhly, This shews us the reason of the various kinds, and severall measures of gifts among the sons of men. Men differ not more in the measures and degrees of their outward estates. worldly riches, titles and honours, then they doe in the meafures and degrees of their inward abilities, wisdome, knowledge, and understanding: men differ not more in the feature and figure of their faces, then in the furniture of their minds. One hath five talents, another two, a third but one. And as the various degrees of the same gift, so diversities of gifts are from the soveraigne pleasure of God. The Apostle is large and very distinct in this matter (I Cor. 12.4, 8, 9, 11.) There are diversities of gifts, but the same Spirit; to one is given by the Spirit the word of misdome, to another the word of knowledge by the same Spirit, to another prophecy, to another discerning of Spirits, to another divers kinds of tongues, &c. But all these worketh that one and the selfe-same Spirit, dividing to every man severally as he will. It is only the will of the Spirit, the will of God which makes this division and diversification of gifts among men. And as the Apostle sheweth here the rife or spring of all to be from God, so he had shewed that the reason and intendment of all this is the benefit of men (v.7.) The manifestation of the Spirit is given to every mean to profit withall. What ever your gift is God hath given it for profit and use. One hath skill in sciences, another in languages, one is more

acute, another more folid, one hath a stronger judgement, another a quicker phansie and a more fearthing invention, One is best at an argument to convince the understanding, another at a motive to quicken the affections; one can confute an error and state a Controversie well, and another can best discover sin, and convince the Conscience; one hath weight of matter, but is flow of speech, another hath a fluent tongue, but is lesse materiall; a third is both; but all to profit withall. Such a Character was given of those three Eminent men in the beginning of the reformation, Luther, Erasmus, and Melantthon; Luther had matter and not words, he did not affect any exactnesse of itile or speech; werba fine re- Erasmus had words at will, but lesse weight of matter; Melan-Ethon was full in both, there was a concurrence or complication of many eminent gifts in him. The same Erasmus, mentioned last but one, hath a like passage in his Preface to the workes of the Ancients (which he with wonderfull skill and industry redeemed from many mistakes, and set forth more defecate and pure to the view and use of the world) where observing the different veines of divers Authors in their writings, he concludes thus; Severall men have their feverall gifts, as it pleaseth the gift giving Spirit to give to them. In Athanasius we admire a serious perspicuity of speaking, and in Chrysoftome a flowing Eloquence; in Basil, besides his sublimity, a pleasant language; in Hilary we fee a lofty stile, well matcht with the loftinesse of his matter; in Cyprian we reverence a spirit-worthy the crowne of Martyrdome; and we are in love with the sweet incentives and modefly of St Ambrose; In Jerome we commend his rich treasures of Scripture-knowledge, and must acknowledge in Gregory a pure and unpolishe fanctity. He shuts up thus; Least I should be tedious; others have, from the bounty of the same Spirit, their distinct abilities, by which they are commended to the consciences of the Godly. The Inspiration of the Almighty giveth understanding. And as this is true with respect to the gifts of Illumination, which Elihu pischeth here upon; so'tis much more true in reference to the gifts of fanctification; The Inspiration of the Almighty giveth a spirituall understanding to know sin, and hate it, to know Christ and love him; so to know as to be conformed unto, yea transformed into that which we know. The Inspiration of the Almighty gives this understanding, this heart changeing and life-renewing understanding.

Res sine verbis Lutherus, bus Erasmus, res O verba Philippus.

Againe, There is a spirit [in man] and the Inspiration of the Almighty giveth them understanding; The word is Enos, weake man.

Hence Note.

God can make the weakest and the unlikelieft of men wise and full of understanding.

It is no matter what the man is, if God will use him; he can make Enos to be Ih, the weake man strong, the ignorant a learned a knowing man; Amos was a husbandman, and God gave him an excellent understanding; the Apostles were Fishermen, and yet the Inspiration of the Almighty made them wife above many; God can make the wife foolish, and fooles wife. The power of God triumphs over all humane power, and in all humane infirmity. So much the Apostle teacheth (1 Cor. 1. 27.) God hath chosen the foolish things of the world to confound the wife, and the weake things of the world to confound the things which are mighty; And base things of the world, and things which are despised bath God chosen, year and things which are not, to bring to nought things which are, that no flesh should glory in his presence. God chuseth those things which have the greatest improbility for his worke, that the power and successe of the worke may be ascribed to him alone. When we chuse, we should chuse those that are fit for the worke, to which they are chosen; we should not chuse a foole to governe, nor one that is of low parts himselfe to teach others; we should pitch upon the wisest and ablest we can get. Foseph said well to Pharoah (Gen. 41. 33.) Looke out a man discreet and wise, and set him over the Land of Egypt. We cannot make men wifer then they are, and therefore we must chuse and take those that are wife to doe our worke. But when God comes to doe his worke, he often takes the foolith and the weake, because as he calleth them to, so he can fit them for his worke. As the strongest opposition of nature against grace cannot hinder the worke of the Spirit; when the Spirit comes, he will make a proud man humble, a coverous man liberall, an uncleane person modest and temperate; so the weaknesse of nature cannot hinder his worke. If a man be low in parts, God can raise him; Out of the mouths of babes and sucklings hast thou ordained strength (Plal. 8, 2.) or (as Christ alledgeth that text, Math:

Math: 21. 16.) Thou hast perfected praise; one might thinke, Surely God will take the aged, the learned and great for his praise; no, he ordaines praise to himselfe out of the mouths of babes and lucklings, that is, out of their mouths who in all natuturall confiderations, are no way formed up nor fitted to shew forth his praise. (Isa. 32.4.) The heart of the rash (or hasty) shall understand knowledge. Heady and inconsiderate persons, whose tongues (as we say) run before their wits, shall then be grave, advised, and serious, both in what they doe, and (as it followeth) in what they fay; The tongue of the stammerers shall speake plainly, that is, cleare words with cleare reason; or they shall speake well both in matter and forme, right things rightly. All this the Lord doth that he may honour himselfe, and lift up his owne name only, which alone is to be lifted up. Never feare to put an empty vessell to a full fountaine; no matter how empty the vessell be, if the fountaine be full: God delights in broken weake and empty creatures, that he may mend, strengthen, and fill them. There is a spirit in man in weake man and the Inspiration of the Almighty giveth them understanding.

Elihu having shewed the original of mans wisdome to be from God in this 8th verse, makes an inference from it in the 9th; Theinspiration of the Almighty giveth understanding; And what

then? furely even hence it cometh to passe, that,

Vers. 9. Great men are not alwayes wise, neither doe the aged understand Judgement.

It is well conceived by some Interpreters, that the Apossle doth more then allude to, even cite this text (1 Cor. 1.26.) Tou see your Calling Brethren, how that not many wise men after the sless, not many mighty, not many Noble are called. If God should chuse only or mostly wise men, they would be ready to say, we are chosen for our wisdome; If he should chuse and call only or mostly rich men, they would be ready to thinke, we are chosen for our riches; If he should call only or mostly Kings and Princes, they would conclude, we are called for our Greatnesse; Therefore the Lord passeth by most of these, and calleth the Fisherman, calleth the poore man, the ignorant man, and saith, You that have nothing, you that (in the esteeme of the world)

world) are nothing, doe you follow me, who have all things, and can supply you with all. Thus here faith Elihu, Great men are not alwayes wife; Why not? the reason is because God doth not alwayes bestow wisdome upon them, It is the Inspiration of the Almighty that giveth understanding; Greatnesse doth it not; Not many wife men after the flesh, not many Great or Noble are Called. Elihu and the Apostle Paul speake the same thing almost in the same words. This is also a proofe of the divine Authoritie of this booke, as well as that (1 Cor. 1. 19.) taken out of the speech of Eliphaz in the 5th Chapter at the 13th verse; He taketh the wife in their owne craftinesse, &c.

Great men are not alwayes wise.

The word alwayes is not at all in the Originall text, and therefore put in a different Character; Great men are not wife; but tis well supplyed by that word alwayes; For the meaning of Elihis not that great men are never wife, but not alwayes wife.

Great men, the Rabbies, the bonourable men of the world, men an Maenus in Authoritie and great place are intended by this word. The Of- unde Rabbi ficers which King Abaserus set over his feast, are called Rabbies Magister, qui (Est. 1.8.) so that we may expound it here in the largest sence, multam erudias including all forts and degrees of Great ones.

Great men are not alwayes wife.

That is, wisdome neither floweth from, nor is it alwayes affociated with Greatnesse. As some are little yet great, little in the world, yet great in true wisdome; so others are Great, yet little, they are little in wisdome, or have little true wisdome, though they are great in the world, or have great worldly wisdome.

Hence note.

It is not greatnesse of birth, of place, or power, that can make any man wife, nor doth it at all assure us, that a man is wife, because me see him exalted to and setled in a place of pomer and greatness.

The Prophet (Fer. 5. 4, 5.) finding some very incorrigible and hardned in finfull courfes, concluded them meane perfons, and in the lowest forme of the people. Therefore I said, Surely these are poore, they are foolish, for they know not the may of the Lord

Honorabiles Pagn: Magnates. Tygur:

Lord, nor the Judgement of their God. To be poore and foolish is very common; these are poore and foolish (faith the Prophet) but furely I shall finde the Great ones better accommodated with wildome; and thereupon he resolved, I will get me to the great men, and will speak unto them, for they have knowne the way of the Lord, and the judgement of their God; That is, these great men have had great meanes of knowledge, and we have reason to suppose them as great in knowledge, as they are in place or power. But did the great men answer his expectation? did he find that in them, which he fought and looked for? nothing leffe: The great men proved more foolith, or leffe in true knowledge then the poore, as it followeth, But these have altogether broken the yeake and burst the bonds; As if he had said, I thought these great men had been wise, but I see they are very fooles. What can be a greater argument of folly, then to breake those yoakes and bonds, which the wisdome of God hath put upon us? 'Tis both our wildome and our freedome to be bound by the most wife and holy will of God; and hence the Prophet accounts this one as strong as a thousand arguments, to prove that the Great men among the Temes were not wife, because they were not only unwilling to be bound to the obedience of the will of God, but wilfully burst those bonds. When Jesus Christ came into the world, the great ones, the Rabbies had the least true wisdome, they would not believe on him, nor receive him; yea some boasted of this their unbeliefe as an argument of their wildome (John 7. 48, 49.) Have any of the Rulers, or of the Pharifees believed on him? No; they were too wife to believe; Faith in Christ was left to the fooles, and counted folly by those wise men; But this people (fay they, meaning the common fort or ignorant vulgar) who knoweth not the Law are cursed. And they thought them accurfed because they believed in and received Jesus Christ, the chiefest bleffing. Great men are not alwayes wise in civill things, very rarely in spirituall things; They have not alwayes the wisdome of a man, they seldome have the wisdom of a reall Christian. They are not alwayes worldly wife, or wife for this prefent world, much leffe are they alwayes wife for the world which is to come. Great in title, and wife in truth, are a sweete couple, but seldome seene. If so Then there is no taking of things upon trust from the greatest in

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the world. As it is dangerous to follow the multitude (Exod. 23. 2.) the most are usually the worst, and they who are evill, will leade to evill; so there is no following great ones blindfold, for even they are often blind, or (which is worfe) will not fee; And they who either doe not or will not fee their own way, may foone leade others out of the way, and turne them afide to that

which is not good.

Againe, This first part of the verse (Great men are not al- in of manwayes wise) is rendred by the Septuagint, men of many yeares, 28vet a etony or great in yeares, are not alwayes wise. The Original word may oppose. Sep. refer to greatnesse of age, which consists in having lived many yeares, as well as to greatnesse of honour, which consists in the enjoying of high places and dignities. But I rather adhere to our translation, that the great men here intended are the Great in power and place, not in yeares and dayes, though it be a truth, that such are not alwayes wife; and if we take in that sence also, it is a further confirmation of the generall truth in hand, That wisdome is the gift of God, and therefore those men are not alwaves wife, whom we might most probably looke upon as fuch. For as we fee Great men, who have the advantage of meanes for education in learning, are not alwayes the wifest; so the aged, who have that great advantage of time and experience to gather vvisdome are not; Both often come short in abilities of understanding and prudence, the former of their inferiors, the latter of their Juniors. This is expresse in the latter part of the verse, and therefore needs not be inferred from this first part of it, by way of interpretation; Great men are not alwayes wife, then followes this disjunctive proposition;

Neither doe the aged understand Judgement; or, that which is right.

The word Mishpat is taken two vvayes in Scripture; first, for the rule of Righteoufnesse; Samuel told the people, the judgement or manner of the Kingdome, (1 Sam: 10. 25.) that is, how the kingdome should be ordered and governed, according to judgement and rules of righteousnesse. Secondly, Such an actuall Administration as is according to that rule of righteousnesse, is in Scripture called judgement. The aged doe not alwayes understand judgement in either notion; they doe not alwayes

understand the rule, nor doe they alwayes act according to the rule which they understand; they vvho fayle in one, much more in both these, doe not understand judgement. Sometimes the aged are at a lotfe and know not what to doe, and oftentimes they are so entangled with their lusts, that they will not doe what they know. Yet here remember, these words are not to be taken as an absolute negation of vvisdome to the ancient, much leffe as a reproach upon them: For usually the aged are most understanding in judgement, and we may more probably and doe more frequently finde Judgement with them, then among those that are young. And therefore when Elihu saith, neither doe the aged understand Judgement; his meaning is only this, old age do h not give vvisdome, nor is it the old mans priviledge only, to understand judgement.

Hence note. As honour or greatnesse of estate, so age or greatnesse of yeares, doth not confer misdome upon any man.

Time doth neither stop nor convey knowledge and underflanding; old men have not their knowledge by their Anciquitie, and therefore, as no man is wife at all times, so no man is made wife by time. In strict sence, wisdome is not the daughter of time, but the gift of the eternal. It is not time but divine favour vyhich makes wife. They are foone made wife and learned, whom God will teach. The teachings of God make young men like the ancients in vvisdome, and without his teaching, the aged are like children in folly. God fometimes denieth vvifdet a senestute, dome to the Ancient, and sometimes he takes visidome from them. And God suffers old men to act like children, to goe out of the way, to doe fooliffly, that he may staine the glory of all flesh, and that all might both know and have their dependance on him alone. Hence take two or three deductions.

First, From the Connection of these two verses, we learne that, The spirit of God is not tyed to any age or degree of men; The Instiration of the Almighty giveth understanding; Great men are not alwayes wife, &c. The Spirit of God is a free Spirit; and as the Spirit is free because he moves without any desert in the object; as also because he gives liberally, plentifully, and abundantly; fo the Spirit of God is free as to the choice of objects,

Intelligentia juris non pen-Pifc:

he gives here and not there, he paffeth by this man, and takes hold of that, he sometimes passeth by the rich, and takes the poore, (Eccl. 9. 15.) The poore wife man faved the Citie; fometimes he passeth by the old, and takes the young; and he doth all this, that we might ascribe all to himselfe, not to the age of man, not to any thing in man. God hath promifed to be with his Church, and with his Ministers by his Spirit to the end of the world; but the Spirit hath his choice as to particular men, and none have been more deceived then they that thought the Spirit in bonds or tyed to them; Come (fay they, Fer. 18. 18.) let us devise devices against Jeremiah; For the Law shall not perish from the Priest, nor Counsell from the wife, nor the word from the Prophet; The Priests are of this opinion, and Jeremiah is out of the way, he is a false Propher, and therefore certainly we may proceed in our devices against him, for we have the opinion of the Priests and Prophets with us; Thus they spake, as if the Spirit of God had been bound up to that order. We ought to seeke wisdome at the Priests mouth; yet they who rest upon their vvisdome may soone be deceived; knowledge may perish from the Priests mouth, and counsel from the ancient. The great Cheate which the Pope harh put upon the world is, That the Spirit of God is tred to the pumelts of his Chaire, or that there he cannot erre. But as particular men, so whole Counsells of learned and aged men have erred. True vvisdome is not the birth of time, nor the peculiar of a party, but the free gift of the Spirit of God, who is most free, both in what he giveth, and to whom he giveth. Therefore

Secondly, Let us not pin our faith or our Consciences upon men, how great, or how Ancient soever they are; Let us give respect to the Ancient, and the honourable, (not to doe it is not only uncivil but sinfull) yet let us not give up our Consciences to them; For great men are not alwayes wise, neither doe the aged understand Judgement; We must not reverence any mans perfon to the prejudice of the truth. The opinions of great or ancient men are not to be received, as Oracles, without debate; we have liberty to Consider of them, and to Compare them with the rule: We must prove all things, and hold fast that only which is good. A heathen gave that direction to those who heare philoso-Que in philo-

phicall discourses; You must take off all those considerations which sophia dicuntur concerne the person speaking, and only mind what is spoken: his An-ea oportet existing the person speaking is a speaking to the person speaking that is spoken in the person speaking is speaking to the speaking that is spoken in the speaking is speaking to the speaking that it is spoken in the speaking is speaking to the speaking that the speaking that the speaking is speaking to the speaking that the speak

cellendum imperitum Auditorem. Pluditione.

qui dicit detra-tiquity, that he is an old man, and his authority, that he is a great Ha, feorfum per man, must not sway you; His outward gesture, tone and gravity, Etenim canities his severe or demure lookes, which much affect, almost astonish dicentio, geffin unlearned auditors, and make them ready to swallow any thing Supercitia, &c. that is uttered, must all be layd aside when the matter delivefaciunt ad per- red and afferted, comes to be examin'd and layd in the ballance. Believe what is faid because you judge it true, doe not believe it true because such or such a man hath said it; because an old tarct de Au- man, or a great man, or a good man hath faid it. How firietly then and religiously is this to be observed in hearing the word of God, and the doctrines of faith? in that case be sure to lay aside all that concernes the speaker, and weigh what he speakes alone.

and fingle in the Ballance of the Sanctuary.

--- Tempora quippe virtutem non prima negant, non ultima donant.

Thirdly, Then, we ought not to despise what young men say, because of their youth. If old men be not alwayes wife, then wisdome may be with the young; fometimes an opinion is undervalued, because it is the opinion of a young man; and truths are not received, because he that delivers them hath not seene many dayes. As it is a fin to adore old age, or to give up our faith and Conscience to it; so it is a fin to slight youth, in doing so we may flight the truth, Paul faith to Timothy, Let no man despise thy youth; Which as it is a Caution to Tumothy (as hath been shewed) to carry himselfe wisely and warily, lest he should occasion others to slight or despise him; so it is a Caution to the people, that they should not despise him because of his youth; That which is the true glory of gray hayess, doth sometimes Crowne the youthfull head, wisdome (I meane) and ripenesse of under-Corpore Javen- Standing. It was said of a godly woman, Shee had a youthfull body, but an aged mind. Samuel was young in yeares, but in grace elder then old Ely; Teremiah was young, but how wife did the Inspiration of God make him? Daniel was young, yet wifer then all the Magicians and Astrologers; Timothy and Titus were young, yet honourable for prudence and niety; and therefore, feeing great men are not alwayes wife, neither doe the aged understand Judgement, as we should not accept what old men say because of their age; so let us not flight what young men say because of their youth.

cula, animo cana fuit. Ambr: de Agnete. Ser: 90.

> When God furnitheth young men with abilities, and calleth them to his worke, even old men must be willing, at least not dis-

disdaine, to heare them. Christ must be heard in or by whom soeever he will speake. God indeed doth usually serve himselfe by the aged, yet he hath abundan ly testified that truth is not bound up to old age. Modesty should bridle young men from being over-forward to shew themselves, but it must not thut or feale up their lips. Old men must have the preheminence; Elihu Thewes us that order (v.7.) I (faith he) faid dayes shall speake, and multitude of yeares shall teach wisdome: We must first attend and give eare to our elders. And when we are to chuse Officers or Governours, to chuse ignorant Greene-heads before knowing Gray hayres, were a perverting of all order. Therefore men of yeares having grace and wisdome proportionable, are to be preferred before the younger. In that case it were a shame to advance young men, with a neglect of the aged. But when God gives more grace and understanding to young men then to ancients, our approbation should follow his preparation, and whom he qualifies best, we should soonest chuse. The order of Nature is good, yet not alwayes fittest to be observed. Right reason and the rule of the word of God must sway and cast our vote, nor the age and yeares of men. When Samuel was fent to anount a King. in the place of Saul among the fons of Feste, he looking on Eliab said, Surely the Lords anounted is before him (1 Sam: 16.5.) but the Lord said nato him (v. 6.) Looke not on his countenance, or on the height of his stature, because I have refused him, for the Lord feeth not as man feeth; for man looketh on the outward appearance, but the Lord look eth on the heart. Now, as we are not to be taken with the beauty and stature of men, so not with their gray haires and outward gravity. Old men are not alwayes wife; wisdome and a heart for God, a good heart, or a heart to doe good, may dwell. with a greene Head, even with a greener then seven, the eighth or greenest of all (so was Davids) that come or stand in a day of Election before us.

JOB. Chap. 32. Verf. 10, 11, 12, 13, 14.

Therefore I said, Hearken to me: I also will shew mine opinion.

Behold, I maited for your words: I gave eare to your reasons, whilest you searched out what to say.

Yea, I attended unto you: and behold, there was none of you that convinced fob, or that answered his words:

Lest ye should say; We have found out wisdome: God thrusteth him downe and not man.

Now he hath not directed his words against me: neither will I answer him with your speeches.

Elihu having afferted this negative proposition in the former verse, Great men are not always wise, neither doe the aged understand Judgement, makes his inference from it in these words.

Vers. 10. Therefore I sayd hearken to me.

As if he had faid; Though I am none of the great men of the world, though I am none of the aged among the sons of men, yet hearken unto me; for seeing great and aged men are not alwayes wise, nor have ingrossed all wisdome and understanding to themselves, it is possible that some beames of wisdome may shine forth even from so meane a Junior, even from such a puny as (I must confesse) I am.

We may also make the inference from the 8th verse; There is a spirit in man, and the inspiration of the Almighty giveth understanding. Therefore I said hearken to me; As if he had said, Though I am a young man, and have not had either those naturals or accidentall advantages of the ancient for the gathering of any great stocke or treasures of wisdome, yet there is an inspiration of the Almighty which giveth understanding. If the Lord will make use of me, and inspire me, if he please to breath his truths into me, and irradiate my soule with divine light, I may be able to doe and say some thing in this matter. The inference, you see, followes well and without straine from either of those premises. There-

Therefore I said, hearken to me.

It may be queried, to whom did Elihu say this? We translate the words indefinitely, not determining them to this or that person; But the Original seemes to speake personally; Therefore I said, heare thou me. Which may be understood two wayes; First, that Elilu directed his speech principally to Job, Heare thou what I shall say. Secondly, that Elihu spake to the whole company there present, as if they had been but one man; we may speake in a congregation of hundreds and thousands, we may speake to many, as if there were but one to heare; as what is spoken to a few, may be intended to all. (Mark 13.37.) What I say unto you, (my Disciples) I say unto all, watch. So that which is said to all, is surely said to every one in the assembly where its said. Though we take Elihu here, as speaking directly but to one person, yet we must take him as desiring that every person present should take it as spoken to himselfe; Hearken to me.

Hence note first.
When any speake reason, and hold out truth, they are to be heard.

No man should stop his eare with a prejudice to the person. He that speaks truth, deserves to be heard : though (as Elihu) he be a young man, or inferior to many in age, yet he is to be heard, though inferior to many in power and experience, yet he is to be heard; (Eccle: 4.13.) Better is a poore and wife child, then an old and foolish King that will not be admonished. And better is a poore and wife child, then an old manthat can give no admonition. As that man is in a fad condition, whether king or subject, that will not be admonished, so that man, be he never so ancient, is not much to be regarded, that is not able to give admonition. But though both discreere young men, and discreere poore men are to be heard when they speak truth and reason, yet that of Solomon (Eccle: 9. 16.) is too often verified; The poore mans wildome is despised, and his words are not heard. Most conclude. if a man be poore, his counfell is to too, and if he be young, how can he be a counfeller? yet, heare me (faith Elihu)

197 Scientiam meam. Mont. I also will shew mine opinion, or my knowledge.

I will shew what my understanding is, or what light God hath given me in this case. The words are plaine.

Note from them.

what truth of truths we have received and know, we should communicate and make knowne.

'Tis a duty to shew our opinion when we have a call and an occasion to thew it, as Elihu here had. Some have knowledge, who will not shew it; They (which Christ forbids, Math: 5.15.) put their candle under a bushell. God hath lighted a candle, and fet it up in some mens spirits, yet they either quite conceale or much obscure it. God hath given them a talent of knowledge, and they like the unprofitable fervant, wrap it up in a Napkin. They will not shew their opinion. Not to shew what we have, when called to it, is a deniall that we have it. As good not have a candle, or a talent, as let our candle be hid, or hide our talent. The very Heathen condemned this, while they fayd, Covered vertue, is buried vertue. Yea while a man covers his vertues, parts, and abilities, he burieth himselfe alive, or is dead while he lives. As, the Scripture faith, they have only a name to be alive, but are dead, who make a shew of more then they have (Rev: 3. 2.) fo they have a name to be dead, or may be numbred among the dead, who will not shew what indeed they have.

There are two things which hinder men from shewing their opinion; First, idlenesse, they are loath to take the paines to shew it. Secondly, shamefastnesse; There is a commendable modesty, it is not good to be over-forward in shewing our opinion; But that modesty is sinfull, which quite hinders us from shewing our opinion. They who keepe in their knowledge and opinion either through idlenesse, or shamefastnesse, doe almost as ill as they who shew their opinion, and declare their knowledge through pride and and high-mindednesse, or meerely to shew themselves, to shew their wit, and to make a noyse of their parts and learning. This sinfull selfe-pleasing either to know only that we may know, or to publish what we know only to be knowne. With some it is nothing that they have knowledge, unlesse others

know

know that they have it. An affectation to appeare knowing, is as bad as to be ignorant. I will show mine opinion (faid Elihu) But why would he show it? We have reason to judge, it was from the honesty of his heart, not from the height of his Spirit. And when ever we show our opinion, we ought to show it out of an honest heart, and for honest ends, such as these.

First, To instruct those who are ignorant.

Secondly, To reduce those who are out of the way.

Thirdly, To feed hungry foules with wholesome doctrine.

(Prov. 10. 21.) The lips of the righteous feed many.

Fourthly, To strengthen the weake. Fifthly, To confirme the doubtfull. Sixthly, To comfort the forrowfull.

Seventhly, To encourage the fearefull.

Eightly, To quicken the floathfull in the wayes and worke

of God.

Lastly, And above all, That God may be gloristed by the use of the talent that he hath given. (1 Pet 4. 10.) As every man hath received the gift, even so minister the same one to another, as good Stewards of the manifold grace of God. Stewards must not set up their owne, but their Masters Interest. We should minister by every gift as Stewards of the manifold grace of God.

I will (hew mine opinion (faith Elihu.)

But what hafte? Elihuit seemeth foresaw some ready to object; Why doe you a young man take upon you to speake in a cause, wherein so many of your Elders and Betters have not prevailed? why are you so busie? 'Tis much boldnes for you, or such as you to declare your opinion in this controversie, wherein such wife, learned, & godly men have, without successe, ingaged already. To this objection, Elibu makes a preventing answer, rendring this account of his undertaking; As if he had faid, I have attentively observed all the passages and traverses of this dispute, I have heard all that Jobs friends have offered, whether for vindication of the juflice and righteousness of God in laying that great affliction upon him, or for the conviction of fob, to make him lee his fin, and fit downe humbled. I have heard all this (faith Elihu) and upon the whole matter I find, job is yet unanswered, or that there is need of a further answer to stop his mouth, to silence his complaints, and humble

bumble him under the hand and soveraigne power of God. This is the scope and summe of these two verses following.

Vers. 11. Behold, I waited for your words, I gave eare to your reasons, whilest you searched out what to say.

Vers. 12. Yea I attended unto you; and behold, there is none of you that convinced Job, or that answered his words.

You have the generall sence of the text, I shall yet proceed to a more particular explication of it.

Behold, I waited for your words.

777 moratus trus est, expe-

The word which we translate to maite, imports three things est, prastola- in Scripture; First, an act of hope, or to be carried towards any thing defirable, with a wonderfull defire to enjoy it; Hope canfeth the soule to breath after fruition. Secondly, the word implyeth that griefe or trouble which possesseth the mind upon a long stay or detainment of that good which we defire and hope to attaine. Thirdly, it notes, the foules patient waiting (though grieved and burdened with present delayes) for suture enjoyment. In all or any of these sences, Elihu might say, Behold, I waited for your words, I earnestly desired to heare you speake to satisfaction, and I am grieved that you did not; and I would, if need were, patiently waite still, did I not perceive you had done, and quitted your hands of this worke.

Behold, I waited for your words.

לדכוי כם

Mr Broughton renders; Behold, I waited through your speech, or, into your words. I stood still, but I have not been asleep, I have long expected, you would fay what is right, and I have feriously considered what you sayd, I waited for your words;

I gave eare to your reasons.

Wia Ida

That is, to find what convincing reason was couched in your sensa vestra; arguments. The Hebrew is, I gave eare to your understanding; Iun: i.e. Accu-That is, I attended to find out your apprehensions, or to gather quam penitissisme or up your sence in this matter, that I might not mistake your quam penitissisme animi meaning, nor answer at randome. The vulgar translation reads it, me sensa animi I have heard your wisdome; That is, what wisdome there was in wester explorayour words. The truth or reason that is in words, is the wisdome Audivi pruof them. So that, when Elihu faith, I gave eare to your reasons, dentiam veor, to your understanding, it incimates that he tooke the exactest Diligentissime heed he possibly could to find out the utmost tendency and pur-auscultavi rapose of their discourse. As if he had faid; I have meighed every tiones vestras, tittle that ye have spoken, and tryed it by mine eare, to find whether quas ex & pro it were folid year or no.

There is one clause further to be opened in this verse; I of guas dollas

gave eare to your reasons,

While you searched out what to say.

This implyeth that Jobs friends did ever and anon, take time to consider either each man with himselfe, or that they consulted one with another, what answer to shape and make to Fob.

Whilest ye learched out.

The word which we translate to fearth out, notes the Arichest Ten Scrutafearch after that which is hidden, remore and fecrer. 'Tis apply- two, perferutaed (Deut? 13.14.) to that care which Judges ought to take in tim est remota finding out the truth of an accusation brought against enticers to obstrusa. Idolarry. The strictness of the Originall is, While ye searched out mords. As if he had said, I am persmaded you have strained your felves to the utmost, to find out what to say, you did not speake what came next, but searched for your answers.

We may learne a good lesson from the practice of Elihu; we fee he was no idle hearer; yea in him we have the description or character of an active hearer; I maited for your words, I gave

eare to your reasonings, while ye searched out what to say.

Hence note.

We must diligently heare and give eare, weigh and consider what is spoken, before we give answer.

No man is well prepared to answer, but he that hath been an attentive hearer. And as no man can be a fit answerer in poynts under disputation, so no man can be a fruitfull practiser in poynts of instruction, but he that hath been a diligent hearer. Tis our duty, when the word is preacht, to waite, not for a found of words, not for fine words, or words dreffed up with affected eloquence, but for found favory words, for words that have

vestra artulisti, esse putastin et ad rem aptas. Merc:

weight and light in them, for words that have strength and authority in them, to prevaile upon the heart, and conquer us to obedience. These are the only words, worth the waiting for; and for these we ought to waite.

Secondly, Before Elihu comes to give his opinion, he tells Jobs friends, that he had diligently heard the matter out, even

all their reasonings and searchings.

Hence note.

We must not make a judgement from any one part of a discourse, we must take all together.

We must compare the first and last, the Alpha and Omega, the beginning and ending of what is fayd; We must looke quite through. Tis not ingenuous to picke up this or that passage, to take a piece here, and a piece there; we can never make a true judgement, till the whole is layd together. As, many exceedingly mistake about the works of God, so about the words of men, because they judge the whole by this or that part: Whereas they should judge of the parts by the whole. As therefore we ought not to make conclusions about the providentiall works of God, till the last Act, or till all is concluded; so we must not judge the discourses of men, till the last word, or till they have concluded their discourse. Heare a man out, and then answer

Ab equo attenciliat. Merc:

Thirdly, Elihu seemes to chalenge it as his due to be heard tienem sibicon- speake, after he had fully heard them speaking.

Hence note,

They who have had the patience to heare others, ought to have the priviledge of being heard themselves.

Heareme, faith Elihu; Why so? I have heard you. It is but equall and rationall, that he should have liberty of speaking, who hath shewed an attentive perseverance in hearing.

From the last branch of the verte, while ye searched out what to

Jay.

Observe.

We ought to ponder and try what we speake, before we speake

The worke of the tongue must follow that of the understandmg.

ing. (Eccl: 12. 10.) The Preacher sought to find out acceptable 3011 1727 words, or words of delight, words of pleasure. The preacher fought; But how did he feeke? He fought diligently and earneftly. The preacher fought, but in what way did he feeke? furely he fought by diligent study and earnest prayer, to find out acceptable words. What words were those ? not men-pleasing words, not soft words, which might passe with all forts, or humour all chansies, not such words as would ferve for pillows under bad mens elbows. The acceptable words which the Preacher fought, were words of truth and sobriety, words of power and Authority; in no other sence may we feeke out acceptable words, or words of delight; nor is there any true delight, but in words of truth. Thus every faithfull Preacher should seeke to find out acceptable words; every holy and wholfome doctrine is made up of fuch words. Only these doctrines and exhortations which are formed and composed of such words, are (as the Apostle saith of the great doctrine of Jesus Christ, manifested in the fiesh to save sinners) faithfull (ayings, and worthy of acceptation (I Tim: 1.15.) Elihu tooke notice of this in Jobs friends, they did not speak hand over head, but fearched what they might fay most to the purpose (as they judged) of the cause in hand, and to the profit of their

Elihu thought he had not yet spoken enough in way of apologie for himselfe. And therefore the penman of this dispute represents him speaking further, yet much to the same sence.

Verl. 12. Yea, I attended unto you, and behold, there was none of you that convinced Job, or that answered his words.

I attended unto you; That is, I did not only defire to receive full satisfaction from you, but I attended, hoping at last to find it. I stayed, I did not make haste, nor did I hasten you. Some ex- Usq: ad intima pound the word with a great fignificancy, I did as throughly veftra confideconsider and arrend what was sayd, as if I had looked into you, rabam vos. Thus (faith Elihu) I attended unto you.

But what did he find? He found two faults in their words after he had arrended unto them throughly. First, he found them faulty, because none of them had convinced Job. Their proofes did not make good their acculations. The fecond fault which Elihu found,

found, was, They had not refused Jobs assertion. As if he had said, Te have spoken much, but upon the matter have done little. I waited, I attended, expecting great things from you, but I have bin deceived in my expectation. For having taken out the strength and substance, the spirits and quintessence of your speech, I find nothing coming up, either to a conviction of Job, as faulty in matter of fact, nor to an answer of him, as defective in matter of argument. So that when I have layd all that ye have spoken in the ballance, it weighes too light, Job is your match, yea, he hath over-matcht you.

Behold, there is none of you that convinceth Job.

The Hebrew word which we here translate to convince, answers the Greeke in the New Testament, which is also translated, Toreprove or convince. And both the Hebrew and the Greek,

carry a threefold fignification.

First, to prove, or to make good what is affirmed, either first by reason and argument, or, secondly, by testimony and authority. When such proofes and reasons, such testimonies and authorities are brought in, as a man can make no exceptions against, or cannot evade nor reply to, then he is convinced. The Apostle giving a description of faith (Heb: II. I.) saith, It is the substance of things hoped for, and the evidence (or conviction) of things not seene. The Spirit of God makes conviction before faith acts. He brings such proofes, such cleare evidences, that though the thing be not seene, yet the soule sits downe convinced, that it is so, as sully as if we had seene it. The greatest conviction we have to believe, is from authority and testimony; yea, that's properly and only faith, when we consent to a thing upon the testimony and authority of another.

Secondly, The word fignifies to reprove, or rebuke with words. (Math: 18.15.) Moreover, if thy brother shall trespasse against thee, goe and tell him of his fault. To reprove a man, is First to tell him of his fault, and then to blame him for it. Every mans fault must be clearly proved, before he can be justly reproved. Thus the Baptist reproved Herod (Luke 3.19.) And because Light proves, therefore it also reproves (John 3.20.) Every one that doth evill, hate h the light, neither cometh to the light, less his deeds should be reproved. The same word is used (Eph: 5.11.) Have no fellowship with the unfruitfull works of dark-

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darkness, but rather reprove them. And againe (1 Tim: 5.20.) Them that sin (that is, either openly, before all, or whose sin hath been proved before all) rebuke before all; and, as the same Apostle directs (Tit: 2.25.) Rebuke them sharply.

Thirdly, The word fignifieth, as to prove and reprove, so to chasten and correct, to rebuke by the hand as well as by the tongue (Heb: 12.5.) Te have forgotten the exhortation which o'm' aut encyspeaketh unto you as unto children; my son, despise not thou the 20 tevos, Cum chastining of the Lord, nor faint when thou art rebuked of him. when thou art rebuked of him when thou art rebuked of him. when thou art rebuked of him to be convictions. (Rev: 3.19.) Whom I love I rebuke and chasten. Here in the Text we must understand the word in the first sence. There is none of you that hath convinced Job; That is, yo have not proved what ye have sayd; Ye have called him an hypocrite, and told him that he hath oppressed the poore, and detained the right of the fatherles; But ye have proved none of these evills against him. Ye have not proved the matter of sact, that he might sit downe penitentially confessing himselse such an offender, as ye have accused him to be.

Hence note.
We can never convince another by what we say, untill me prove what we say.

If we reprove any man for an errour in his judgement, and doe not prove it to be an errour; or if we reprove a man for fin in practice, and doe not prove his practice finfull, or that he hath practifed that fin, no conviction follows. What is fayd and not proved comes to the eare only, not to the confcience. Therefore faith Christ (Fohn 8. 46.) Which of you convinceth me of sin. Find a spor in my life if you can, I know you are ready to slander me with, but you cannot convince me of evill. It is fayd of Apollos (Acts 18. 28.) He mightily convinced the Tewes. How did he convince them? not by reproving them only, for not receiving the Messas; he did not barely tell them, ye are a company of unbelievers: but he reproved them by proving the necessity of their receiving Christ the Messias, and the evill of rejecting him, shewing by the Scriptures that Jesus was the Christ. Here was proofe, and so conviction followed. He convinced them by authority, by the testimony of the word, comparing Scripture

with Scripture, the prophesie, with the history of Christ. The Apostle would have the Ministers of the Gospel mighty at this worke (Tit: 1.8.) They must hold fast the faithfull word, that they may be able by sound doctrine, both to exhort and to convince the gain-fayers. Not only must they be able to rebuke gain-fayers, this will not doe it; they must also convince them, or stop their mouths. (James 2. 9.) If any of you have respect to persons, ye commit fin, and are convinced of the Law as transgressours. How doth the Law convince? Not only by reproving, but by proving, It shews us a rule, and faith, there you have departed from it; here is the line, and there ye have transgressed, or gone over it. Thus ye are convinced, that ye are transgressors. He is both wife and faithfull, he doth his worke like a workman that needeth not be ashamed, who not only gives reproofe but proofe, either of error in judgement, or of evill in practife. For the close of this poynt, I may thew you three great convincers.

First, The holy Spirit of God; This office of the Spirit Christ sets forth (John 16.7.) I will send the Comforter, and when he is come (what shall he doe?) He will convince the world of sin, and of righteousness, and of Judgement; That is, he will bring proofe home to the conscience, to thew sinners their evill state and evill lives; He will also bring home to their spirits the alsufficiency of the righteousness of Jesus Christ, and so overcome their unbeliefe, that they shall not be able to refuse the offers of grace. He will likewise shew them such reasons why they ought to be holy, and walke in the wayes of righteousness, that they shall neither

have power nor will to gain-fay.

The second great convincer, is Conscience. They who were so forward to accuse the woman taken in adultery (John 8.9.) were at last convicted by their owne Conscience, and went out one by one; Their conscience told them they were guilty, if not for that sin, yet of other sins as bad as that. They were so far before from judging themselves for, that they tooke no notice of their owne saults; they were severe against the woman, but they flattered themselves, till Christ made their owne consciences, their convincers. And surely conscience will one time or other convince to purpose, They who have refused or outstood conviction by the word, yea and put by the motions of the Spirit, shall at last find conscience convincing and speaking home to them.

The

The third great Convincer, is Jesus Christ in person; Of him in the performance of this office, the Apostle speakes clearely (Jude v: 15.) Behold the Lord cometh with ten thousand of his Saints (And what comes he to doe?) To execute judgement upon all, and to convince all that are ungodly among them, of all their ungodly deeds which they have ungod'y committed, and of all their hard speeches which ungodly sinners have spoken against him. Christ will make the greatest of ungodly ones in that great day to acknowledge, that all their hard speeches which they have spoken against the Saints, or godly men, were spoken against him. When prophane men are among their wicked companions, they can jeare at the godly professors of the name of Christ, even while they pretend to honour Christ; But Christ will make them see, that they so ned him, while they scorned the least of those that feared him, and believed on his name. The great day will be a day not only of executing Judgement, but of conviction, every mouth shall be stopped, and all the world of wicked men shall become guilty in their owne fight before God. These are the three great Convincers. The holy Spirit of God, the Conscience of every man, and Jesus Christ in the judgement of the great day.

And let those who now undertake that great worke of conviction, often remember (which was a little before mentioned and set downe) the method to be used and observed in it; First, prove the matter, and then reprove the man. None were ever wrought to any goo; by bare reproofe, much lesse by force. Men are not to be driven into the faith by fire and sword, by terrors and imprisonments; conviction must doe it; and that will doe it to purpose. This is the first thing which Elihu blamed and burdened Jobs friends with; They reproved him, but did not bring sufficient convincing proofe against him. There was none of

Secondly, He lays this to their charge, that They had not anfwered his words. As ye have not proved your owne allegations,

so ye have not refused nor infirmed his reasons.

you that convinced job.

But how could Elihu say, They had not answered his words, when to every word he spake we find their severall answers? Then Eliphaz the Temanite answered and said; Then Bildad the Shuhite answered and said; The like is said of Zophar the Naamath te. They had been answering all the while, yet saith Elihu, M. Behold,

Behold, there was none of you that answered his words. I shall refolve this doubt, by giving this note; which was also given upon

the 3d verse, where see more.

Unlesse we answer home to the weatter, and (as we say) hit the naile on the head, we have given no answer. We have not answered, unlesse we give a satisfactory answer. When the Respondent in Schooles acquits himselfe well, The Moderator brings him off honorably, saying, Thy Answers suffice. Jobs friends had been answering long, and they made many long answers, but Elihu, the Moderator was forced to tell them, ye have not answered sufficiently.

Lastly, Elibu having heard all their answers, and finding that they did not reach a proofe against Job, nor answer his reasonings

and replyes, he speaks himselte.

Hence note.

When we have weighed all duely, and find that others have not done the deed, we must not dissemble our judgements, nor flatter them in their faulty answers.

Elihu would not doe so, and the reason why he would not, is layd downe in the next words.

Vers. 13. Lest ye should say, we have found out wisdome; God thrusteth him downe not man.

In the former verse Eliha shewed his owne disappoyntment, while he waited upon others; I attended unto you (saith he to Jobs three friends) and behold, there was none of you that convinced Job, or that answered his words; Then followes, Lest ye should say, we have found out wisdome, &c. In which words Elihu proceeds with his Preface, that he might the more fairely fall into discourse with Job; for having told Jobs friends that he had waited in vaine, for satisfaction from their answers or replyes, they having not convinced him, either by solid reason, or by Authentick Authority and testimony, that he was so bad as they judged him to be; He adds, this I affirme.

Left ye should say, we have found out wisdome.

That is, lest ye should say it boastingly, and cry victory against this

his afflicted man. The word is often used in Scripture to fignifie faying with boasting, or speaking in pride of spirit. The Baptist (Math. 3.9.) tells the Pharifees, Thinke not to fay within your selves, we have Abraham to our father; his meaning is, doe not speake of your pedegree boastingly nor proudly: that ye are Abrahams children will doe you no good, unlesse ye are good, like your father Abraham, and doe as he did. So here, Lest ye should Rem acu testi-(proudly) say, we have found out wisdome; we have found the most of insure mystery of the whole matter, we have found out the key, which cardinum in quo unlocks this fecret, or as Mr Calvins translater wittily as well as tota controvertruly expresseth, We have found out the beane in the Cake, we say, sia vertitur de Lest ye should say, we have found out misdome; That is, that which Jobo. Drus: will furely prove us wife men, and gaine us the reputation of wifdome among all wife and knowing men. What their speciall resolve was, which they counted widome, followes in the close of the verse according to our reading, God thrusteth him downe not man. But before I deale with that conclusion, I shall briefly note two things from those words, Lest ye should say, we have found out wildome.

First, Man is very apt to speake boastingly, to have high thoughts, and then to utter great words of himselfe. Man is a proud piece of flesh, and a small matter will make him shew his pride, and spread his plumes (like that naturally-painted bird) if not explicitely in words, yet his spirit will swell, and be puft up with towring conceits of himselfe. The Prophet Habakkuk describes this temper (Chap. 2. 4.) He that is lifted up, his spirit is not upright in him; A proud spirit is alwayes a falle spirit. They who thinke highly of themselves, thinke themselves higher then they are. And 'tis a great argument that man is naturally very proud, because God hath given so many stops and checks to his pride, or hath made so many provisions against it. The very contrivance of the work of Redemption in that way by the hand of Jesus Christ, had this great defigne in it; For as the chiefe defigne in reference to man was his falvation (that was the ultimate end as to man) so there was another designe in it, why God would save man that way, which the Apostle layeth downe (1 Cor: 1. 29.) That no flesh should glory in his fight; While God intended to give man glory, he took a course to cut off all glorying from man. God would not fet up man againe to worke his owne falvation, lest he should be proud of his workes. Though we are now called to work out our owne salvation (Phil. 2. 12.) yet it is wholly wrought by another; and we are there commanded to work out our owne salvation with feare and trembling, not with presumption and her sine.

tion and boafting.

Againe, How apt is man to boast of any good he doth? seeing he is not ashamed to boast sometimes when he doth evill, and of that which is evill, even of the lusts and lustings of his evill heart. (Pfal. 10. 3.) The micked boasteth of his hearts desire. And what good is there in the desire of a wicked mans heart? He (as such) can desire nothing, but what is worse then nothing, sin or vanity,

and yet he boafts of it.

Yea, man is ready to boast, not only of evill done, but of his ability to doe evilt; They in the Prophet boasted that they were might y to drinke wine, and men of strength to mingle strong drinke, (Isa. 5. 22.) How doe some please themselves that they are in power, only, because that gives them an advantage to oppresse whom they please, or all those with whom they are displeased. David saw that spirit ruling and raging in spiteful Doeg, whom he therefore checks, (Psal. 52. 1.) Why boastest thou thy selfe in mischiefe, O mighty man? The Apostle found those (Phil. 3. 19.) who gloried in their shame; That is, in sinsull practices (even making their belly their God) whereof they ought to be ashamed. The Prophet spake of their like long before, (Isa. 3. 9.) They declare their sin as Sodome, they hide it not; As if it had been their ornament and their honour, their beauty and bravery to be wicked.

But especially if bad men doe that which is good, they boast of it. A carnal man may for the marter doe good; yea, he may have a zeale for God. Jehn said, Come see my zeale for the Lord, (2 Kings 10.16.) But Jehn desired more to have his zeale for the Lord seene, then to be zealous for the Lord. And so his was indeed zeale for himselfe, not for the Lord. The Pharisees did many good things, but they could not sorbeare boasting in the good they did; They doe all (saith Christ, who knew not only what they did, but with what heart) to be seene of men, or to have prayse with men. Yea, not only are evill men ready to boast of the good they doe, but the temptation lies hard also upon godly men to doe so, their hearts are often unduely transported,

as with the thoughts of their gifts, parts, and graces, so with what they doe through the gift of grace. Our very graces, much more our outward priviledges, may be an occasion of boasting. Pride and boafting are weeds which grow up from the best and richest foyle. 'Tis rare to fee any man rich in gifts and graces, and poore in spirit; poverty of spirit is the purest and truest riches of

Secondly, As to the particular here spoken of, Left ye should

lay, we have found out wildome.

Man is very prone to make boast of or glory in that which he calleth mildome.

When he hath found out (though but supposed) wisdome, he cannot containe, he must cry it up. It is said of the old Mathe- Archimedes. matician, when (after long study and beating his braines) he had found out a Conclusion in Geometry, he ran about the Citie (as if transported) or ravilhed with this loud out-cry, I have found it, I have found it; and thus Jobs friends were ready to cry out, they had found, they had found out wisdome. There is indeed a very great temptation in the finding out or attaining of wildome, to puff man up, and to make him vaine-glorious. We have great cause to be humbled, that we have so little wisdome; and they that have any store (as they thinke) more then their neighbours, are in great danger of being proud of it. Knowledge puffeth up, (1 Cor: 8.1.) When the head is full, the heart grows high. Yer this is to be understood of literall knowledge, not of spirituall, or of knowledge when and where it is alone without grace, not of gracious knowledge. The more a gracious man knowes, the more humble he is, because his knowledge shewes him his own vileness and emptiness; but the more a carnall man knower, the more proud he is, because (while such) whatsoever or how much soever he knoweth, he knoweth not himselfe, nor doth he know any thing as he ought to know it, as the Apollle speakes there at the second verse. And as meere natural men, so they who are but smatterers, or beginners in the wayes of godliness, are also very ready to be transported with an opinion of their parts and knowledge. And therefore, the same Apostle gives it in charge to. Timothy (1 Tim, 3.6.) that he who is called and received

unto Office in the Church, should not be a novice; he means it not so much of one that is young in yeares, as of one that is young in the faith, a new plant in the Church, or one newly converted. And he gives this as a reason, Lest being puft up (with pride he meanes) by being in such a function, or by having such reputation for wisdome and knowledge, as is requisite to a Gospel Minister, he (which is a sad fall, if not a down-fall into utter ruine) fall into the condemnation of the devill. Not that the devill will condemne him for his pride, no, the more proud men are, the more the devill approves of them; nor is it the devills office to condemne, it is his office to execute; he is the executioner, not the Judge; and what ever he condemneth any man for, he will not condemne him for pride, no nor for any fin. So that when the Apostle saith, Lest he fall into the condemnation of the devill, it is as if he had faid, Lest he be condemned for the same sin that the devill was condemned for, which was pride : And it was pride (for he is the right father of the Gnosticks) arising out of a high opinion, or conceit of his owne wisdome, and knowledge. Zophar fayd (Fob 11. 12.) Vaine man would be wife. But is it an argument of a mans vanity that he would be wife? it is a mans duty to be wife, that's a good defire; why then doth he fay, Vaine man would be wife? The meaning is, Vaine man would be in account for wisdome, he would be reckoned among wife men, or he defires more to be thought wife, then to be wife. A vaine man, indeed, cannot defire any good, but in reference to some evill that cleaves to it; and upon that account he may defire to be wife. The first sin came into the world by an attempt to get wisdome, or by a proud thought in the hopes of attaining farther wisdome. The wisdome which our first parents sought for, was not wisdome to know God, for that is the most excellent wisdom, It is eternall life to know God; So then it was not wildome to know God, but it was wisdome to be knowing as God which they affe-Eted, they would be high and lifted up above the rate of a creature in knowledge, and that was their ruine. And I shall shew (in two things) why there is such a temptation in wisdome, or the reafon why when we have found out that which hath a shew of wisdome in it, we are so forward to applaud our selves, & boast in it. First, 'Tis so, because wisdome is no common Commodity,

as I may fay; wisdome is but in few hands, if you consider the

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multitude of men in the world. Now that which few have, all who have it are ready to be proud of. No man is proud of that which is every mans; no man is proud that he is a man, or proud that he hath reason, because that is common to all men; but all men are not wife, all men are not learned, all men have not an improved wildome, reason, and understanding; that hath a pecu-

liarity in it, and therefore of that many are proud.

Secondly, Wildome is not only rare, but very usefull, and (which reacheth this poynt more fully) very ornamentall; and how apt are we/to be proud of our ornaments? A man is not proud of his ordinary Clothes, nor a woman of her every-day drefle, but when a man or woman have their ornaments and Tewells on, their Gay-cloathing and rich apparel on, then they are apt to be proud and lifted up, fo it is in this case; Wisdome is like Gay-cloathing, it is a Jewell, an ornament, and therefore man is under a temptation when he hath any thing of wisdome, especially any eminency of wisdome about him, to be lifted up and despise others: yea, to arrogate great things to himselfe, and to prefume that he can doe no small matters with his braine, or the engine of his understanding. It is a great attainment to be full of knowledge, and full of humility, high in parts, and lowly in fpirit; Lest ye (hould say, we have found out wisdome.

God thrusteth him downe not man; or as others read, God bath cast him downe not man.

The Omnipotent doth Tols him not man, faith Mr. Broughton The word fignifies to tols a man (as it were) in a blanket, That is, to toss him as we please farre enough from his pleasure, or to toss him in open view. As if they had fayd, fee how the omnipotent toffeth this man; The Omnipotent toffeth him not man. There are two references of these words given by Expositers.

First, Some expound them as the words of Elihu. Secondly,

Others as the words of Fobs three friends,

First, Lest ye should say, we have found out misdome. I (saith Elihu) say, God shall thrust him downe not man. That's the principle by which I will deale with 706, and so thrust him downe from that opinion which he hath of himselfe, and humble him, (that's the sence of the words (thrust him downe) according to this interpretation) God shall doe it and not man. Some of the

learned

divina plane

Non est hoc o- learned infilt much upon this interpretation; wherein Elihu is fuppus ullius hopoled making a great discovery of his humility, as not daring to
minis ut Iobum
undertake Job himselfe, but going about it in the strength and
depellat a sua sententia, sed power of God; As if he had said, Tis a worke above or too hard for man to put Job off from that opinion wherein he is setled. To doe this is a worke worthy of God, nor can it be done by any power, but est. Cum tamen that which is properly divine. And seeing God is graciously pleased ministerio uta- to use the ministery of man for the bringing about such workes of tur gratiose ad Grace; farre be it from me that I should arrogate and assume that perficiendas res to my selfe which God is pleased to work by my word. We may parabujufmodi absir lel this speech of Eliba with two other places of Scripture, which ut mihi arroga- will give light to it. First, (Gen. 42. 16.) And Foseph answered Pharoah, saying, It is not in me, but God skall give Pharoah an aneffecturus est. swer of peace. When Pharoah proposed to him his Dreames of the seven leane kine, and of the seven thin ears of Corne, Fofeph professed it was not in him to expound them, but only in God; and that God would doe it he was confident; God shall give to Pharoah an answer of peace. I owne no wisdome in or of my felfe, enabling me to resolve this question, or to open this secret; If ever I doe it, 'tis God who doth it, not I; unlesse he reveale the secret unto me, I cannot reveale it unto thee. Thus alfo spake Daniel, (Dan: 2. 27.) When all the wife men of Babylon were fould, and gravell'd at the Kings proposall; The fecret which the King hath demanded, cannot the wife men, the Astrologers, the Magicians, and the South-Jayers shew unto the King. They cannot doe it; it is not put by way of interrogation, cannot they doe it? but they cannot, by way of negative affertion; how then can it be done? or who can doe it? He answers, But there is a God in heaven that revealeth secrets, and make h knowne to the King Nebuchadnezzar what shall be in the latter dayes. As if he had faid, As thy Magicians cannot, so I will not undertake to reveale the secret, but God both can and will, He will surely doe it. yea, he is now doing it; the text speakes as of a present act, He maketh knowne to the King, &c. Thus (according to the exposition before us) Elihu sai h here, Lest ye should say, we have found out misdome; I tell you plainly, I will not undertake him, and I am much affured ye cannot, therefore Let God thrust him downe, let God deale with him, and conquer him, not I, not you, not man, not any man. If God will use me as a poore instrument to doe it,

I am ready, but the whole efficacy and power must be from himfelfe. This carrieth a profitable and a holy fence; every good man ascribes the effect of all that he speaks in perswading others for good to the power of God. God must convert the sinner, not man, not the preacher; God must humble the proud, not man, God must cast him downe from his high thoughts, or cast downe the high thoughts that are in him, not man; God must soften and breake the hard heart, not man; in a word, 'tis God who both thrusteth man downe by a gracious work of repentance and selfeabhorrence, and rayleth him up by a powerfull worke of faith and holy considence in Jetus Christ: when man hath done his best, he can doe no hing effectually, only God can. Whattoever good man doch, God doth it in him and by him. Hence those creatureabasing and Christ-exalting questions (I Cor. 3. 5.) Who is Paul? and who is Apollo? but Ministers by whom ye believed, even as the Lord gave to every man. Paul puts a flight upon himielfe, and a flight upon all instruments, that the whole power might be of God, as he concludes (v. 7.) So then neither is he that planteth any thing, neither he that watereth, but God that giveth the encrease. God only thrusts man downe from his vaine and carnal state, God only lifts him up unto a blessed and a heavenly state. This, you see, is an improveable interpretation, as the words are supposed spoken by Elihu.

But, I rather referre them to Jobs friends, being collected or gathered up by Elihu, as the issue of their whole discourse with Job. God thrusteth him downe, and not man. This is it, that you meane (faith Elihu) this is the top of your wisdome, the flower and Creame, the fumme and fubitance of all your arguments. All that ye have fayd is reducible to this one position, God thrusteth him downe, not men, and therefore he is a wicked man; This is the

wisdome which ye glory to have found.

Now though we take the words as the summe of what Tobs friends had spoken, collected and drawne together by Elihu, yet there is some variety in opening the sence of them; I will but touch a little at what is offered by feverall Interpreters, and flay upon that which I conceive most proper to the place.

First, Some conceive that in these words an account is given why Jobs friends gave over speaking, or why they stood filent, either refolving to speake no more, or presuming they had spo-

Jobum : setis est quod a deo ewagitetur.

Vatabl: ob fua percata perfequatur.

Rab: Levi.

Elihu de ami- ken all; As if they had faid, We have found out and concluded acorum Jobi si- mong our selves, that 'tis most adviseable for us, or our wisest way to lentio conque- say no more; you possibly thinke we can say no more, but we doz dent. Fecinus industriously forbear to say any more; why should we trouble him de industria, non any further; God troubleth and vexeth him enough, God thrusteth oporte homi- him downe, therefore let not man; And therefore we thinke it nem exagirare our witdome (having fayd this) to forbeare and give him over, for we will not adde affliction any longer to the afflicted. So that as the Apolile speaks concerning the repenting Corinthian (1 Epist. Cor. 2. 6, 7.) Sufficient to such a man is this punish-Cum dem pro- ment which was inflicted of many, so that contrariwise ye ought rapellat eum nibil ther to forgive him and comfort him, lest perhats such a one should ultra necesse est be swallowed up with overmuch sorrow; so Jobs friends (according to ut ab homine impugnetur; ut this Exposition) are brought in speaking the same sence; Suffiafflicio insuper eient to him is that punishment which hath been inflicted on him addaturaffictio; by one, even by God, fo that contrarimise we ought rather to comqued deus eum fort him, lest he should be swallowed up with overmuch sorrow.

Secondly, Others give their meaning thus rigidly; We think it our wislome to say no more, but to remit or give him up to God, as a man that is obstinate and will not be convinced. Elihu told them a little before that none had convinced Fob; and here they are represented, saying, we indeed have lest him to God, as unconvincible by us, and therefore, God must thrust him downe, net man; there is a truth in this. Some men are so obstinate in their wayes, though evill, and stirfe in their opinions, though groffest errors, that there is no more dealing with them, such as these are past mans skill to recall or reclaime, they must be left to God. As firmatio omne in extreame dangerous cases of travel in child-birth, the good woamplius loquen- men figh and give over, faying, This is not womans worke, we must di desiderium leave her to the man; So in dealing with some men, after long labour and no successe, we must even say, This is not mans worke, nemo homo po- he must be left to God, who alone can thrust him downe, man

folm de ista a- Thirdly, That which is, I conceive, chiefly intended, take thus; nimi pertinacia I (faith Eliha) have undertaken after long waiting and expedepellere. Iun: cance to shew mine opinion, Lest ye should say, we have found out Cam Job affli- wisdome; That is, an argument fo throngly concluding Job a wicked gatur & inust- man, that no wife man can object against it. But what was that tato modo affli- irrefragable argument, by which Jobs friends hoped to conclude gatur, idg; adeo him, and stop his mouth for ever? Surely that which followeth in

terit, sed deus cannot.

this verse, Ged thrusteth him downe, not man; That Jobs friends justo, qui nec layd the maine ground-worke of their hard opinion concerning fallere nec sale him in the dealings of God with him, is evident by what hath dicio, consequibeen shewed from many passages quite through the Booke; All tur plane Jowhich may be resolved into the sence, now given, of this one; God bum esse improbused thrusteth him downe, not man, and therefore he is a wicked man.

Drust Merc:

Hence observe.

First, The afflictions and thrustings downe of some men are eminently from the hand of God.

Every affliction is from God, but some are more from God. As God is more visibly seene in the lifting up of some men, so in the casting downe of others. Every man that is lifted up, is lifted up by the hand of God; 'Tis the most High, who one way or other, fetteth any man on high; but in fetting up some men on high, his workings are so high, that every man may see them and fay, The finger of God is there, the hand of God hath done it. Tis thus also in thrusting men downe; every affliction, every thrusting downe, is from God, there is a hand of God in it; for as Eliphaz spake (Chap. 5.6.) Affliction comes not forth of the dust, nor doth trouble firing out of the ground: Whence then are troubles? Surely they drop downe from heaven; they are from the earth as to the contracting of them, but from heaven as to the contriving of them. Yet there are some troubles which fall from heaven more apparently then others doe; That is, there is more of God, more of the hand of God in such a dispensation, then there is in others, though there be a hand of God in every one: therefore say Jobs friends, God thrusts him downe, and not man; this mans afflictions are mighty stroakes from heaven. For though God hath raised up and used instruments against him, yet himselfe hath appeared most against him.

Secondly, Observe.

Those assistions wherein God doth eminently appeare against a man, seeme to beare the greatest witnesse against him of his sinfulnesse or wickednesse.

That was the scope of Jobs friends, This is, say they, an undeniable argument, that the man is wicked, because there is such an eminent hand of God upon him. This was the foundation upon

which they built all their feverall censures of him, yea, their hardest fentences against him. And there is a faire probability in

this way of a guing upon foure Confiderations.

First, It may be urged, thus; God is just, (men indeed are often unjust and unrighteous in the evill which they bring upon others; but God is just) and therefore he would not lay his hand upon any man in this manner, unlesse he were a wicked man. Surely his iniquity hath found him out, whom the hand of God hath thus found out.

Secondly, God is mercifull, he is gracious, (Lament. 3.33.) He doth not afflict willingly, nor grieve the Children of men. Now, if God hath declared himselfe to unwilling to grieve the Children of men, surely, when we see him so willingly grieve a man, as he hath grieved this or that man, may we not say, he is a wicked man? Judgement is called Gods strange worke, but in judging some he acteth as if judgement were his proper worke, as if he were in his Element when he is laying heavie stroaks on their backs; therefore may we not conclude such among the wicked?

Thirdly, God is wife; he cannot be deceived concerning any man; therefore there is some great reason why he afflicts, and what reason can more probably be given of a great affliction, then some great sin? As God is so true that he will not deceive any man, so he is so wise that he cannot be deceived in any man. He cannot misse his mark, nor fall upon a wrong subject in his dispensations; therefore we have faire warrant to tay, that a man against whom God appeares so much, appeares very soule to him,

what ever faire appearances he may have among men.

Fourthly, Take this Consideration also, when men afflict their brethren, they often do it either out of resolved malice, or in heat of revenge; but God cannot do it with such a spirit, nor from such principles; The highest acts of revenge in God, are but the awards of Justice. Againe, Men will afflict o hers out of envie, or to ease themselves; as the Apostle speaks of parents chastning their children (Heb: 12.9, 10.) We have had fathers of our stess, which have corrected us, and we gave them reverence, shall we not much more be in subjection to the father of spirits and live? For they verily for a few dayes chastned us after their owne pleasure, or (as that

norm to Survetext may more clearely be rendred out of the original Greek)
avecis. pro ut as it seemed good to them, or as they thought good; As if he had
instructed in the seemed good to them, or as they thought good; As if he had
faid,

faid, They will doe it upon their naturall prerogative, or the right of paternity, without giving any account; Yea, a father will afflict and chaften his child tometimes (in another sence) for his pleasure; That is, to vent his passion, and ease himselse: but God never chaftneth us in passion, nor ever purely upon prerogative, but with a respect also to our spirituall (which is the best) prosit, and for our good. Now among the good things which God aymeth at in afflicting any man, this is not the least, the purging out of his evills. And therefore when we cannot ascribe the chastisement of man to man, but to God alone, 'tis a witness against him, at least, it drawes a suspicion upon him of some great sinsulness lodged in him, or sinsull wayes walked in by him.

Thirdly, Observe.

It is no Concluding argument against any man that he is wicked, because God afflicts him immediately; or, how much soever the hand of God appeares in an affliction, 'tis no concluding argument against the afflicted.

'Tis one principall scope intended by Eliha in this discourse, to shew that there were other causes & reasons of Gods afflicting Fob, or any man else besides him. And that we should not make Conclusions, that the greatest sufferers, are the greatest sinners. For first, though indeed God threatneth to punish the wicked, who wilfully transgresse his Law, yet he afflicts many, without respect to wickednesse. Secondly, though God threatens the wicked only or chiefely at least, yet he referves a liberty to try the innocent; yea, as fob faith in the 9th Chapter, He laughs at the triall of the innocent; And therefore the most innocent are most tryed. I have had occasion more then once to shew why they are most or so much tryed. First, for the exercise of their faith; Secondly, for the improvement of their patience; thirdly, to humble them; Fourthly, sometimes to ser them up for examples to others; as the Apostle James speaks (Chap. 5: 10.) Take my Brethren, the Prophets, who have spoken in the name of the Lord, for an example of suffering affliction and of patience. The Prophets have suffered affliction, and God hath let them suffer, that they might be putternes of suffering; and 'tis fo in many other instances; Fifthly, God doth it to mortifie their corruptions; Sixthly, to prevent future transgressions, he hedgeth up their

way with thornes; Seventhly, to discover or gaine a testimony of their sincerity. They serve Christ to purpose, who can suffer while they serve, and bleed under his crosse, while they sweat under his yoke. Surely then, there is no concluding against any man that he is a son of Belial, or hath cast off the yoke of Christ, because Christ burdeneth him with his crosse. Yet this was the great Maxime, which Jobs friends insisted upon, He must need be a wicked man, because the Lord had thrust him downe, not man.

But when we see good men thrust downe by the hand of God, there is a better use to be made of it, then to judge them, and that is to be watchfull over our felves, left we put a rod into the hand of God to chasten us, or a sword into his hand to wound us. For as Christ spake (Luke 23. 33.) If it be thus done to the greene tree, what shall be done to the dry? If Christ inffered so much, who was a greene flourishing fruit-bearing tree, what may we who are dry and barren trees? Or take the meere sons of men, some of them comparatively to others, are as greene trees flourishing in grace and holinesse, who yet are under fore affliction; and if this be done to a greene tree, what shall be done to those who are but dry barren fruitless trees, yea, trees that bring forth evill fruit. The Apostle (1 Pet. 4. 17.) gives a sutable caution; If Judgement begin at the house of God (he does not fay at the Temple of Idolls, But if it begin at the house of God) what will the end be of these that obey not the Gospel! Let others looke to it when they see God afflicting his people, when they see God bringing such troubles into his owne house, what troubles may they expect, who are indeed but a den of theeves, and whose houses are, yea who themselves are as a Cage of uncleane birds? Thus we see the great argument disproved, which Jobs friends used to prove him wicked, because God did thrust him downe, not man. And, faith Elihu, this is it you fay and boaft of, as your wisdome; but indeed you have not convinced Fob, no not by this. What you have taken for a demonstration, is but a fallacy. And though I might wave mine owne trouble in shewing that it is so, because I am not the man (but ye are the men) to whom Job hath shaped his whole discourse, yet I cannot forbeare to doe it, only I promise you, I will not tread in your steps, nor take up your method in doing it. That's the summe of the words Verf. which follow.

Vers. 14. Now he hath not directed his words against me, neineither will I answer him with your speeches.

In this verse Elihu speakes Negatively in two things; First, He tells us, that Job had not spoken professedly, nor directly to him. Secondly, he tells us, how he would not deale with Job; that is, not as his friends before had done.

Now he hath not directed his words against me.

As if Elihu had faid, I confesse I have not been at all spoken to all this while, unlesse in common with all the Auditory, and therefore might well enough looke upon my selfe as unconcern'd

in this matter.

The word here used to direct, hath a great elegancy in it, and may be an allusion; First, to an Archer who aymes at, or directs his arrow to the marke. Secondly, to a Warrier, especially a Commander in warre, who fets his men in battel array against the enemy; As if Elihu had said, Job hath not aymed at me, nor hath he TTV dige Sie ordered or set his words in order to opprsse me. Job hath not drawne disposuit, ordiup his forces, nor set himselfe in array against me, but against you; navit, verbum And so perhaps that hate and bitterness of spirit, which you have ordinanda dicicontracted by this long-continued debate with Job, hath given you oc- tur. Merc: casion prudently to withdraw, and forbeare the entertainment of any further discourse with him. Yea, possibly ye are now fallen into a deep contempt of him, as a man for saken of God, and therefore to be no more dealt with by man. But there is not the like reason for me to forbeare speaking with him; seeing as he hath not at all opposed me, so I am not at all disturb'd in my owne thoughts about him, nor is my spirit imbittered with any unidictive motions against him; and shall therefore enter the lists of this disputation, with a peaceable and quiet minde; or rather I shall (being a person every may unpresudic'd) doe my best endeavour to moderate and compose this great difference between you. Now he hath not directed his words against me, &c.

Hence note.
First, Our words should be well ordered.

They should be drawne up like a wel disciplin'd Army, in ranke and file. Consussion in words is as bad as consusion in things; Some heape up words, but they doe not rightly dispose nor order them;

them; all they speake is out of joynt or frame. As a multitude or rout of men, doth not make an Army; we may see ten thoufand men together, and yet no Army; why? because they are not in order or method, they are not under Discipline, and so they are but a confused throng, not an Host of men. And thus a great many words hudled and throng'd together, ate of no more force nor use, then a number of men without order; Method is very good in every thing we doe, especially in what we speake; A speech rightly ordered, is like an Army rightly marshaled. A word fitly spoken, fitly as to the season of it, and fitly as to the joynting and disposing of it (we may take in both in that place of Solomon, A word fitly (poken) is like apples of gold in pictures of filver.

Vult ostendere

There is another thing confiderable in this former part of the quod non logui- verse, Elibu (as was lately intimated) spake thus to shew he came tu quasi provo- to the dispute unprovoked; He hath not directed his words against carm. Aquin: me; he hath not toucht me. Ye indeed have been provoked by his words, he hath touched you often and often to the quicke, and this hath made you touchy, angry and passionate, and you have growne into heats; but because he hath not directed his speech against me, therefore I shall come upon the stage, and enter this dispute with much coolness and temper. In a word, I bring no passion against his person, as you (being stung by his words) have done.

> Hence note, Secondly. They who are not provoked, have no reason to speake provokingly.

That's it which Elihu would have Fob perswaded of; we use to fay, Speake when you are spoken to. Then surely we are not to speake otherwise, then we are spoken to; we must not give rayling for rayling, much leffe may we rayle when rayling is not given.

He hath not directed his words against me.

Superbi que ad eim utilitatem dicuntur nunguam sibi dista existimant. - Gregor.

One of the Ancients Commenting upon this text, faith, Elihu comunemouni discovers pride in this speech, He hath not directed his speech against me; As if Elihu disdained to take notice of what was spoken to them; which (faith he) is the humor of a proud man; who lookes not upon himselfe as engaged by any thing spoken, unlesse unlesse you speak personally and directly to him; whereas Christ speaking personally to his Disciples only, would yet have all men tee themselves spoken to (Mark 13.34.) What I say to you, I say to all, watch. Elihu should have taken what Job spake to his three friends, as spoken to all that were present, and so might well enough have spared this complement, as my Author conceives. But I passe that as a curiosity; Especially because it appeares plainly enough, that Elibu, though the words were not spoken directly to him, yet did take himselfe to be much concerned; and therefore rifeth up as a Moderator in this Controversie between Job and his three friends. He hath not directed his words against me.

Neither will I answer bim with your speeches.

I will not goe your way, nor follow your example in this un- Mibi integrum. dertaking; I shall proceed upon other principles, and use other oft respondere medium's then ye have done; fuch, I hope, as will be found much of quidem lonmore effectuall, and attaine their end. We may take these words; ge, aliter & em

I will not answer him with your speeches, two wayes; First, as to, licet me ditheir speeches had too little light of reason in them; Secondly, read Jobus non as their speeches had too much fire of passion in them. As if he oppugnaverit. had fayd, I will use milder words and stronger arguments; I ut-Scult: terly disapprove the course you have taken with him; and there-as vestrasinvefore I will neither infift upon your theame to condemne him for spondendo, sed, an hypocrite, nor use your argument to prove it, because God alias efficaciohath thus forely afflicted him; for I hold that a meere Sophilme, res invenium. I will not answer him with your speeches; That is, with speeche's Aquin: which have so much passion, and so little true reason in them, as to the poynt in hand. For though Jobs friends had spoken many things of much weight and reason considered abstractly, or in Thefi, yet when it came to the hypothefis, as appliable to fobs speciall case, then their speeches had little or no weight in them. So that in this profession Elibu seemes to promise these two things.

First, That he would use stronger arguments then they had done; I will not use yours, that is, weake ones, I purpose to come better prepared to the Combate then you; For though Elihu doth fometimes use such arguments as they, yet he doth not use them to their end to prove that Fob acted rebelliously, or like a

wicked man against God, as they did: but to shew, that he carried himselfe too highly, or over-considently towards God. And this (as it appeares by the issue) tooke more upon Job then all his friends hard suspitions, charges, and accusations. This humbled him, this silenced him; he had nothing to returne, but sate downe convinced; and therefore Elihu dealt with him in more. strength of reason and divine authority then they had done.

Secondly, When Elihu faith, I will not answer him with your speeches, he seemes to engage that he would deale mildly with him, or without passion; he would not use bitter words, but debate and argue the matter gently and meekly. For though Elihu gave 70b many severe reproofes, yet alwayes in a more friendly manner, not to prove that he had done wickedly, but to convince him that he had spoken overboldly; or that while he was so zealous to defend his own innocency, he fometimes intrencht upon the foveraignty of God, in his eager and earnest defire of pleading his cause before him. And surely it was but need that Job should have a man of a milder temper sent in to speake to him, else his spirit might have been quite over-whelm'd and sunke. Nor was it without the speciall hand of God, that after this poore afflicted foule had been so hardly used, and so grievously censured by those rigid disputants, he should at last meete with a man more meeke and compassionate, in some measure, to mittigate and allay his forrow.

First, In that Elibu saith, I will not answer him with your

Speeches.

Observe.

It is not good to imitate others in any thing they doe or speake which is not good.

We must not either act or speake by example, but by rule, or by example only so farre as it answers the rule. Tis dangerous treading in their steps who tread awry. When Paul found that Peter did not goe right, he was resolved not only not to follow him, but to reprove him (Gal. 2. 14.) Thus saich Elihu, here I will not write after your Coppy, nor take up directions from what you have done, for I see you have gone and done amisse.

Againe, When Elihu saith, I will not answer him with your peeches.

Note Secondly. What we speake should be our owne sence, not the sence of others, untesse their sence, either of things or persons, be the same with ours.

Some pin their opinion upon the fleeves of others, and they will be just of the judgement of such a man; what he faith, they will fay. As some expect that every one should be of their Judgement, and say as they say; they are many Masters (which the Apostle James forbids, My Brethren, be not many Masters, doe not take upon you to give the rule to all others, some are proud at this rate, they thinke themselves able to give the rule to all men) so not a few are so easie, that presently they will take up any thing as a rule from any Master; whereas we should not be so apt to follow, but labour to have the Judgment or reason of things in our felves, rather then to take it up upon trust. When Luther was much troubled about the dealings of God in the world, to fee how matters went, and was faying within himfelfe, Surely it were better things were carried thus and thus; while Luther (I fay) was thus troubled, he thought he heard this word of reproofe from God; O Martin, Martin, I fee thou art very Martine, Marwife, thou canst give rules, even to God himselfe, but I am not a God tine, tu valde easie to be led by men. I will not take thy Counsell, though I see thou Japa, sed ego hast an honest heart in what thou counsellest. I have a way of my non sum dem owne, and I will have my owne way, though the world, yea, though sequent. good men, and my owne faithfull servants are prieved and mourne at it. Man would appoint to God himfelfe, but God will not model matters by mans wildome, nor in his way. Thus in the prefent case (I only allude) it is not good for us when we heare what others fay, presently to receive it, or take the impression from them; and so answer in their words, or vore their opinions, though they are wife and good men; Elihu takes the liberty to differe, as in his opinion, so in his Method of proceeding with Job, I will answer, but it shall not be with your speeches, I will take my owne course.

Thirdly, Note.

The faylings and mistakes of others, should be our warnings not to doe the like.

Elihu observed where they missed as to the matter in hand,

he observed also wherein they missed, as to the manner of proceeding; and he observed both well, and wisely to avoyd the like inconveniences; and thereupon professed, I will not answer him with your speeches.

Fourthly, Note.

We should answer to every poynt and person with reason and sweetnesse, not with passion and bitternesse.

There is no convincing others with wrath; The wrath of man (faith the Aposile) works not the righteousnesse of God, (James 1. 20.) That is, wrath will never bring about nor effect those righteous things, or ends, which God would have us ayme at. The wrath of man puts him quite out of the way of righteonfnesse, both our of the way of right speaking, and of right acting. To shew much reason, and little passion, is our wisdome. So the Apostle gives the rule (2 Tim: 2. 26.) The servant of the Lord must not strive; he doth not meane it of bodily striving; As if he had faid, he must not be a fighter. As when the Apostle saith (1 Tim: 3.3.) A Minister must not be a striker; It can hardly be thought he should intend only, if at all, that Ministers should not be like grossly boysterous men, who are not so much as Civill in their behaviour; furely fuch are farre enough off from a fitness to be received into the Ministry; therefore some expound the Apostle to the poynt in hand, he must be no striker with his tongue in passion, anger, and wrath, no word-striker. There is great striking, yea, wounding with words. Though Minilters must strike and wound with the authority of God, yet not with their owne animofities. They must wound the consciences of finners, with the Word and Spirit of God, but not with their own wrathfull spirits; such strikers they may not be, nor may the fervant of the Lord strive thus, but be gentle to all men, apt to teach, yea, patient in teaching. It is a great exercise of patience to teach, with line upon line, precept upon precept; When we fee little received or heeded, yet to infift upon it, this is patience; In meeknesse instructing such as oppose themselves, if God peradventure will give repentance to the acknowledgement of the truth. As the Apostle James exhorts (Chap. 1. 21.) to receive the word with meeknesse; that's a most necessary rule in hearing the word; for many times the he arer is in a passion, there is

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fuch a storme in his bowels that he cannot heare to purpose, therefore if any would receive the ingraffed word, they must receive it with meekneffe. I fay also the word should be given out or spoken in meekness, though not with coldnesse; I doe not say with coldnesse or with a slightness of spirit, but with meeknesse. And the truth is, milde speaking or meeknesse of speech (as to the spirit and conscience of the hearer) is not only most comfortable, but most prevailing. Meekneise should be shewed, even where there is the greatest zeale; and zeale then prevailes most, when there is most meeknesse in it. The Apostle Jude faith, Of some have compassion, making a difference, others save with feare; That is, fave them by preaching that which may make them afraid, scare them out of their sins; but yet still this is to be done in a spirit of meeknesse. (Gal. 6. 1.) If any one be over-taken in a fault (what then? rayle on him, rage against him, and revile him, no, but faith the Apostle) ye that are spirituall, restore such a one with the spirit of mecknesse; considering thy selfe, lest thou also be tempted. Bones must be set (to that the word which we translate restore alludes) with a tender hand. Those three things which are required in a good Chirurgion, or Bone-setter, are as necessary in a reprover, or in him that would reduce another from the error of his way. First, He must have an Eagles eye, to discerne where the fault or fayling is. Secondly, A Lyons heart, to deale freely with the faulty, how great foever they are. Thirdly, A Ladies hand, to use them gently and tenderly. All which will more fully appeare, while

Lastly, From the example of Elihu, we collect and learne, that a good Moderator or composer of differences, must avoyd five things. First, slightness of spirit and of speech. It is not good to speake lightly of little things, but it is a shame to speake lightly of great things. Weighty mrtters must be handled weightily, and we should put not a little finger, but our shoulders to them! Secondly, passionateness of spirit and of speech, must be avoyded. That which hinders reason, had need be shut out while we are reasoning. What a contradiction in the adjunct is it, to heare of an angry moderator? or to fee a man fet himfelfe to compose differences between others with a discomposed spirit of his owne. Thirdly, partiality in speaking, or the favouring of a party must be layd aside; for as Elihu did not spare to tell Jobs friends their owne, so neither did he spare to tell Job his owne, he was not partiall on either side. What can be imagin'd more uncomely, then that he who stands between two should leane to any one? or that he who comes to be an umpire or a Judge, should make himselfe a party or an Advocate. Fourthly, he must avoyd timorousnesse, and not be daunted with what man shall say or can doe against him, while he is doing his duty. The feare of man is a snare (saith Solomon) That man had not need be in a snare himselfe, whose business it is to bring others out of the snares of error, whether in opinion or in practice. Fifthly, he must beware of an easiness to be drawne aside, either by the perswasions or applauses of men. A Judge between others must keepe his owne standing.

Thus farre concerning these two verses, wherein Elihu is still carrying on his Presace, to prepare Job to receive attentively what he had to say. In the next place, Elihu turning to the standers by, signifies to them in what condition he sound Jobs

friends.

JOB. Chap. 32. Verf. 15, 16, 17, 18, 19, 20.

They were amazed, they answered no more, they left off speaking.

When I had waited, (for they Spake not, but stood still,

and answered no more)

I said, 1 will answer also my part, I also will shew mine opinion.

For I am full of matter, the Spirit within me con-

straineth me.

Behold, my belly is as wine which hath no vent, it is ready to burst like new bettles.

I will speak, that I may be refreshed: I will open my lips and answer.

E Lihu had spoken of his friends silence before, and here he returns to it againe, with a further addition and aggravation.

Vers. 15. They were amazed, they answered no more, they left off speaking, &c.

There are two opinions concerning the person who spake these words. First, Some referre them to the writer or penman of this Book, but I rather take them as the words of Eliha himfelse.

They were amazed.

The root signifies to be affected with a very passionate and ITM cumpatering strong feare, even such a feare as they are arrested with who slee vorem affert, or fall before their Enemies in battel. So the word is used quo affici solent, (Jer: 50.26.) A sword is usen her mighty men, and they shall potentissimo sube dismayed. Dismay or amazement, is the displacing, at least the perantur. disturbing of reason it selfe; Elihu shews how unable and unsit Jobs friends were to argue with him any surther, seeing upon the matter, they had lost the use of their reason, and were as men crack-brain'd, or broken in their understanding. They were amazed.

They.

They answered no more, they left off speaking, or

Speech was departed from them; there is a two-fold Exposi-וקו העה q.d tion of that speech (they left off speaking) Some understand it ab illis ablata paffively, like that (Luke 12. 20.) This night shall thy soule be required, or taken from thee; thou shalt not freely deliver it up, Spnt verba. but it shall be fnatcht from thee; So here, their speech was taken from them; or by an unanswerable conviction, filence was imposed upon them. Mr Broughton renders; They doe speake no more, speeches be departed from them. How can they speake from whom speech is departed.

We translate actively, they left off speaking, as implying a voluntary act, they gave a stop to themselves; either they were not able, or it was not fit for them to fay any more. The Hebrew is, They removed speech from themselves, and so became as filent as if they could not speake at all. They were as mute as fishes. The following verse being of the same sence, I shall open that

before I give the observations from this.

Vers. 16. When I had waited (for they spake not but stood still, and answered no more)

Stare pro ta-

Job waited hoping they would speak somewhat worthy of themselves, worthy of that opinion and reputation which they had in the world for wisdome, but they deceived his expectation, He could not have nor heare a word more from them. This Elihu puts into a parenthesis (for they spake not, but stood still, and answered no more) He useth many words to the same purpose, to shew that there was somewhat extraordinary in their silence; They spake not, their tongues stood still. As speech is the image of the mind, and from the aboundance of the heart, fo it is by the motion of the tongue. If the tongue stand still, discourse is stayd. Their mouths were stopt, as being either unable or ashamed to urge their accusations and arguments any further. They food still and answered no more. It is said of those forward accusers of the woman taken in adultery (John 8.9.) That being Convicted by their owne Conscience, they went away one by one; they shrunke away, having not a word to reply; And so did Jobs friends, who while they stood still, carried it as men unwilling to be heard or feene any more upon the place. They were amazed, First, BLC.

First, Hence note.

Amazement unsits us for argument.

Where wondering begins, disputing ends. They were amazed, they answered no more.

Secondly, Note.

The same men are sometimes so changed, that they can scarcely be knowne to be the same men.

Eliphaz fayd (Chap: 4.2.) Who can withhold himselfe from speaking? He was so forward that he could not be kept from words, but now he had not a word in his keeping, speech was withheld, or departed.

Thirdly, Note.

False grounds or positions, cannot be alwayes maintain'd.

God will supply both matter and forme, arguments and words, to confirme his owne truth; they who are in the right, shall not want reason to back it: but they who are in the wrong, may quickly find a ftop, and have no more to fay. The Apostles were weake, because unwilling in a bad cause (2 Cor: 13.8.) We can doe nothing against the truth, but for the truth; and they who are willing to be against the truth, shall be weake and not able long to doe any thing against it (They spake no more) As God gives a banner, (that is, outward power) to them that feare him, that it may be displayed, because of the truth (Psal: 60. 4.) So he gives wildome and understanding (that is, inward power) for the maintaining of the truth. In thy majesty ride prosperously because of the trath (Pfal: 45. 4.) As Christ who is truth, and the giver forth of truth, so they who are undertakers for truth, shall ride and prosper. Truth may be borne downe by power, and out-fac'd by impudence, but it cannot be overcome. Never feare to undertake a good Cause; and ever feare to undertake a bad one, for it will be flur'd at last. Truth may be opposed, but truth-defenders shall never be ashamed, nor want a tongue to speake for it. Christ (Math: 10. 17.) warnes his Disciples what entertainment they were like to find in the world; They skall deliver you up to Rulers, ye shall be brought before Governours and Kings for my sake; But he withall encourageth them; Take no thought what

what ye shall speak, or what ye shall answer. For some might say, What if we should be called in question for the truths of the Gofpel? we are willing to burne for them (as that Martyr faid) but we feare we cannot dispute for them. Well, faith Christ, take no thought what you shall speak, for it shall be given you in the same houre. God himselfe by his Spirit will prompt you, he will whisper fuch things into your eares, as all your oppofers shall not be able to gainfay. Indeed we fee fome men of corrupt minds, and reprobate concerning the truth (as the Apostle gives their Character) who have courage enough to fet forth lyes, and flander the truth, who straine their wits to the utmost, and (as the Prophet speakes, (Fer: 9.3.) bend their tongues like their bow for lyes. But let them remember what the Apostle sayd of such as they (2 Tim: 3.8.) Now as Jannes and Jambres withstood Moses, so doe these also resist the truth; but (v. 9.) they shall proceed no further, for their folly shall be made manifest to all men; That is, shortly all shall see that these men have but playd the sooles: we may fay of all those who hold wild raunting opinions, they Thall proceed no further, though they act highly against the truth now, yet stay but a while, and they will have nothing to answer or returne, they will have emptied their quiver, and quite spent their powder, you shall heare no more of them.

From that 16th verse, where Elihu addeth, I waited (for they

spake not but stood still, and answered no more)

Observe, First.

It is our wisdome and our duty to stay our time before we put our selves out upon business.

It is good to wait; God himselfe is not hasty upon us, he waits to be gracious, and we must wait our season to be serviceable; Elihu did not presently engage. The providences of God, and the Exigency of things, must put us on, we must not put our selves on. Christ tells us (Math: 9. 38.) The harvest is great, and the labourers few, pray therefore the Lord of the harvest that he would thrust forth labourers into his harvest; he doth not say, pray that labourers would thrust forth themselves into the harvest, or run into it before they are sent, but pray the Lord of the harvest that he would thrust forth labourers; that is, that he would powerfully encline their hearts to the worke, whom he hath sitted

fitted and prepared for it. And as untill we are, at least, both competently prepared, and fairely enclined to that or any other good worke, tis best for us to waite; so when once we are prepared and enclined, 'tis best for us, without delay, to set upon the worke; Eliku did so, as appeares in the next verse.

Vers. 17. I said also I will answer my part, I will shew my

Now Elihu addresseth to his worke, his duty; and in this with the verses following to the end of the Chapter, we have, hist, his resolvednesse to speak, I said I will answer for my part, &c. Secondly, his ability, readiness and furniture to speake (v. 18.) For I am full of matter, &c. Thirdly, we have the motives that prest him to speak, or that he was exceedingly prest to it in the latter end of the 18th verse, as also v. 19, 20. My spirit within me Constraineth me. Behold my belly is as wine which hath no vent, &c. I will speake that I may be refreshed. Fourthly, in the two last verfes, he tells us what caution, yea what conscience he meant to use in speaking (v. 20.) Let me not I pray you accept any mans person : neither let me give flattering titles untoman, &c.

I said I will answer for my part, &c.

Now you have done, I will begin; those words, I said, are not in the Hebrew text explicitely, yet are well understood. I will answer for my part, that is, (as some conceive, the force of the phrase) I will answer with my strength, and might, I will put my shoulders to it; but better Grammarians conclude, that the word Illud quod aliimports, A mans share or portion in any worke to be done, rather terpretantur then the strength which the workman useth or puts forth in doing pro mea virili it. And so the sence is plaine, as if Eliha had said, they have done parte aut pro their part, they have gone to the utmost of their line; now I fee viribus, latine it falls to my turne to speak, and I will do what falls to my turne, potius distum I will answer also for my part I will answer also for my part.

'I also will shew my opinion.

We had these words in the negative at the 6th vetse; There Elihu sayd, I was afraid and durst not shew you my opinion; But here, as also before (v. 10.) Eliku had taken courage and was refol-

germanant vocis significationem. Pined:

resolved to shew his opinion. I shall not stay upon any opening of this clause, only I shall note two or three things briefely from it, as connected with the former verse. There we had Elihu waiting, here we have him purposing to speake.

Hence note.

They who consider and waite before they speake, speake most prevailingly, most weightily.

It was long ere Elihu ventured to speake, but when he did, he did it to purpose and with full effect. Thatwhich comes from our owne heart, is most like to take upon the hearts of others; they speake as much from their hearts as with their tongues, whom we see long waiting before we heare them speaking. And therefore, it is not good, no not for good speakers, to be speaking before they have been waiting; many through hast bring forth untimely births, and unripe fruit; Elihu could say, I have maited, before he sayd, I mill answer for my part.

Secondly, Note.
We ought to observe order in speaking, and act our proper part.

I will answer for my part (faith Elihu) or my turne is come to answer. The Apostle Paul gives this rule at large (1 Cor: 14. 28, 29, 30.) He would have no Interruption, no confusion in Church-meetings, or Church-speakings.

Thirdly, When he faith, I will answer also for my part, I also

will shew mine opinion.

Note.

He that hath received a gift or talent, should make use of it, and not hide it.

It is good to be doing our part, and shewing our opinion where we may be usefull. Some love to act other mens parts rather then their owne, and to intrude into Provinces which are not theirs. But whatsoever our hand findes to doe (as Solomon speakes, Eccl. 9. 10.) that is, whatsoever is, as Eliba here calls it, our part, that we should doe with all our might. More was given about using our talent and shewing our opinion at the 10th verse of this Chapter, whether I referre the reader.

Fourthly, Elihu was here but an auditor, not a disputant, not

a party, he came in only upon the by; yet having received a word he utters it.

Hence note.

Every man (hould thinke himselfe Concern'd to speake for the truth, when tis wronged, and doe his best to right it.

Or we should take all occasions and seasons of doing good by our words as well as by our workes. As it is not good to outrun providence, so to neglect or foreslow it is not good.

Lastly, Observe. What others fayle in, we should labour to supply in the cause of God, and for his truth.

It is a proverbiall speech among the Hebrewes; Where there: "Ubi non eft is not a man, there be thou a man; That is, if we see any un-vir, to vir able to carry on and goe thorow-litch with the worke before efto. them, we should lend a hand to helpe and supply them; thus saith Elihu, I will answer for my part, I also will shew mine opinion. And it feemes (by that which follows) Elihu did to, not only to answer his duty, but to empty and ease his spirit. For

In the 18th, 19th, and 20th verses, he gives us that further

account of his interpolition about this controversie.

Vers. 18. For I am full of matter.

Yea I am under a mighty Constraint; there is a kinde of force: upon me, The Spirit within me Constraineth me.

I am full of matter.

The Original is, I am full of words; yet of more then words, as appeares in the following part of this Chapter; therefore we translate, I am full of matter; that is, I am full of such words as are materiall; words of truth, words of sobernesse: I am full of fuch words as will carry with them a Conviction home to thy Conscience O Job, & silence all thy complaints. Or as if Elibu had Cum air se plesaid to Jobs friends, Though ye have spent your store upon Job, num, amicorum yet I have store and plenty by me to spend upon him. Thus he re-impiam notare flects upon them as scanty and short in their undertaking; your videtur. Pined: Lamps have spent their oyle, you have emptied your vessels; to have not I, I am full of matter,

The.

The Spirit within me Constraineth me.

The text is; My spirit in my belly Constraineth me. Master P'S in Hiphil anxit, angusto. Broughton renders, My bellyes spirit doth press me: The Sevenwit pressit. ty render, The spirit of my belly destroyeth me. A Greek translater faith, My spirit within me sets me on fire, or, I am all in a

ournatur com- flame. The word which we render Constraine, fignifies to press burit. Sym. very fore (Judges 14. 17.) And it came to passe the seventh day, that he told her, because she lay fore upon him, or constrained him.

It may be questioned, whose spirit, or what spirit it was that

Constrained Elihu?

Some Expound it of the Spirit of God; he dictates both words and matter to me. Mafter Calvin feemes to Comply with this Exposition; God hath printed such a marke in the do-Etrine of Elihu, that the heavenly Spirit is apparent in his mouth; God (laith Elihu) hath put his Seale to what I have to say, therefore doe not receive it as the word of a mortall man, the Spirit of God Constraines me. Paul useth a word in the Greeke of like lignificancy (2 Cor. 5. 14.) The love of Christ Constraineth me, it present and overbeareth me; I am not able to get out of the power of it.

Againe, Others understand it of his owne spirit, yet acted by the Spirit of God (Prov: 29. 11.) A foole uttereth all his spirit; we translate, all his minde; the spirit pressing Elihu was his mind carried strongly or resolvedly bent upon this business. The strong inclination or disposition of a mans mind to any thing good or bad, is in Scripture language called his Spirit. The Spirit within me.

The Hebrew is,

Spiritus ventris elt maspocritas urgens Or existimulans ad loquendum. Coc:

The spirit of my belly; Which forme of speech notes only that which is most internall, or lyeth closest within us. Solomon pogea do ala- faith of the words of wisdome (Prov: 22. 18.) It is a pleasant thing if thou keep them within thee; The Original is, in thy belly. (John 7. 38.) Out of his belly shall flow rivers of living water; That is, out of his inward man; there shall be a spirit in his spirit (for this Christ spake of the Spirit which should be given) and the same word is used of the wicked man (70b 15.35.) His belly (that is, his mind or understanding) prepareth deceit. And Solomon (Cant: 7.2.) speaking of the Church, saith, Her belly is like an heap of wheat set about with lillies; That is, she is big with holy thoughts and conceptions, as a woman great with child, ready to be delivered. A gracious heart is continually meditating and conceiving holy things, which it brings forth, and is as it were delivered of, upon any good occasion. The spirit within me Constraineth me.

What Elihu had thus spoken in plaine termes by way of assertion in this verse, he illustrates by way of similitude or allusion

in the next.

Vers. 19. Behold, my belly is as wine which hath no vent, החד חסר it is ready to burst like new bottles.

vinum novum vel mustum, cut non est ademp-

Elihu profecutes the same thing in another way; and to shew turn obthuracuhow troublesome it was to refraine speaking any longer, his lum ut exhalet. thoughts being not only too many, but too working to be enclosed Iun: in so narrow a roome as his owne breast, he compares them to wine, or to new wine, which will either find or make its way

The whole similitude is exceeding elegant, First, he compares his thoughts, or the matter he had in his mind to wine. Secondly, he compares his foule or spirit to bottles, his inward man was the vessell that held this wine. Thirdly, he compares his long filence to the stople or Corke of the bottle. Fourthly, he compares that trouble and griefe of mind which this forbearance to fpeake brought upon him, to the working which is in a bottle fo stopt, or having no vent. Fifthly, he compares his intended speaking to the opening of the bottle which gives it vent.

Behold, my belly is as wine; that is, the thoughts of my belly are as wine.

The Chaldee Paraphrase saith, as new mine, which is full of spirits, and being stopt is ready to breake the bottle; which Thews the mighty force which Eliku's thoughts had upon him, they would out, there was no stopping of them. Christ faith, (Math: 9.17.) No man putteth new wine into old bottles, but men put new wine into new bottles; why? because they are Aronger, and so more fit to preserve the wine; My belly is as wine,

It is ready to burst like new bottles.

218 pro utre emitterent. dicuntur. Merc:

The word which we render bottles, is never used in Scripture nonalibi repe- elsewhere in this sence, but it is often used to signific Wizards, pythone; quod or such as have familiar Spirits (Isa: 8. 19. Isa: 29.4.) because qui hoc arioladi they who used those hellish arts by compact with the Devill, did genere uteren speak out of their belly, & so as it were, out of a bottle. Now, taith tur velut ex u. Elihu, My belly is as new wine that hath no vent, and it is ready to burst like new bottles; even new bottles will break, unlesse the Un'e a Greci new wine have some vent. And because though new borries be eryaspipus. Aronger then old to keepe in wine, yet the wine may be to frong as to breake them, therefore El hu here-by shewes that his defire or necessity of speaking was so urgent upon him, that. though he should strengthen himselfe, yea strive with himselfe as much as he could to refraine from speaking, yet speake he must.

I am full of matter, &c.

Observe, First.

A man should not speak, especially in weighty matters, till himselfe be well stored with matter.

Secondly, Observe. When some dessells are drawne quite dry, and instruments spent and worne to the stumps, when they can neither doe nor say any more, then God fills up and furnisheth others for his purpole.

There was not a drop more to be squeez'd out of Fobs friends, but Elihu was a full bottle (Mal: 2. 15.) there is a residue of the Spirit; God hath more Spirit or spirituall abilities to dispose of, and bestow then he hath yet disposed of to, or bestowed upon any one or all the fons of men.

Thirdly, Note. God can furnish Instruments with proper gifts for the worke which he Calle them to.

Here was a man Cut out on purpose for this worke, he was Clothed with a spirit of prudence and courage, as well as with a spirit of discerning. We have a wonderfull Example of this in Luther, Luther, who came forth against all the powers of the papacy. What a spirit had he? his was a spirit of might, his spirit Constrained him, his belty was like a bottle full of new wine, there was no stopping of it. Others would have been daunted and cowed downe with the tenth of that opposition which he met with, but he was bold as a Lyon, who turneth not aside.

Againe, Why did Elihu come forth? why did his spirit con-Araine him? what made his belly like wine? Some charge him with pride and arrogancy of spirit, as if he did it out of vaine oftentation, to shew his parts and gifts, to set himselfe above those other Worthyes who had dealt and discoursed with Fob before. But we have reason enough (considering what he spake, and what the illue of his speaking was) to determine, that he was moved with a zeale for God, and to doe good to Job, not with a spirit of pride, to shew his learning, wit or wisdome among men; and therefore we finde that when the whole matter was brought to an iffue, and God himselfe came to deale with Tob and his three friends, God commends fob, and reproves his three friends, but there is no reproofe upon Elihu. Now for as much as God himselfe doth not charge him, what hath man to doe to charge him? Not only charity but reason and judgement command us to thinke his defigne honest, and his aymes fincere, while he profesteth under so vehement an impuse or impression upon his spirit to engage and speake in this matter.

Hence note, Thirdly.
To see truth ill handled, should fill our spirits with much zeal for God.

That was it which drew Elibu to this engagement, he saw those men (though good men) had put a disguise upon the things and dealings of God; and if men disguise the truth, and maintaine error, if they deface the doctrines of faith and pure worship, with their owne phansies and falte glosses, it should kindle a holy fire and fervour of spirit in us, to affert and vindicate the truth. Our spirit within us (in all such cases) should Constraine us.

Fifthly: In that Elihu was so Constrained and pressed in spirit, as wine which hath no vent, or as a woman with Child ready to travell.

Note.

Note.

It is a paine not to speake when we have much to utter, and much minde to utter it.

When Elbu was full he had a Constraint upon him to vent his opinion. David faith (Pfal: 39. 1, 2, 3.) I held my peace, even from good words; (he did not only forbeare idle and evill discourse, but refrain'd from good) but it was a trouble to him not to speak, especially not to speak good words; therefore he adds, My heart waxed hot within me. Feremy found it no easie worke to keepe in words; yea, he describes himselfe as much pained by not delivering his minde, as a woman is when not delivered in child-birth (fer: 20.9.) Then said I, I will not make mention of him, nor speak any more in his name, but his word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay. There was wine, new wine in his belly, yea there was a fire within him; as we may be weary with speaking, so with not speaking, or forbearing to speake, (Jer: 4. 19.) My bowels, my bowels, I am pained at the very heart, my heart maketh a noise in me, I cannot hold my peace. Read him in the like trouble upon the same occasion (Jer: 6.11.) Eliphaz (Chap: 4. 2.) was thus pressed, Who can withhold himselfe from speaking?'Tis a great paine, to be mind-bound, or not to deliver our mind, when our mindes are full and we full of defire to deliver it.

Sixthly, When he faith, I am Constrain'd, I am like a bottle

ready to burst, It teacheth us.

The Spirit of God doth so over-power some men, that they cannot containe.

The Pharisees and high Priests, thought to stop up the Aposities, those bottles full of the new wine of the mysteries of Christ, and therefore gave them Counsell, yea a command to speake no more in his name. At the 10th verse, they said of some in a common sence, These men are full of new mine, that is, they are drunken; but the truth was, they were full of the Spirit, full of Gospel-truths, and like bottles full of new wine they could not hold. And when the Pharisees and high Priests would have stope up those bottles, and charged them that they should speak no more

more in the name of Jesus; they answered, Whether it be meet to obey God or man judge ye; for we cannot but speak the things that we have seene and heard: you may cut our our tongues if ye will, take away the organs of speech ye may, but otherwise we cannot but speak. As it is said of Christ, they could not resist the Spirit by which he spake; so they were not able to resist the Spirir by which the Apoltles spake. Some have such Impulses from the Devill upon them, that they cannot but speak boldly as well as wickedly and blasphemously; it is strange to see what some both old and new Impostors have done, their bellyes have been like bottles full of new wine, they have even burst to vent their wicked opinions. Bernard discouring of such an Opinionist in his auditores quis time, faith, He hungers and thirsts for Auditors, into whose bosomes bus omne quod he might empty himselfe, and powre out all his sentiments, that he sentit esfundat, might appeare who and how great a man he was. He careth not quibus quali might appeare who and now great a man ne was. It what he of quantus fit to teach thee what thou knowest not, nor to be taught by thee what he innotescat. Non doth not know; but that him elfe may be knowne to know what he curat te docere knoweth. Now if there be such pressures upon the spirits of vaine vela te doceri men to be delivered of their false and avery conceptions: How quod nescit, sed much more when a man hath strong impressions from the Spirit of ut scire scistur God ('tis discernable by the matter that comes out of the bottle, quod scir. Berwhether it be the wine of Sodome, or of Sion) is he unable to containe himselfe? Such a man must speake not only to instruct and refresh others, but (as it followeth in the next verse) to ease and refresh himselfe.

atio. Merc:

Verf. 20. I will speak that I may be refreshed.

The Hebrew is, That I may breath, or, I may have reome. Fird little di-The word properly fignifies, that which is enlarged or widened; latarsu, recreation a vessell is full, and you draw some of the liquor out of it, mihi latum ethen there is room; So saith Elihu, I will speak, that I may be rit. i.e. erit mirefreshed, or have roome. bi dilatio recre-

I will open my lips, and answer.

Per verbaeva-To open the lips is a preparation to speaking; Christ opened rem fervorem his mouth and spake; speaking is begun with opening the mouth; & ab anxietaa man may open his lips for other ends then for speaking, and a te desiderij redumbe man opens his lips who cannot speake, yet no man can quiescam... fpeak Aquin:

speak without opening his lips: and why did Elihu open his lips? it was to refresh himselfe.

Hence note. He that speaks his minde, easeth his minde.

'Tis good to speak to refresh our selves, but 'tis much better to speak for the refreshing of others; yea, we should speak (though to our own paine) that we may refresh others, and speak. away their paine (Isa: 50.4.) Thou hast given me the tongue of the learned, to speak a word in season to him that is weary; They are good words indeed which refresh both the speaker, and the hearers. But the defigne of speaking is rather for the refreshing of hearers, then of the speaker. How vainly then doe they spend their breath in speaking, who speak without any designe of good, or of refreshing, either to themselves or others, who speak only to be applauded and taken notice of, to be cryed up and commended for eloquent speakers. These are sad designes of speaking; better be a stammerer, then such an Orator, better be dumb and not able to speake, then to speak for such ends, with greatest ability. Unlesse we speak, that others may be informed, converted, comforted, edified, faved, fome way or other Bettered, we were as good hold our peace and fay nothing. The holy Apostle professed (1 Cor: 14. 19.) I had rather speak five words with my understanding, that I might teach others also, then ten thousand words in an unknowne tongue. To speak strange words in an unknowne tongue, may gaine us a name among men; But neither are any foules gained, nor doth any foule gaine the worth of one farthing in spirituall knowledge by hearing thoufands and ten thousands of words spoken in an unknowne tongue. We should thinke all those words even as lost to us, by which we have not, at least, intended the gaine and good of others. But suppose, while we sincerely intend the good of others in speaking, they get no good by what is spoken; yet it shall not be without good to us: for as Elihu here hoped, so may we to be refreshed by it; for when a man hath discharged his duty to God and man, in speaking his mind, it cannot but be a great ease to his minde. Elihu had a great duty upon him, to moderate and fer this businesse right between Fob and his friends, to take downe that height of spirit that was in Job, and to allay that sharpnesse and

and bitternesse of spirit that was in his friends. When we have in fincerity discharged our duty to all others, and done that which our Consciences charge upon us, how doth it quiet and refresh our minds? and how many have been burdened and disquieted in their spirits for neglecting this duty: They (I say) who neglecting to speake when it was incumbent upon them to speak, and the cause of God required it, have found it a burden upon them long after. When Mordecai had acquainted Queene Efter with the lad condition of the Jewes, (whose destruction Haman had plotted) and advised the messenger to charge her, that she should goe in unto the King to make supplication unto him, and to make request before him for her people (Est: 4.8.) She returned him aniwer by the same metsenger, that she could not doe this without running the hazzard of her owne life (v. 10, 11.) vet Mordecai replyed (v. 14.) If thou Altogether holdst thy peace (let the danger be what it will) at this time, then shall their enlargement and deliverance arise to the Jewes from another place, but thou and thy fathers house shall be destroyed: and who knowes. whether thou art' come to the kingdome for such a time as this? As if he had fayd, It is thy duty to speake for thy people at such a time as this, and therefore if thou doest not breake through all difficulties to speake, thy silence will cost thee deare, probably thou wilt loofe thy owne life by it, or if not, then certainly thy confcience will trouble and vex thee for it as long as thou liveft. Many offend in speaking, and we may in many cases offend both. God and man, yea our felves too (when we fee our opportunities lost) by neglecting to speake.

JOB. Chap. 32. Verf. 21, 22.

Let me not, I pray you, accept any mans person: neither let me give flattering titles unto man.

For I know not to give flattering titles: in so doing, my Maker would soon take me away.

IN these two verses Elihu concludes (in which he had continued long) the Presace to his following discourse and procedure with Job; Here also he acquaints us in what manner he meant to proceed with him; about which we may consider two things.

First, His resolvednesse or the settlednesse of his purpose what course to take. Secondly, the reasons which moved him to it. The former he expresseth negatively in the 21th verse, and

that in two points.

First, He would not accept any mans person.

Secondly, He would not give flattering titles unto man.

These two negatives (as the negative precepts in the Law of God) are to be understood with their affirmatives. I will not accept any mans person, is, I will have and give an equall, or neither a more nor lesse (to the best of my understanding) then a due regard to every mans person. And, I will not give stattering titles; that is, I purpose to speak plainly, I will not complement men, but doe my best to accomplish the matter. And as he assures us how he will proceed in this 11th verse, so

Secondly, He gives us the reasons of this his intended impartiall, plaine, and down-right proceeding in the 22d. These

reasons are two-fold.

First, He would not doe otherwise, because he could not with any content to himselfe. It was against the very graine of his spirit to doe otherwise; his disposition lay a quite contrary way, he was a man of another genius or temper, a man of another mould and make, then to doe such low and unworthy things, as accepting the persons of, or giving flattering titles unto men. He is expresse in this (v. 22.) I know not to give flattering titles.

Second-

Secondly, He would not because he durst not give flattering titles, nor accept the persons of men. The danger and dammage he should incurre by doing so, kept him from doing so, as wel as his owne indisposition to it. He should lay himselfe open and obnoxious to the wrath of God by such seeking the favour of men; as appeares in the close of the verse; In so doing my Maker would soon take me away.

Thus you have the parts and purpose of these words; I shall

now give a more distinct explication and account of them.

Vers. 21. Let me not, I pray you, accept any mans person; or, let me not now.

So that particle is rendred (Job 5. 1.) Call now, if there be 23 adverbium any that will answer thee; yet 'cis an Adverb of beseeching or in-seu particula treating; and therefore we render wel, Let me not, I pray you; obsectantin, seu which rendring seemes to have in it these two things. As if Eli-fodos, amabo, bu had fayd, latinis.

First, Expect not that I should, nor believe that I will doe any fuch thing, as the accepting of persons, or the giving of flatter-

ing titles.

Secondly, Be not offended if I doe not, be not angry with me, if I deale plainly with you; pray give me leave to use my owne freedome and liberty when I am speaking; for I am resolved to doe it, and not to accept the persons of men, nor to give them flattering titles. The words may be rendred also in a direct negation, Verily I will not accept any mans person. But I shall keep Non accipiam, to our reading.

Let me not, I pray you, accept any mans person.

The Hebrew is, Let me not lift up any mans person; or (which the Apostle forbids) Let me not have any mans person in admiration; I will not over-reverence any man, nor give him a respect beyond himselfe. The word which we render person, is in Hebrew, face, Let me not lift up the face of a man, or wonder at any mans face, as the Septuagint often render this phrase. And it is usuall to put the face, or the countenance for the person, because the face declares the person and shews who the mans is; and it is elegantly expressed by the face, because accepting of persons, importerh a respect to others for their outside, or in considerati-

ut fit 7% pro 27 qua enallage infolens non eft. Druf:

בני איש

on of some externall glory. Let me not accept the face of any man, or person, let him be who he will. The originall word ish, most properly fignifieth an eminent, or honourable man, a learned or wile man. As if Elihu had fayd, I will not accept or lift up the face of a man, though he be (ifh) a man never so much lifted up, and exalted above his brethren. To accept the person of a man, is not a fault in it selfe; for as our persons are accepted of God, so ought our persons to be accepted with one another; yea, it is a duty to accept the person of a man; that is, to give him favour, honour, and due respect. Not only civility and humanity, but religion it selse calls us to give outward reverence to them who excell, and are superior, either to others of our selves. God himfelfe is fayd to accept the persons of his people first, and then their facrifices or services. And we ought to accept the persons of men according to their differences in place and power, especially according to those gifts and Graces, which shine in them. Therefore when Elihu saith, Let me not, I pray you, accept any mans person, his meaning is, let me not doe it in prejudice to the cause or truth that is before us. Then we are properly and strictly fayd to accept persons, when in any matter, businesse, or poynt of controversie, our eyes are so dazel'd or blinded by external appearances, that we have respect rather to the person of the man, then to the matter, or the truth of the cause in hand. So then, this fin of accepting perfons, is alwayes committed when we are more swayed by, or when there is more attributed to persons then to things, that is, when the mans worth is more looked to then the worth or merit of his cause; or further, when something in a person which hath no respect to the goodnes, or badnes of his -cause, moves us to give him more or lesse then is meete, this is finfully to accept or respect a person. Thus Elibu acquits himfelfe from all those bonds and blinds which his respect to those worthy persons before him, might lay upon him. They were ancient and grave men, they were wife and good men, he had a great respect for them, he owed much reverence to them, confidering their age and gravity, their degree and digniry; yet he owed a greater respect to God, and to the truth, then to their persons, and was thereupon resolved, (though he had many and great temptations to doe it,) not to accept the persons of men.

Hence note.

To accept persons in prejudice to the sause or truth before us, is a high offence both to God and good men.

'Tis so in a double notion; First, in the act of it, because we doe that which in it felfe is not right, nor according to the mind of God. Secondly, in the issue, consequence or effects of it, because by respecting persons, we are endangered to many other fins. While Solomon only faith (Prov. 28. 21.) To have respect of persons is not good; his meaning is, its very evill, tis starke naught. And the reason which he gives of the evill of it, is not only because the act in it selfe is evill, but because the issue and consequence of it is worse; For, (faith that Scripture) for a piece of bread that man will transgresse; That is, he that respects persons, will turne aside from Justice, for his owne advantage, though it be very small, even for a piece of bread. The Prophet complaines of thole (Amos 2.6.) who fold the righteous for filver, and the poore for a paire of shoes. They who have sold or given up themselves to this crooked Spirit of respecting persons, will not sticke to sell both the persons of the righteous, and the most righteous causes, not only (as the Prophet saith) for a paire of thoes, but (as we fay) for a paire of shoe-buckles. They mill soone judge amisse of things, who have respect to persons, and they alwayes looke beside the cause, who looke too much upon the face; nothing should weigh with us in judgement, but truth or right, and that in a five-fold opposition.

First, Truth and right must weigh with us in opposition to relation. When a Brother, or a neere kinsman be in the cause, we must not decline, nor be biassed from the truth, yea though it be on his fide to whom we have no relation, but that of man.

Secondly, We must keep to the truth, and doe justice in opposition to friendship. Though he be my friend, my old friend, and my fathers friend, I must not respect him, if truth stand upon the other fide, upon the fide of the meerest stranger. It was anciently fayd, Socrates is my friend, and Plato is my friend, but truth Amicus Socrais more my friend, and therefore I will stick to that.

Thirdly, We must hold to truth, in opposition to or not with- Plato, sed mastanding the harred of men; suppose a man beares us ill will, gis amica veyea in other things hath wronged us, 'yet if his present cause be

delicand has tes, Amicus

righteous, we must doe him right: We may not bring in our particular wrongs or quarrells upon any cause, but that about which the wrong or quarrel riseth. They shew the purest love to righteousnesses, who act righteously towards those that hate them, and will not wrong those who have attempted to oppresse and ruine them. A true lover of Justice will do to others as himselfe would have others doe to him, yea though they have not done to him, as they would be done to.

Fourthly, We must stand to truth in opposition to riches and worldly aboundance; riches usually find more friends and favourers, then righteousnessed doth. And its usuall to favour the rich more then the righteous. How often is truth on the poore mans side over-ballanced by his adversaries purse. But O how poore are they in spiritualls and morals, who thus respect the

persons of the rich!

Fifthly, We must judge for truth in opposition to worldly greatness and power; and that in a two-fold consideration.

First, Though men have a power to reward, and preferre us, to doe great things for us, yet this should not draw us aside; woe to those who respect the greatnesse of the person instead of the goodnesse of the cause: yet how many are there who care not how bad a great mans cause is, if he will but engage to do them good : yea some great men look upon themselves as much undervalued, if they be not favoured in their cause (how bad soever it be) because they are able to doe them good who favour it. Balak tooke it very ill at Balaams hands, when he feemed unmoved by his ability to advance and reward him. Did not I earnestly send for thee, to call thee? Wherefore camest thou not to me, am I not able indeed to promote thee to honour? (Numb: 22.37.) And wilt not thou serve my interest, when I have such a power to advance thine? Thus also Saul thought all must cleave to him, and forfake the cause of David, because he was great and could preferre them (I Sam: 22.7.) Will the son of Jesse give every one of you fields, and vineyards, and make you all Captains of thousands, and Captains of hundreds? Hath he any great places to bestow, and honours to give? Why then doe ye feeme to adhere to him and his party. Hope of reward makes a great bias upon some mens spirits, and carrieth them quite off from truth. There is a fecond confideration prevailing much with many

in this matter; for though they are unmoved by rewards, and will not bite at the bayte of selfe-advancement; yet, say they, O he is a great man, and hath great power, he may do me a threwd turne, he may vex me and undoe me, he may fit upon my skirts hereafter and ruine me. Thus where hope doth not, feare may carry a man from respect to right to the respect of persons. But know, That be a man never fo great, and able to doe me a mifchiefe, yet truth must be maintained and Justice be done, though we should be quite undone by appearing for it. It hath been fayd of old, Let justice be done, though heaven fall; much more should it be done, though we for doing and abetting it fall to the earth. Moses gave that charge more then once (Levit. 19. 15. Deut. 1. 16, 17.) Thou shalt not respect the person of the poore, nor honour the mighty, but in righteousnesse shalt thou judge thy neighbour. Againe, Ye shall not respect persons in Judgement, but ye shall beare the small as well as the great, you shall not be afraid of the face of man, for the judgement is Gods; neither undue pity to the poore, nor carnal feare of the great (which two often doe) ought to put any check or stop to the execution of Justice. So in that excellent model of instructions which Jehoshaphat gave his Judges (2 Chron: 19.7.) Wherefore now let the feare of the Lord be upon you, take heed, and doe it; for there is no iniquity with the Lord our God, nor respect of persons, nor taking of gifts. As if he had faid, Do not you respect persons, for God respects no persons; he is no gift-taker, therefore be ye no gift-takers; your duty is to give every one his due. That which is right to one man is right to another, either in the same, or in any paralel case; That which is the rich mans right in his cause, is the right of the poore man in his cause; yea it is as finfull not to have a due respect to the Quod uni erich man in his case, as not to have respect to the poore man in quam est, non his. Then all forts and degrees of men are judged righteoufly, debet alteri in when there is no regard had or notice taken in Judgement, of iniquum. what fort or degree any man is. Judges are called gods, and therefore should alt like God without respect to men.

And as this is a truth in all those cases of judgement, where Magistrates sit in the place of God, so it is as true in all the private judgements and determinations of brethren concerning persons or things, which (by way of distinction from the former) is commonly called the putting or referring of a matter in disfe-

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rence to men. We must take heed in private judgements, that we be not fwayed according to the condition of persons, nor must we make the fault great or leffe, the cause better or worse, because the person is greater or lesse, friend or stranger to us. The Apostle gives this counsel and caution to the Churches (James 2. 1, 2, 3, 4, 5.) My Brethren, have not the faith (that is, the doctrine of faith or profession) of our Lord Jesus, the Lord of glory, with respect of persons; For if there come into your assembly a man with a gold ring, and there come in also a poore man in vile rayment, and you have respect to him that weareth the gay clothing, and say unto him, sit thou here in a good place, and say to the poore, stand thou there, or sit here under my footstool: are ye not then partiall in your selves, and are become judges of evill thoughts. In adminiftring the things of God which are spirituall, we must observe no civill difference, no distinction among men. Christ hath given himfelfe alike and equally to rich and poore, bond and free, and therefore, as to Church-priviledges and enjoyments, they must all be alike, and equall unto us. No man is to be knowne after the flesh in the things of the Spirit (2 Cor: 5. 16.) that is, no man is to be valued meerely, upon natural or worldly accounts; if we doe, then (as the Apostle James concludes in the place last before mentioned) are we not partiall in our selves? that is (as some also translate that reproving question) Have we not made a difference, a groundlesse difference, or a difference grounded upon carnal respects, rather then upon any solid reason; and so as it follows in the close of the verse, are become judges of evill thoughts, that is, have made our judgement of those persons, according to the dictate of our owne evill and corrupt thoughts, not according to the rule of the word.

Further, this fin of respecting persons, is sound also in the ordinary converse of men; For when we cast favours upon those that are ill deserving, and commend those (as we say) to the skies, who should rather fall under our severest centure, and are led to doe all this also, because the person is a kinsman or a friend; for though (cateris paribus, other qualifications and circumstances being equal) we are to respect friends and kindred, who are our owne sless, before strangers, yet vertue and worth should out-weigh relations, and (as Levi in doing Justice, Deut: 33. 9.) so we in bestowing rewards, should not acknowledge our

Bre-

Brethren, nor know our owne children; but let such have our rewards who belt deserve them.

I may adde this also, To take up this or that forme of religion, because such and such persons are in it, and to reject another, though better, because none but a few that are despised and contemned are in it, is a most dangerous way of respecting persons. This was the meaning of that question (John 7.48.) Have any of the rulers, or of the Pharifees, believed on him? As if certainly that mutt alwayes be the best way and rule of believing, which is professed by the rulers? Or as if it were ground enough to reject a way of religion because the common people or the poore are mostly found in it. Thus, 'tis storied of a Great Prince that was converted to the Christian faith, and resolved to be baptized, that feeing a great many poore men in his way as he went, he asked to whom they belonged; it was answered they were Christians, and of that religion which he was entring into; what, doth Christ keep his fervants to poore? (fayd he) I will not ferve such a Master, and so drew backe, even while he was but setting his face towards Christ. I might instance the finfullness of accepting perfons in many other particular cases, as well as these, but these may suffice for a tast. Let me not (saith Elihu) accept any mans per on,

Neither let me give flattering titles unto man.

In the former part of the verse it was Ish, here it is Adam: Graciverteum I will not respect the person of the greatest men, nor will I flat- 1733 cognomiter any earthly, any mortall man. Mr Broughton renders, That I mandi per errespect an earthly man. The vulgar latine translates the whole vereri, et 3 auverse thus; I will not accept any mans persons, and I will not e- pasa whose quall God to man; As if he had fayd, I will not measure God by momirari perman, in his dealings and proceedings with man; As my purpose is to sona in reddispeake truth, and spare no man, so Iwill not wrong God by drawing Et deum homini him downe to the rules of men. What is man that he should compare non aquabo. with God? But, though this be a truth, yet because it departs so Vulg: farre from the Original text, I will not stay upon it. Our reading is cleare.

I will not give flattering titles.

There are severall other readings of these words, which I shall propose

mar. Jun: tem nomina.

mine loquar. Merc:

obscuré quid ligi. Cujus con-

Apud hominem propose and passe to our owne. First, I will not use a preface, or, prefutione non I will not stand prefacing with man. Flatteries are usually set forth Et apud homi in affected Prefaces and Apologies. Secondly, Let me not change nem ne permu-names before men; or, let me not speak to man under a borrowed name; That is, let me speake plainly and clearly without ambages and fetches; let me speake to every man, and about every thing by Be ad hominem its owne name, and not with covered words, as if I were unwilling to touch those to whom I speake. Our translation is yet more cleare to the scope and tendency of this place; I will not give

Ego noningra- flattering titles.

tiam ejus tellis. This tentence is but two words in the Hebrew; The verbe culté eum de- fignifies (say the Rabbins) to hide, or conceale, or to carry a matsignans on no-ter closely and obscurely; and they give the reason of it, because ment proprium in flattering there is a hiding of what men are, and a shewing of immutans. Ver- what they are not. The word signifieth also to give a neke name bum 712 sig- or a by-name, and so the sence is; I will not give secret restectiocculte desig- ons, nor gird at any man upon the by; Jobs friends had done so nare. Merc: fometimes, though they after spake explicitely and directly enough. Further, the word signifies the giving of any additionally and the Thurs I finds it used in the Prophet (16: 44 5) One shall tis rerum nome ricle. Thus I finde it used in the Prophet (If a: 44.5.) One shall nibus agere, ut say, I am the Lords: (speaking how persons shall flow into the non pollis nisi Church) and another shall call himselfe by the name of Facob: and another shall subscribe with his hand unto the Lord, and sirname himselfe by the name of Israel: He shall sirname himselfe; that's the warium est ape- word here used, he shall take up that title, that illustrious title, rive os, et ona he shall list or enroll himselfe among the people of God, and one one thinke it his honour and glory to sirname himselfe by the name of appellare. Coc: Ifrael. The word is so used againe (Isa: 45. 4.) For Jacob my servants sake, and Israel mine elect, I have even called thee by thy name: I have sirnamed thee, though thou hast not knowne me. It is spoken of Cyrus, I have given thee a glorious title; God did not only name Cyrus, but gave him a firname, he called him, Cyrus my servant, and Cyrus mine anounted. Thus the word fignifies to give a title, or a firname; now there are firnames or titles of two forts; First, difgracefull and reviling ones, justly givento, but commonly by vile men. Secondly, Honorable and advancing ones. And these are of two forts.

First, Such as are true and well deserved, many by the great acts which they have done, have purchased sirnames; Alexander

King

King of Greece, for his Warlike valour and successes, was called The Great; And among The Romans Scipio after his victories over the Carchaginians in Africa, was sirnamed Africanus. The Romane Histories supply sundry examples of this kind. And when in Scripture Paul is called an Apostle, Peter an Apostle, They well deserved these honorable Titles, because as they were meerely of Grace immediately called and sent of God, to publish and plant the Gospel all the world over, so they laboured aboundantly in it, and by their ministery subdued and conquered the world to the faith and obedience of our Lord Jesus Christ.

Secondly, There are also titles and sirnames, which are meere pieces of flattery, there being no worth in the person that may justly deserve them. Tis not sinfull to give titles, but as we translate to give flattering titles unto men. We should call men as they are, and as they deserve; I will call a spade a spade, (saith Elihu) he that is good I will call him good, and he that is bad I will call him bad; and that which is ill done I will say it is ill done; Let

me not give flattering titles unto men.

Hence observe.

Flattery is iniquity: to give flattering titles unto men is to transgresse the Law of God.

Some will not give true and due Titles to any man; The most truly honorable persons and highest Magistrates, shall have nothing from them but Thou and Thee. Jacob a holy and a plaine man, yet called his owne brother, My Lord Esau, (Gen. 32.4. Gen: 33.8.) Luke The Evangelist called Theophilus, Most excellent (Luke 1.3.) And Paul stiled Festus, Most Noble (Acts 26.25.) Now as they erre upon one extreame, who will not give true titles, so doe they on the other, who give (which Elihu here disclaimes) stattering titles. There is a two-fold flattery.

First, In promises. Secondly, In praises.

Some are full of flattery in promises, they will tell you of great matters which they will doe for you, yet meane no such thing. Thus (Pfal. 78. 36.) The children of Israel dealt with God, when in the time of their straights and calamities they promised to doe great and good things, they would turne to the Lord and serve him; Neverthelesse (saith the text) they did flatter him with

with their mouth, and they lied unto him with their tongues; for their heart was not right with him, &c. Thus many upon their fick-beds, or in a day of trouble, what promifes will they make? How deeply will they engage for duty, if God will restore them? now holy and zealous and upright will they be? they will leave their former ill courses, and yet all is but flattery, they really inrend it not. 'Tis flattery in promises to God, when there is not a purpole in the heart to doe what we fay, but only to get our ends upon him; And we deale no better many times by one another; men in streights will promise any thing, and when they have gained enlargement, performe nothing.

Secondly, There is a flattery in praises, and that's here professed against. This flattery in praising hath a double respect.

First, To the actions of men. 'Tis flattery to call that act good that is nought, that just that is unrighteous; To put tibus vicini ho. tles of vertue upon those things that are vicious, to call that nestare conten- which is indeed a coverous act, a thrifty one, and to call that act dunt & viti- which is cruell, just, at most but strict or severe, this is to flatter

Secondly, There is a flattery of persons, as to what they have vicino subjetta and are, when we speake more of them then is in them, when we virtuin. Basil: speake highly of them, who are low in all abilities and attainments. How groffely doe they give flattering titles, who blow up very Ideors with a conceit of their learning, who extoll fooles for wisdome, and commend the wicked as vertuous, yea recommend them as patternes of vertue.

> We should give honour to all men to whom it belongs; but we are not to flatter any man, for that belongs to no man. (Rom: 13. 7. Render therefore to all their dues, tribute to whom tribute is due, custome to whom custome, feare to whom feare, honour to whom honour. There is an honour that belongs to men with respect to their degrees, when none belongs to them with respect to their qualities. He that is very honorable as to his place, may not deferve any honour as to his worth, yet he must be honoured as much as his place comes to. And as there is an honour due to those that are above us, so there is an honour due to those that are our equalls, yea to those that are our inferiours, and below us. The Apostle gives that direction more then once; we have it

> first (Rom: 12, 10.) Be kindly affectionate one to another, in ho-

Multi sunt qui vitia virtutium omne palli- men in what they doe. ant adumbrata nomenclatura è

nour preferring one another. The people of God should be so farre from an ambitious affectation of preheminence above others, that they should freely and really (not as many doe complementally) give others the preheminence, and offer them the upper place or hand; The grace of humility, doth not only forbid us to exalt our felves above our betters, but it also (in many cases) bids us set our selves below those whose betters we are. One of the Ancients hath made three degrees of this kind of humility. The first is, when we make our selves inferior to our equals; The second, when we make our selves but equal to our inferiors; The third, when we make our selves inferior even to our inferiors, and leffe then those who are leffer then we. Of this third fort of humility, the Apostle speakes againe in that serious admonition to the Church (Phil: 2. 3.) Let nothing be done through strife, or vaine glory, but in lowlinesse of minde; Let each esteeme other better then himselfe. As it is good to judge (according to truth) the worst of our selves, and the best of others, fo it is good to have a better opinion of others then of our feives.

So then, the poynt lyeth not against giving honour to any man, or to men of all sorts, but only against the giving of undue honour to any. Of that the Apostle speakes (Gal: 1. 10.) If I yet please men, I should not be the servant of Christ; that is, if I should please men by stattery, smoothing them up in their sins or errors, I could not be the servant of Christ. They that were the strick observers of Christ, could not but observe this in him, that though he came to save man, yet he was farre enough from pleasing, that is, humoring any man. (Luke 20.21.) And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly.

Yet caution is to be used here. For some goe so farre to the other hand, that while they thinke they ought not to flatter or please, they care not how they slight or disrespect the persons of men; and in stead of sorbearing (as they ought) to give undue titles, they will not (as was toucht before) give so much as those that are due; that's a sin in defect, as the other is in excesse. And they sin much more who while they resule to give flattering titles, are free to give reviling titles. There are these two great tongue-evills among men; some give flattering titles,

others give reviling titles, detracting, calumniating, and biting titles; it is as dangerous not to forbeare the one, as to be free and forward in giving the other, and therefore we should take heed of both these extreames, that our speech may have an equall respect to truth, both while we praise, and while we reprove.

Vers. 22. For I know not how to give flattering tieles.

It seemes to have little vertue in it, or matter of commendaminare; i.e. tion, not to give flattering titles, when we are not able, or know. Blandiri. Bez: not how to give them; To heare one that is (as we speak) a meere Countryman, or a clowne fay, I will not give flattering titles, speakes not his praise at all, because 'cis supposed he at most can but speake sence, or true English; but to heare a learned man, or some Great Courtier say, I will not give flattering titles, this is something, this shewes that his honesty masters his ability, and that his conscience is too strong for his parts. How is it then that Elihu saith, I know not to give flattering titles? Had not Elihu wit and skill, words and language at command to give them? Was he fo coursely bred that he could not reach them?

I answer, Those words, I know not, may have a three-fold in-

terpretation.

First, Iknow not, is, I have not made that piece of knowledge my study, I have not set my selfe to learne the art of flattery, nor to gaine the skill of carnal Courtship. Thus I know not to doe it, is, I have not set my selfe to doe it, I have not made it my bufinesse, or my ayme to doe it; A good man hath, or at least desireth no skill in that which is evill, or not his duty; now much foever any man knows to flatter, yet we may fay he knows not to flatter who abhorreth flattery; And can fay (as the Apostle speaks, Ephes: 4. 20:) He hath not so learned Christ; that is, he hath heard no fuch lessons, nor received any such instruction in the schoole of Christ.

Thus Elihu saith, I know not to give flattering titles. And doubtlesse, 'tis best being an Ideot, or a bungler at the doing of that which is not good, or (as the Apostle saith, some are to every good work) to be reprobate to every evill work, and word. How knowing are they, who can fay in truth, they know not how to lie, or flatter, &c. I dare not fay (with the Papists) that ignorance norance is, but I am sure this nescience is not only the mother of devotion, but a great poynt of devotion it selfe. And, in this sence every godly man, and only a godly man knoweth not how to doe evill.

For as the wicked may have the Theory of good workes, and know what it is to pray, what it is to heare the word of God, yet they have no skill, they are not studied, nor fitted for the praettle of those workes; So a godly man may know in speculation what it is to doe wickedly, and how to doe it as well as the most wicked man in the world, yet he is not at all disposed nor ready for the practife of any wickedness. As nature makes us reprobate to good, so grace to evill workes. The Prophet saith of a bad lort of men, (fer: 4. 22.) They are wife to doe evill, but to doe good they have no knowledge. Were they an ignorant people? No, the meaning is, they had not fet themselves to learne the doing of that good which they knew; theirs were not fins of ignorance, but of wilfulnesse, and perversnesse. So on the other hand, its the commendation of the people of God, They are wife to doe good, but to doe evill they have no knowledge. I know not to give flattering titles.

Secondly, As to know a thing or perfon, imports the allowance and approbation of it. (Pfal: 1.6.) The Lord knoweth the way of the righteous; that is, he approve hit. (Pfal: 101. 4.) I will not know a wicked person; that is, I like him not, I regard him not, I will never give him testimony, he shall neither have my hand, nor my hearr. So, not to know a thing or person, notes our disallowance and distast of either; in this sence Christ will fay to those great knowing professors (Luke 13. 27.) I tell you, I know you not whence you are, depart from me, &c. Thus, here when Elihu professeth, I know not to give flattering titles; his meaning is, I like not, yea, I cannot abide to doe it. I may be as much skilled as any man to speake high words, po libly I could Court it as well as others, but I have no heart to doe it, yea it is the abhorrence of my soule to doe it. A good man doth not approve the doing of evill, and therefore though he know well enough how to doe evill, yet he is truely fayd not to know how to doe it.

Thirdly, Not to know a thing, is not to be accustomed, or practifed in it. Thus when Elihu saith, I know not to give flattering titles; he seemes to say, It is not my manner, I have not been

ned

used to flatter. As use doth not only make fitnesse, but encreaseth our knowledge, so disuse doth at once unfit us to doe a thing, and diminisheth our knowledge how to doe it. And therefore what we use not to doe, we are rightly sayd not to know to doe. I know not to give flattering titles.

Hence note.

The spirit of a good man is set against all that is evill, he cannot close nor comply with it.

His understanding assenteth not to it, his will chuseth it not, his conscience cannot swallow ir, though not a camel, but a gnat, the least of fin-evils, much lesse doth he give himselfe up to the free and customary practise of great sins. A good man may well be fayd, not to know to fin, because though he knoweth the nature of all fins, yet he knowingly declines the doing of every fin. I know not to give flattering titles,

In so doing my Maker would soone take me away.

Those words, in so doing, are not expressed in the Originall, but supplyed to make up the sence; and yet we may very well read the text without them; I know not to give flattering titles, my Maker mould soone take me away, or as Mr Broughton renders, my Maker would be my taker away.

My Maker.

Elibu expresseth God, by the work of creation, or by his relation to God as a creator; Elihu doth but include himselfe in the number of those whom God hath made, he doth not exclude others from being made by God, as much as himselfe, while he faith, My Maker. God is the maker of every man, and is so in a three-fold confideration.

First, He is the maker of every man, in his naturall constitution, as he is a man, confifting of a reasonable soule and body. I am fearefully and wonderfully made, fayd David, with respect

to both, (P[al: 119. 14.)

Secondly, God is every mans maker, in his civill state, as well as in his naturall; he formeth us up into fuch and fuch a condition, as rich, or as poore, as high, or as low, as Governours or as governed, according to the pleasure of his owne will, (Prov. 22.2.) The rich and the poore meete together, the Lord is the maker of them both; he meaneth it not only, if at all in that place, that the Lord hath made them both as men, but he hath made the one a rich man, and the other a poore man. Thus the Lord is the maker of them both. And as the Lord makes men rich, so Great and honorable. (Pfal: 75. 6.) Promotion cometh not from the East, nor from the West, nor from the South; It cometh from none of these parts or points of earth or heaven, it cometh from nothing under heaven, but from the God of heaven; God is the Judge,

he putteth downe one, and setteth up another.

Thirdly, The Lord is the maker of every man in his spirituall state, as good, and holy, and gracious. (Ephes. 2.10.) We are his workmanship, created in Christ Jesus unto good works; till we are wrought by God, we can doe none of Gods worke, nor have we any mind to doe ir. Now when Elihu saith, My Maker would soone take me away, we may understand it in all these three sences; he that made me this body and soule, when I came into the world, he that ordered my way and state all this while that I have been in this world, he that formed me up into a new life, the life of Grace, and hath made me a new man in this and for another world. This my Maker would soone take me away.

Hence note.

It is good to remember God as our maker.

Man would not make such ill worke in the world, if he remembred God his maker, or that himselfe is the work of God. We should remember God our maker; First, as to our being, as from him we receive life and breath. Secondly, as to our well-being, as from him we receive all good things, both for this life and a better. (Eccles 12.1.) Remember now thy creator (not only that God is a creator, but thy creator, remember this) in the dayes of thy youth; And surely if thou remembrest him well, thou wilt not forget thy selfe so much as to forget the duty which thou owest him. Thinke often upon thy maker, and then this thought will be upon thee alwayes, If I one my selfe wholly unto God for making me in nature, how much more doe I one my selfe unto God, for making me in nature. We ought to live wholly to him from whom we have received our lives. He that hath made us should have the use of us. He hath made all things for him-

selfe, (Prov. 16. 4.) chiefely man, who is the chiefe of all visibles which he hath made. Those two memento's, That we are made by the power of God, and that the price by which we are redeemed is the blood of God, should constraine us at all times and in all things to be at the call and command of God. My Maker

Would some take me away.

piet. Coc:

Invoce 'INU' We had the fame word in the former verse, there 'tis used tolleret me, al- for accepting a person; here for taking away a person. The Learludit ad prace ned Hebricians take notice of an elegant flower of Rhetorick in dens XUX .9 this expression; If I take persons, God will take away my person; facien me ca- fo we may translate the Text; If I take men, my God will take me away. Yea my maker would not only take me away at last, or (as we fay) first or last, but he would make dispatch, and be quicke with me, My maker would

Soone take me away.

כמעט

Some render, He would take me away as a little thing; But the mind of our translation is, he would take me away in a little time. The originall word beares either fignification, and so may the scope of the text; My Maker would take me away as a little thing, he would blow me away as a feather, or as dust, and crush me as a moth; and he would doe it in a moment, in a little time; all the men of the world, year he whole world is but a little thing before God, and he can quickly take both away. (Ifa. 40. 15.) Behold, the nations are as a drop of a bucket, and are counted as the small dust of the Ballance; Behold, he taketh up the Islands as a very little thing. Now if Whole Islands, if all nations are such little things as drops and dufts, then, what is any one particular man, how big soever he be? And how soone can God rake him away! Little things are taken away in a little time. So the word is uted in the second Plalme (v. 12.) If his wrath be kindled but a latte, or but, as a little thing; if the wrath of Christ be kindled only to farre that you fee but a sparke of it, bleffed are they that trust in him; There is no standing before the least wrath of the great Cod, by the greatest of the sons of men.

We translate, He would some take me away, or he would doe in a little time, my tuine needs not be long in working, he

would

would rid his hands of me prefently; to take or fnatch a man a-

First, A violent death, or a violence in death.

Secondly, A speedy or sudden death, a quick dispatch. When the fire was kindled and the word sent out against Korah, Dathan, and Abram, their maker soone took them away; he bid the earth open, and it tooke them away in the twinckling of an eye; they went downe quick into hell. It is sayd of a wicked man in this booke (Chap: 27. 21.) The East wind carrieth him away; there also this word is used, that is, judgement like some sierce impetuous winde, shall blow him from his standing, and blast all

his glory.

Some give the sence by the effect of fire, My Maker would Sunt qui foone burne or consume me. The word in the Hebrew fignifieth to voleburne, as well as to take away, and we know the burning of a thing ret me, expois the taking of it quite away; fire makes cleane riddance. And nant, combuagaine Fire or fiame rifeth up (as a thing that is taken up) into liquando sumithe aire, and that which is burned in the fire may be fayd to be nur hoc verbum taken up with it. Thus also tis translated (2 Sam: 5. 20, a flamma, que 21.) David came unto Baal-perazim, and David (mote them in sublimi tollithere, &c. and there they left their Images, and David and his men tur. Mere: burnt them; we put in the margin, and David and his men tooke them away; which is the translation here in Fob. Either of the readings is cleare and full to the purpose; God hath fire, he hath hell-fire unquenchable for finners, their maker can quickly confume and burne them up. (Ifa: 27. 4.) Who would fet the briars and thorns in battell against me, I would passe through them and burne them up together. How quickly can the Lord burne wicked men, who like briars and thorns scratch and teare the innocent? wicked men can no more stand before the wrath of God, then briars and thorns can stand before a slaming fire. That's a good reading; ours comes to the same sence, my Maker would soone take me away.

Hence observe.

First, As flattery and accepting of persons are great, so they are very dangerous sins, they are wrath-provoking sins.

If we flatter men, God will not flatter us, he will deale plainly with us. To receive flattery, or to suffer our selves to be flat-

tineæ edent.

Sept:

tered, is very dangerous, as we see in the example of Herod (Acts 12.22, 23.) who having made a very eloquent Oration, The people gave a shout, saying, it is the voice of a God, and not of a man; They gave him flattering titles, or (as some render the former part of this verse) they wonder'd at his person. But what was the issue of it? Presently (faith the text) the Angel of the Lord smote him, because he gave not God the glory, and he was eaten up with mormes, and gave up the ghost. Thus his Maker tooke him foone away, for taking that glory to himselfe. O take heed of entertaining flatteries when given, we should put them back from us, as we would a poyfonous cup, High commendations of Sermons given to the Preacher, may have a fad confequence. When men give much glory to men, tis hard for men to give the glory back againe to God. Herod was so pleased and tickled with the glory which the people gave him, that he could not part with it, and fo lost himselfe. Because he forgat that he was a worme, he was destroyed by wormes. The translation given us by the Septuagint of 12) Epè ontes this text in Job, complyes fully with that dreadfull example in Fortze, et me the Acts; I know not how to give flattering titles, for in so doing the wormes or moths will eate me up. The words of Elihu thus rendred in Fob are a threatning affertion, That the wormes shall eate those that give flatteries; and the judgement which fell upon Herod, is an example threatning all those that receive flattering titiles, with that dreadfull doome of being eaten up by wormes. And doubtlesse, if not that, yet either some other corporal and visible judgement, or (which is much worse) some spirituall and invisible judgement, will overtake those who love either to flatter others, or to be flattered themselves. And as that example shewes how dangerous it is to receive flatteries; so to give flatteries, hath in it a double danger.

> First, It is dangerous to others. When Parasites flatter Princes, when Ministers flatter the people, how doth it ensnare their foules? 'Tis hell and death to flatter finners, and not to deale plainly with them; to give lenitives instead of corosives; to give oyle where vineger should be given; to heale the hurt of the soule deceitfully, is the greatest hurt and wounding to the soule. Flatteries are those pillows spoken of in the Prophet (Ezek: 13.18.) fowed to the Arme-holes or elbowes of wicked men, upon which many fleepe without feare, till they dye without hope; yea thefe

> > flatte-

flatteries as well as any falfities and errors of doctrine, whether respecting faith or worthip, are that untempered morter, of and against which the Prophet speakes in the same Chapter (v. 10. 15.) wherewith some daubed that wall of vaine confidence which others built, while they seduced the people, saying, peace, and there was no peace. How often doe the true Prophets warne the people against these flatteries of the false Prophets. And how fadly doth the Prophet Jeremy bewaile them (Lam: 2. 14.) Thy Prophers have seene vaine and foolish things for thee, and they have not discovered thine iniquity, to turne away thy captivity, but have seene for thee false burdens, and causes of banishment; that is, the visions which they have seene, they pretend, at least, to have had from God, but they are their owne dreames and brain-fick phanfies, and so the cause of thy banishment; they have undone thee with these deceits, soothing thee up in those thy fins, which procured thy banishment, and caused the Lord to thrust thee out, and fend thee farre away from thine owne Land. They have fed, yea, filled thee with falle hopes, till thy condition was hopeleffe. How many thousands have been destroyed by flatteries both for here and for ever. And if flattery be so dangerous to the receiver, then

Secondly, It must needs be much more dangerous to the giver. It is no small fin to palliate or cover the fins of others; But Non leve feeit is a farre greater fin to commend the fins of others, or to com- lu eft verimend others in their fin. And we may take the measure of this Merce fin by the punishment of it. When we heare the Lord threatning flatterers with fuddaine destruction, dorn it not proclaime to all the world, that their fin is full of provocation? The Lord beares long with many forts of finners, but not with finners of

this lott. My maker would soone take me away.

Whence note, Secondly. God can make quicke dispatch with sinners.

As the grace of God towards finners, so his wrath needs no Nescit tarda long time in preparations. When we defigne great actions, we molimina spimust take time to fit our selves. Princes must have time to set vitus santis out an Army or a Navy, when they would either defend them-gratia. selves against, or revenge themselves upon their enemies; But God can presently proceed to action, yea to execution. He that

made

made all with a word speaking, can destroy the wicked as soone as speake the word; he can doe it in the twinkling of an eye, with the turning of a hand. My Maker would soone take me away.

Thirdly, Because Elihu, being about to speake in that great cause, sets God before him, and God in his judgements, in case

he should speake or doe amisse.

Note, Thirdly.

They that doe or speake evill, have reason to expect evill at the hand of God.

If I should flatter (saith Elihu) my Maker would soone take me away. I have reason to feare he will; not that God takes away every finner as soone as he fins, (God rarely useth Martiall Law, or executes men upon the place, we should live and walke more by sence then by faith if he should doe so) but any sinner may expect it. God (I fay.) is very patient and long-fuffering, he doth not often take finners away, either in the act, or immediately after the act of sin. Yet there is no sinner but hath cause to feare, left as foone as he hath done any evill, God should make him feele evill, and instantly take him away. David prayeth (Pfal: 28. 3.) Draw me not away with the wicked, and with the workers of iniquity. There is a two-fold drawing away with the workers of iniquity. First, to doe as they doe; that is, wickedly. Thus many are drawne away with the workers of iniquity; and 'tis a good and most necessary part of prayer, to beg that God would not thus draw us away with the workers of iniquity, that is, that he would not fuffer the workers of iniquity to draw us away into their lewd and finfull courses. Secondly, there is a drawing away to punishment, and execution. In that fence (I conceive) David prayed, Lord draw me not away with the workers of iniquity, who are taken away by some sudden stroake of judgement; though I may have provoked thee, yet let not forth thy wrath upon me, as thou fometimes doest upon the workers of iniquity: doe not draw me out as cattell out of the pasture where they have been fed and fatted, for the flaughter. Every worker of iniquity is in danger of present death, and may looke that God will be a swift witness against him: though most are reprieved, yet no man is sure of that. Againe

Againe, In that Elihu represents God to himselfe ready to take him away, in case of flattery and prevarication in that cause.

Note, Fourthly.

It is good for us to over-awe our soules with the remembrance of the judgements and terrours of God.

Tis profitable sometimes to converse with the threatnings, as well as with the promises; 'tis profitable to remember what God is able to do against us, as well as to remember what God is able to do for us; Even believers should goe into the dreadfull treasuries of wrath, into the thunders & lightnings of divine ditpleasure, as well as into the delightfull treasuries of mercy, of love & compassion; it is good for a good man to thinke God may take me away, as well as to thinke God will save and deliver me; we need even these meditations of God, to keepe downe our corruptions, and to fright our lusts. Though it be the more Gospel way to make use of love, yet the Gospel it selfe teacheth us to make use of wrath, (2 Cor: 5. 11.) Knowing the terrour of the Lord we perswade men.

Lastly, Note.
When we goe about any great worke, when we are either to speak or doe in any weighty matter, it is good for us to set God before our eyes, to thinke of and remember our Maker.

As in great undertakings we should remember our Maker, tvaiting for and depending upon his assistance, strength, and blessing, in what we doe or goe about; so we should remember him to keepe our hearts right. And to remember seriously, believingly and spiritually, that God beholds and seeth us in all our wayes and workes, and that according to the frame of our hearts, and the way that we take in every action, such will the reward and the issue be, cannot but have a mighty command, and an answerable effect upon us. We can hardly doe amisse with God in our eye. And therefore as it is sayd of a wicked man (Psal: 10.4.) that through the pride of his countenance he will not seeke after God, God is not in all his thoughts. So David said of himselfe (though in that Psalme he speakes chiefely as a type of Christ) and so in proportion or as to since ity every godly man saith like David, T 2

Pfal: 16.8.) I have set the Lord alwayes before me: because he is at my right hand, therefore I shall not be moved; that is, as I shall not be utterly overthrowne by any evill of trouble, so I shall not be overcome by any evill of temptation: or I shall not be moved either in a way of discouragement by the troubles I meete with, or in a way of enticement by the temptations I meete with. How stedfast, how unmoveable are they in the worke of the Lord, how doe they keepe off from every evill worke, who set the Lord alwayes before them, and have him at their right hand! Could we but set the Lord before us, either in his mercies or in his terrors, we should not be moved from doing our duty in whatsoever we are called to doe.

Thus farre Elihu hath drawne out his speech, in a way of preface, preparing himselfe for his great undertaking with Job; He hath now fully shewed the grounds why he undertooke to deale with him, and what method he would use in that undertaking. In the next Chapter, and so forward to the end of the 37th, we have what he sayd, and how he mannaged the whole matter.

Jов, Chap 33. Verf. 1, 2, 3.

Wherefore, Job, I pray thee, heare my speeches, and hearken to all my words.

Behold now I have opened my mouth, my tongue hath

spoken in my mouth.

My words shall be of the uprightnesse of my heart: and my lips shall utter knowledge clearely.



Lihu having spent the whole former Chapter in prefacing to Jobs friends, directs his speech now to Job himselfe; yet not without a renewed Preface, as will appeare in opening this Chapter. Wherein we may take notice of source heads of his discourse.

First, We have his Preface in the seven

former verses of the Chapter.

Secondly, A proposition of the matter to be debated, or of the things that Elihu had observed in Job's speech about this Controversie, from the 7th verse to the 12th.

Thirdly, We have his confutation of what Job had affirmed,

from the 12th verse to the 31th.

Lastly, We have his conclusion, exciting Job to make answer to what he had spoken, else to heare him speaking, further in the three last verses of the Chapter.

Elihu in his Preface, moves Job about two things; First, to at-

tend what he was about to fay.

Secondly, To make reply to and answer what he should say.

Elihu moves Job to the former duty severall wayes.

First, By a mild Entreaty and sweet Insinuation in the first verse; Wherefore, Job, I pray thee, heare my speeches, and hearken to my words. As if he had sayd, I doe not come authoritatively and rigorously

Verl. T.

goroufly upon thee, to command or demand thy attention, but as a faithfull friend I desire thee to attend unto my speech, and hearken

to may voice.

Secondly, He moves him to heare, by professing his own readinesse and preparednesse to speak, in the 2d verse; Behold now I have of ened my mouth, my tongue hath spoken in my mouth; that is, I have been (as it were) tuning my instrument, and fitting my felfe for discourse, let me not loose my labour nor my study.

Thirdly, He moves him to attend from the fincerity and gracious Ingenuity of his heart in that which he had to fay to him. This he layeth before him in the 3d verse; My words shall be of the uprightnesse of my heart, and my lips shall utter knowledge

clearely. What better Encouragement to heare! And

Fourthly, Elibu moves him to heare from the Confideration of his present state, as a man, not only made by God, but by him instructed for the work which he had undertaken, the former of which is Exprest, the latter Implyed in the 4th verse; The Spirit of God hath made me, and the breath of the Almighty hath given me life. Thus Elihu Calls out 70b to heare. And

Secondly, As he invites him to heare what he had to fay, fo he provokes him to answer what he should say, vers. 5. If thou canst answer me, set thy words in order before me, stand up. As if he had faid, Be not discouraged, take heart man, doe thy best to defend thy felfe, and make good thy owne cause against what I

shall say; Spare me not; Doe thy best, thy utmost.

Having thus encouraged him in General to answer, he pro-

ceeds to give him two speciall Motives.

First, From their Common state or Condition, in the 6th verse; Echold, I am according to thy wish in Gods stead; I also am formed out of the clay. As if ne had fayd; You have often defired to plead with God, or that God would heare your plea; now consider,

I am in Gods stead, though a man like your selfe.

Secondly, He encourageth him from the tendernesse of his frient toward him, respecting his present Condition, promising to deal with, or treate him fairely, gently, in the 7th verse; Behold, . my terror skall not make thee afraid, neither skall my hand be heaby upon thee. That favour Job had asked of God, in the 9th Chapter; Let not thy terror make me afraid. Now faith Elihu, that which thou didth fear from God, thou needest not at all feare

in dealing with me, My terror shall not make thee afraid, &c. Thus Elihu begins with job, that he might lead him to receive

fairely, or answer fully what he had to say.

The three first verses of the Chapter, Contains the first part of the Preface, wherein Elihu excites and calls forth John attention by those foure Considerations already distinctly proposed, the first whereof is layd downe,

Vers. 1. Wherefore, Job, I pray thee, heare my speeches, and hearken to all my words.

Elibu begins very mildly, sweetly, infinuatingly, even entreatingly, and befeechingly, wherefore

I pray thee.

The word which we translate, I pray thee, is in the Hebrew & adhortanlanguage a monafyllable adverb of obsecration or exhortation. I the vel excitanta tum etiam obsecransis.

Hence note.

'Tis good to use gentlenesse towards those with whom we have to deale, especially with those who are either outwardly affli-Eted, or troubled in spirit.

Entreaties have great power; and therefore though the Prophets and Apostles speake sometimes in a threatning way, and command attention upon utmost peril, yet for the most part they bespeake it with Entreaties, (2 Cor: 5.20.) Now then we as Embassadors for Christ, as though God did beseech you by us, we pray you in Christs stead be re reconciled to God. The Apostles went about a begging, as it were, with this message, with the best message that ever was carried forth to the world, Reconciliation unto God; we pray you. And againe (2 Cor: 6.1.) We then as workers together with him, befeech you also that you receive not the grace of God in vaine; that is, the doctrine of the Gospel holding forth the grace and favour of God freely in Jesus Christ, (I Thes: 4. I.) Furthermore, we beseech you brethren, that as ye have received of us how ye ought to walke and to please God, so ye would abound more and more. As he did beseech them not to receive the grace of God in vaine, so he did beseech them to a progress in & an Improvement of that grace, Again (1Thes: 2.7.)

We were gentle among you, even as a Nurse cherisheth her Children; how tender is a nurse to the infant hanging at her breast, or dandled on her knee. Speak ye Comfortably to Ferusalem, was the Lords direction when the was in her warfare; that is, in a troubled and afflicted condition. (If a. 40. 2.) The Hebrew is Speak to her heart; speak such words as may revive her heart, and adde fresh spirits and life to her. The Apostles rule for the restoring of those that are fallen, is, that they should be kindly treated (Gal: 6. 1.) Brethren, if a man be overtaken in a fault, ye that are spirituall restore such an one with the spirit of mecknesse. It is a great poynt of holy skill fo to order a reproofe as not to provoke; to to speak as to speak open, or pick the lock of the heart; Affectionate Entreaties are bleffed pick-locks, which doe not straine the wards, but effectually lift up the holders and shoote the bolt of the heart, causing it to stand wide open to receive and take in the truth of promises, counsels and reproofes. Meeke words meeken the spirit. 'Tis hard to refuse what we perceive spoken in love; and if any thing will soften a hard heart, foft language is most likely to doe it. When Abigail came out and met David upon his way, hot upon revenge, yea having (upon the matter) fworn revenge against Nabal and his house, yet her Entreaties and mild words overcame that mighty warriour, at least, took off the edge of his spirit, and of all his party, (1 Sam: 25. 33.) Nor did he only accept of or submit to her counsel, but gave thanks both to God and her for it; Blessed be the Lord, and bieffed be thy advice, which hast kept me this day from shedding blood. Gentle words, like gentle raine, soake deep, and make the foule, like a fruitfull tree, bud and blossome. For as pallion in the speaker, begets passion in the hearer, and heate brings forth heate, so kinde and kindly words, are not only most usefull, but most powerfull. There is a rebuking, and that Cuttingly, or a speaking of cutting words, usefull in some cases, then especially, when sinners have not only done evill, but are setled and resolved in it. But in case of affliction, specially of inward affliction, or trouble of spirit, soft words are best and doe best. Heare, I pray thee, faith Elihu.

And hearken to all my words.

Here's hearing, and hearkening, to hearken is more then to heare;

heare; to neare is barely to receive the found of words; but to hearken is to take up the fense of them, or as it were to suck out the strength and sweetnesse of them; to hearken is to weigh or ponder every tittle spoken, and take the value of it. The word in the text, which fignifies to hearken, hath a fingular elegancy in it. One of the Rabbins renders, Eare my words; heare my words and Eare them. The same word which in the verbe signifies to hearken, which is the worke of the eare, fignifies also the eare, or instrument of that worke in the noune. To eare words, notes the most diligent attention, as to eye a thing, notes the most accurate inspection. The word signifies also the beam of a ballance, because by the eare, or by the two ears (as by a ballance) words are tryed and poyfed, whether they are weighty and folid, or light and chaffy; when Elihu faith, hearken to, or weigh my words, he intimates that he meant to speak words which had worth in them, or that he meant to speak matter more then words. And therefore he would not have a word lost, Hearken, faith he,

To all my words.

To all, not to this or that only, but to all; As if he had fayd, I intend not, and I hope I shall not speak one needlesse or unusefull words; not a word beside the businesse. Therefore hearken to all my words.

Hence note; First.

They who speak to instruction, adminition or exhortation, should not use one word more then is usefull, not a word more then is to the purpose.

Seeing, every idle word that men shall speak, they shall give account for it in the day of Judgement, (Math: 12.36.) How should every man take heed of speaking an idle word, a word of which he can give no good account for any good it is likely to doe. Idle words will make sad worke one day, and words of no value or account, will turne to a heavy account in the great day. That's an idle word, which doth neither worke the heart for good, nor strengthen the hand to or in a good worke. And if we should be carefull not to speake one idle word, or not one word unworthy to be heard, how should we avoyd evill words, or words which corrupt the hearers.

Secondly, As the words referre to that duty which Elihu minds Job of, and moved him to, Hearkning to all his words.

They who heare, especially about holy things and soule-matters, should heare all.

One word should not be lost, when every word is precious. We gather up the filings and least dusts of Gold. The eare should gather all that truth which the mouth scatters, and the heart should lay it up as treasure. We may charge many forts of men with deficiency at eare-worke. And furely if men will not heare all that they ought to believe and doe, they can neither doe nor believe any thing that they heare.

First, Some will not heare the word at all, they are like the deafe Adder stopping their eares at the voyce of the charmer,

charme he never so wisely to them.

Secondly, Others thinke that there's not a word more to be heard, but what they have heard already, who can speak what they

know not?

Thirdly, There are few who hearken to any word that is spoken; that is, who make it their businesse to heare, who heare with diligence, and labour at it. As it is a great labour to speak, fo I affure you, it is no small nor easie labour to heare, if you heare indeed and as you should. To heare the word is the exercife of the whole foule. Among many hearers, there are but few hearkeners, fuch I meane as weigh and confider what they heare.

Fourthly, There are very few who heare and hearken to all the words of righteousnesse and salvation. As some though they heare all, yet hearken to halves, so others will heare but halfe, or only so much as pleaseth them of what is spoken. When the King of Judah (Jer: 36.23.) had the Role brought to him which Baruch had written from the mouth of Feremiah, he heard three or foure leaves of it read to him as he fate by the fire, and then he caused it to be cut with a penknise and cast into the fire; He did not read it out, he had enough of it, he had (as we fay) his belly full, but his heart was altogether empty, he was very angry and vext at the word, but not at all humbled nor affected with it; and therefore would not heare all those words.

Againe,

Againe, To hearken is to obey, to submit and yield up our felves to the truth we heare. Samuel tells Saul (1 Sam: 15.22.) To obey is better then sacrifice, and to hearken then the fat of Rams; to obey and to hearken is the same thing; the obedient eare is the hearkening eare. Mine eare halt thou opened (faith Christ, Psal: 40. 6.) This opening or digging of his eare (as we put in the Margin) fignified his readinesse to obey, as 'tis expressed (v. 7, 8.) Then sayd I loe I come; I delight to doe thy will Omy God. And in reference to this he had fayd before (v: 6.) Sacrifice and offering thou didst not desire, burnt-offering and sin-offering hast thou not required; that is, for themselves, or comparatively to that, which in the volume of thy booke is written of me, that I should doe. Which clearely expounds and is almost the same in termes with that of Samuel; To obey is better then sacrifice, and to hearken, then the fat of Rams. Thus Elihu present Job to hearken to all his words obedientially, or to hearken with a purpose to obey. Take a few Considerations, why we should both heare and hearken to, that is, obey, the whole mind of God, all those words which have the stamp of divine authority upon them.

First, All the words of God are alike holy and true, pure and precious. Though some truths are more necessary to be knowne and believed then others, yet all are necessary; nor can we be discharged from the duty of hearing and obeying any one of them, if called.

Secondly, There is a like or the same power and authority in all the words of God; so that to neglect or slight any one word, is to put a slight upon the authority of God himselfe. There is

but one Law-giver and word-fender.

Thirdly, Not to submit to any one word (though it be supposed we hearken to all others) drawes upon us the guilt of non-submission or disobedience to the whole word of God. That's the Apostles conclusion (James 2. 12. ver.) whosever shall keepe the whole Law, and yet offend in one poynt, he is guilty of all; for though in many things we offend all, yet there is a Gospel-sence wherein we are said to keep the whole Law of God. And so the Apostles meaning is, that whosoever shall give himselfe a loose or a liberty, whosoever shall dispence or indulge himselfe in breaking any one Command of God, he breakes all,

that is, he declares himselfe ready to break all, if he had a like

occasion or temptation.

Fourthly, We would have all our words hearkened to by God, we would have God grant all our Petitions, all our requests, and supplications, and shall not we hearken to and obey all the precepts of God? Shall we not receive and believe all his pro-

mifes and threatnings?

Fifthly, As we defire God would, so God hath promised to heare all our words, even all the requests of his people which are according to his will. Christ speakes without restriction (Math: 21.22.) All things what soever ye aske in my name, believing ye. shall receive. And againe (John 14. 13, 14.) Whatsoever ye shall aske in my name, that will I doe, &c. Nor are there any restrictions upon the promifes of God in granting and doing what we aske, but only these two; First, that we aske right things; Secondly, that we aske aright. Now if the Lord hath promifed to hearken to all our words, not to this or that, but to all our words which are according to his will, (we have no liberty to aske beyond the will of God, beyond the rule of Scripture, nor can we. aske any thing beyond that, but it is to our hurt and damage, now if God (I fay) will hearken to all our words) should not we hearken to all his?-

Lastly, The condition upon which God hath promised to heare all our words, is, that we should be ready to heare and hearken to all his words, (I fohn 3.22.) What soever we aske me receive, because we keepe his Commandements, and doe the things that please him. It were not confidence, but highest and most hatefull impudence, to expect that God should please us by giving us what we aske, while we refuse (which is the condition of that promise) to doe the things that please him. Thus Elihu would have Tob hearken to all his words, he being about to speake, not his owne, but the words of God. And that Job might not delay the opening of his eare to heare, Elihu tells him further in the next verse, that himselfe had already opened his mouth to speake.

Vers. 2. Behold now I have opened my mouth, my tongue hath (poken in my mouth.

This phrase of opening the mouth, imports source things.

First, That a man hath been long silent; they that are full of talke, and speake out of season, may be said to have their mouth alwayes open, rather then at any time to open their mouthes. But Elihu professed in the former Chapter that he had waited as a Disciple to heare and to learne, and had waited with utmost patience; therefore he might well say, Behold now I have opened my mouth, and taken upon me to speake. So (Chap: 3. 1.) after Job had sate silent a great while, it is said, Then Job opened his mouth, and cursed the day of his birth; Thus to open the mouth, intimates much silence or sorbearance of speech, and long expectation of a season or opportunity to speake.

Secondly, Opening the mouth, implyeth as speaking after much silence, so with much prudence. A sooles mouth is there-

fore fayd to be alwayes open, because whensoever he speaketh, he is found speaking imprudently and impertinently. But a wise Os aperire diman will not speake, unlesse he may speake to purpose, and so cuntur apud opens his mouth to speake. Solomon saith, (Prov. 24.7.) wish instituum ferdome is too high for a soole, he openeth not his mouth in the gate; monem serium that is, he is unsit to speak in the presence of wise and judicious et de re gravismen, he may open his mouth in the streets, and in common Compiss: pany, but he opens not his mouth in the gate, where the Elders and Magistrates used to meete and judge the weightiest matters. There is a foure-fold Consideration to be had, as to the due opening of the mouth, (And tis no small matter to open the mouth with those Considerations.)

First, Consideration is to be had of the place and Company where, and to whom we speake. We must not cast pearles before

fwine, nor give strong meate to children.

Secondly, The time and season wherein we speake must be considered; every truth is not sit for every time. Christ would not speak all at once to his Disciples, for this reason, (John 16. 12.) I have many things to say unto you, but ye cannot beare them now; and because ye cannot beare them now, therefore I will not say them now.

Thirdly, Consideration is to be had how and in what way to speake, whether instructingly, or exhortingly, reprovingly, or Comfortably, we should alwayes labour to divide the word of God, and what we speake from it aright, giving every one his proper part and portion. Then a man opens his mouth to speake, when

when he Confiders how to fort his speech according to the state

of things and persons before him.

Fourthly, Confideration is to be had of the end or tendency of speech, what our ayme and mark is; we say, a fooles bolt is some shot, he Considers not his ayme and mark in speaking; he that opens his mouth, looks to his mark, and drives a defigne, or hath a purpose in every word that passeth from him.

Thirdly, This phrase of opening the mouth, notes liberty of dici I'm py- speech, or boldnesse in speaking; when a man doth not speake in tho, quod ob- his throat, as untaught children doe, nor in his belly, or in a botselli vel uti u-tle, as Witches and Sorcerers are sayd to doe, that peepe and gescant & spi- mutter (Isa: 8. 19.) When a man (I say) doth not speak any ritus immundus of these covert wayes, but freely and liberally, then indeed he ess illorum ven- opens his mouth to speake. We have that Expression in the protre respondeat. mise, (Ezek. 29. 21.) In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in the midst of them, and they shall know that I am the Lord; That is, I will give thee boldnesse, and liberty of speech: time was when thou didst not dare to speake a word for God, or of God, of his praise, name and worship, or if thou didst it was but in a Corner, or whisperd in secret; but the time shall come when I will give thee the opening of the mouth; thou shalt speak my truth and praises boldly: and the Enemy shall know that I the Lord have procured thee this liberty. Tis a great mercy when God gives his people the opening of the mouth, or liberty of fpeech, to fpeak boldly, no man hindring, no nor fo much as difcouraging them. The Prophet makes that the character of an evill time, when the prudent keep silence, (Amos 5. 13.) As in evill or calamitous times, it becomes the Godly prudent to be willingly filent, adoring the justice of Gods severest dispensations towards them with patience and without murmuring at his hand. So in some evill times they are forced to keepe silence, (though as David spake, Psal: 39.2.) their forrows be stirred) either left by speaking, even nothing but truth and reason, they draw further forrows upon themselves; or because they see it but lost labour to speake to a people obstinate and resolved on their way.

Fourthly, This phrase of opening the mouth to speake, notes the things spoken to be of very great worth, such as have been long concocted and digested, and at last ready to be brought

forth

forth, as out of the treasury of an honest and understanding heart. Os aper ire est The heart is the treasury of words, there they are stored up: bene discussa et and from thence issued forth; as Christ saith, Out of the abun- prameditata dance of the heart the mouth speaketh. As there is a stock of evill da. Bold: words in the hearts of evill men, so of good and gracious words in the hearts of Godly men, and when they open their mouthes (according to this notion) it is to bring forth the treasures, and riches of their hearts, to bring forth the gold and filver and precious things stored up there; all these are very usefull interpretations of this phrase; and I might give distinct observations from them, but it may suffice to have named them. I shall only adde that the last is conceived by some to be chiefely intended in the latter branch of this verse.

My tonque hath speken in my mouth,

This feems a strange Expression; where should the tongue speak but in the mouth? when the tongue is out of the mouth, can it speak? as the mouth cannot speak without the tongue, so the tongue cannot speak out of the mouth: why then doth he say;

My tongue bath spoken in my mouth?

The Hebrewis, In my palate, the palate being a part of the mouth, and one special Instrument of speech (Naturalists reckon five, The lips, the tengue, the teeth, the palate, & the throat)'tis put for all; Palatum ori but there is more in it then so, for every man speaks in his mouth, ratarum or calum est. or by the palate which is the heaven, roofe or cieling of the month. Drus: Therefore when Elihu faith, My tongue hath spoken in my mouth, Prameditata or in my palate; The palate may be considered as the instru- et quasi intelle. ment of tafting as well as of speaking. We fay such a thing is ve- gentiae mea ry savory to the palate; And we call that Palate wine, which is palate praguquicke and lively, briske and pleasant to the tast. Thus when E-turus. Bez: libu saith here, My tongue hath spoken in my mouth or palate; Bene sapui ver-His meaning is; I have uttered only that which I have wel con- ba mea antefidered, what my tongue hath spoken to you, I have tasted my quam illa effefelfe; I have put every word to my palate; For as a man that ifig; sapienda et that tasteth wine or any other sapid thing, must have it upon his gustanda tra. palate, before he can make a Judgement, whether it be fweet or derem. Bold: tharpe, quick or flat : so saith Elihu, my mouth hath spoken in Nonsequartermy palate, I tasted my words before I spake them.

ba aliorum, sed propries con-

Hence ceptus enunciabo. Aquin:

Hence note.

Indicious and wife men will tast and try what they intend to speake before they utter it.

The speaker presents his words to the tast of the hearer; For as this Scripture hath it at the 3d verse of the next Chapter, The eare tryeth words, as the mouth tasteth meat; now he that ventures his words to the tast and censure of others, had need take a tast of them before he doth it. My tongue hath spoken in my mouth.

Secondly, From the scope of Elihu in adding this, namely,

to gaine attention,

Note.

There is great reason we should heare that carefully, which the speaker hath prepared with care.

They who regard not what they speake, deserve no regard when they speake; but a weighing speaker, should have a weighing hearer. And what any mans tongue (in the sence of Elibu) hath spoken in his mouth, that we should heare, not only with our eare, but with our heart. This a strong argument to quicken attention, yet Elibu gives in another, and a stronger in the next verse.

Vers. 3. My words shall be of the uprightnesse of my heart, my lips shall utter knowledge clearly.

In the former verse Elihu called for an open eare, because he opened his mouth, and was about to speak, or had spoken what he had well tasted. In this verse he present the same duty, by professing all manner of Ingenuity and Integrity in what he was about to speake. He would speake not only seriously, but honestly, not only from his understanding, but his conscience.

My words skall be of the uprightnesse of my heart, &c.

The meaning is not, that the uprightnesse of his heart should be the subject upon which he would treat, though that be a blessed and most usefull subject, yet it was not the poynt he intended to discusse: but when he faith, My words shall be of the uprightnesse of my heart, his meaning is, my words shall slow from

the uprightnesse of my heart, I will speake in the uprightnesse of my heart, or according to the uprightnesse of my heart; my words shall be upright as my heart is; the plain truth is this, I will speak sincere et abstruth plainly, I'le speak as I thinke, you may see the Image of my que ullo suce heart upon every word, I will speak without dawbing, without proferam animi either simulation or dissimulation. Some conceive this to be a see; secret reproofe of, or reslection upon Jobs friends, as if Elihu had suspected them to have spoken worse of Job, then they could thinke him to be in their hearts. But as we cannot judge mens hearts directly, so there is no reason why we should judge so of their hearts conjecturally. It is enough to the purpose, that Elihu asserts his owne uprightnesse without reslecting upon or suspecting the uprightnesse of those, who had dealt with Job before; My words skall be in the uprightnesse of my heart.

This uprightnesse of his heart may have a three-fold Opposition. First, to passion; Some speake in the heat and fire of their hearts, rather then in the uprightnesse of them; it is good to speak with the heat and fire of zeal in our hearts; but take heed of the heat and fire of passion, I will not speak in the heat, but in

the uprightnesse of my heart, saith Elihu.

Secondly, This uprightnesse may be opposed to partiality, I will not spare when there is cause to speake home, nor prese, nor load thee with any thing where there is not cause for it.

Thirdly, This uprightnesse in speaking, may also be opposed Non loguar ad to speaking without cleare ground or proofe. And 'tis supposed calumniendum that Elihu aymed more specially at this, Jobs friends having been vel ad ridenfo high in his reproofe, charging him with divers things for dum, sed simwhich they had no proofe, but only a vehement suspicion. The veritatem mawords of Eliphaz are full (Chap: 22. 5.) Is not thy wickednesse nifestandam. great, and thine iniquities infinite? for thou hast taken a pledge from Aquin: thy brother for nought, and stripped the naked of their Clothing: Thou hast sent widdowes empty away, and the armes of the fatherlesse have been broken: Surely Eliphaz could not speak this in the uprightnesseof his hearr, knowing it to be so, though he spake it in this uprightnesse of his heart, that he really thought it to be fo. Which kind of uprightnesse Paul had in persecuting the Saints, (Acts 26.9.) I verily thought with my selfe, that I ought to doe many things contrary to the Name of Jesus of Nazareth. Thus Febs friends verily thought he had done many Groffe things contrary to the Law of God, but they only thought fo, they could not prove it; This is a lame kinde of uprightnesse, and in opposition to this Elihu might now fay, I will not charge or burden thee with any thing but what I know to be true, and had even from thy own mouth. My words shall be of the uprightnesse of my

I shall not flay to give particular notes from these words, according to this three-fold opposition; The reader may improve them in that, as he hath occasion; Only in Generall

Observe.

The heart and tongue should goe together.

The tongue should alwayes be the hearts Interprerer, and the heart should alwayes be the tongues suggester; what is spoken with the tongue should be first stampt upon the heart, and wrought off from it. Thus it should be in all our Communications and exhortations, especially when we speak or exhort about the things of God, and dispence the mysteries of heaven. David spake from his heart while he spake from his faith (Pfal: 116. 10.) I believed, therefore have I spoken. Believing is an act of the heart, with the heart man believeth; so that to say, I believed, therefore have I spoken; Is as if he had faid, I would never have spoken these things, if my heart had not been cleare and upright in them. The Apostle takes up that very protestation from David (2 Cor: 4. 13.) According as it is written, I believed, therefore have I spoken; we also believe, and therefore speak; that is, we moved others to believe nothing but what we believed, yea, were fully affured of, our felves, as the next words of the Apostle import, Knowing, that he which raised up the Lord Tesus, shall raise up us also by Jesus, and shall present us with you. To speak what we in our hearts believe, is to speak in the uprightnesse of our hearts.

Some speak without their hearts, that is, coldly, they have no heart at all in speaking; as some heare without their hearts, only with their eares; so some speak without the heart, only with the

Secondly, Others speake what was never in their hearts; They have no experience in themselves of what they say to others. They throw out their words at a venture. It is fad to speak. speak that as a truth, or a Comfort to others, which we have not found in our selves, that is, have not felt the operation of it upon our owne hearts. How are they to be lamented, who speak of the things of God as a Stage-player, who acts the part of, or Perfonates a Prince, being himselfe but a poore plebeian. It is bad to speak without our hearts, or coldly, but 'tis worse to speak what was never in our hearts, or hypocritically.

Thirdly, Not a few speak quite against their hearts; these are at farthest distance from speaking in the uprightnesse of their heart; they speak with a false and malicious heart, they speak with a deceitful and double heart, with a heart and a heart. There are three wayes wherein men speak against their owne hearts

and Consciences.

First, In the profession which they make of themselves, (Rev. 2. 9.) Christ writing to the Church of Smyrna, faith, I know thy faith and patience, &c. and the Blasphemy of them who say they are Jewes and are not, but lye, &c. And so at the 9th verse of the 3d Chapter, Which say they are Temes and are not, but doe lye. We are not to understand it strictly, that they professed themselves to be of the Nation of the Jewes, the Children of Abraham. A Jew there is, any one that holdeth out a profession of the faith of Christ. Old Testament words are often applyed to the New Testament, or Gospel state; they say they are Jewes, that is, true believers, but they are not, and doe lye; to lye, is to goe against a mans mind, against his Conscience; they make a great profession of godlinesse and holinesse, of Christ' and his wayes, and they lye at every word; for indeed they are the Synagogue of Satan. Thus at this day some make profession before the Church of God, and by fuch profession get admittance into the Church of God, who yet belong to the Synagogue of Satan. The Apostle John speakes of such, (1 Ep. Joh: 2.19.) They went out from us, but they were not of us; that is, they were not truly of us, though they once defired to come in and joyne themselves to us, and for a time walked with us.

Secondly, The tongue speaks against the heart many times in the promises which men make to others of what they will doe. O what Courtesses and friendships will some men professe! they will tell you aloud how they love you, and how much they are your servants, while there is nothing in their hearts, but deceit

and guile, yea possibly nothing but wrath and revenge to death. Thus Ishmael went out meeping all along as he went (Fer: 41.6.) and sayd, Come to Gedaliah, the sox of Ahikam, yet he invited them into the City as poore birds into a snare, to destroy them presently; He was seemingly troubled at their assistion and wept, but his were Crocodiles tears, he murthered them as soone as he had them in his power.

Thirdly, Some speake against their hearts doctrinally or inthe Doctrines which they propound and teach. There are three

fores who speak amitte doctrinally.

First, Some speak that which is not right in the uprightnesse of their hearts; or, I may say, they speak that which is falle with a true heart; that is, they think it to be a truth which they utter, when 'tis an error, and will be found so at last. When ever we see different opinions stirly maintained among honest and godly men, (which though it be a very sad sight, yet it is too often seene, in that case I say) one side alwayes speaks that which is false with a true heart, and utters error uprightly. The truth is, some men defend an error with better and more honest hearts,

then some others defend the trurh. For

Secondly, There are such as speak right without any uprightnetle of heart, or they speak truth with a false heart; this Elihu specially profesieth against; he would not only speak that which was right, but with uprightnesse. The Apostle found several teachers of this fecond fort (Phil: 1.16, 17, 18.) Some preach Christ, that is, the Gospel, year the truth of Christ in the Gospel, (else the Apostle would not have rejoyced in it, as he professeth he did at the 18th verse, I therein doe rejoyce, yea and will rejoyce) Yet these men did not preach in the uprightnesse of their own hearts ; for, faith he, Some Preach Christ out of envy and strife, and some out of good will, (they preached Christ, pure Gospel, yet not with pure hearts, for, he adds, they did it) supposing to adde affliction to my bonds; They preacht to oppose the Apostles more then to set up Christ, and though they preached the truth, yet they did it more in pretence then in truth; as 'tis fayd at the 18th verse. The same Apostle speakes of others, (2 Cor: 11.13, 14.) who preached what was true for the matter, and yet he calls them false Apostles, decenfull workers, transforming themselves into the Apostles of Christ, and no marvell, for Satar

Satan himselfe is transformed into an Angel of light. They formed and shaped themselves into Angels of light, and tooke up the doctrine of the faithfull Apostles of Jesus Christ in some things, yet they did it not in the uprightnesse of their hearts, but that they might weaken the estimation of the true Apostles in the hearts of the people, and set up themselves there, that so in other things they might with greater essicacy or more essectually, missead them or draw them into error. Thus some are sound speaking lyes in the truth of their hearts, and others speaking truth in the salsenesse of their hearts.

Thirdly, Many speak that which is false with a false heart; This is the height of wickednesse. The Apostle prophesieth of such (1 Tim: 4.2.) Who shall speake lyes in hypocrise: the matter they speak is a lye, and they speak it with a base and false heart too. And therefore he saith of these in the same verse, Their consciences are seared with a hot iron; that is, they are insencible both of the mischiese they doe, and of the misery they must

fuffer.

Elihu professeth himselse to be none of all these; He spake that which was right and true in the uprightnesse and truth of his heart. Such a one the Apostle directs the Gospel Deacon to be, (I Tim: 3.9.) Holding the mystery of faith in a pure Conscience, which is the same with an upright heart. And he tells us (1 Thes: 2.4, 5.) That himselfe did not use any guile in the ministration of the Gospel. He had truth on his side, and he had truth in his heart, as he also professed to his Brethren the Jewes, (Rom: 9. 1, 2.) I speak the truth in Christ, I lye not, my Conscience also bearing me witnesse in the holy Ghost, &c. And againe, (2 Cor: 2. 17.) We are not of those that Corrupt the truth; we speak the truth, and speak it truly. He is a better speaker that speaks with an upright heart, then he that speakes with an eloquent tongue; He is the happy speaker, who speakes more with his heart then with his tongue, that can say with Elihu to Job, My words shall be of the uprightnesse of my heart. Words spoken of that subject, and words flowing from that subject, are lovely words. Of this latter fort faith Elihu to Job, My words shall be.

And my lips shall utter knowledge clearly.

Job had charged his three friends (Chap: 13.4.) that they were

Quia tribus c- were forgers of lyes. This Elihu engageth against, while he faith, mics Jobs im- My lips shall utter knowledge clearly.

The word here translated Clearly, is rendered two wayes.

First, As an Adjective. tures mendacij, hos a se esoilu-Secondly, As an Adverb. dit dicens O

effent fabrica-

מווימוק כדור

mendacij purgatorem. Merc:

quin:

Many render it as an Adjective, My lips skall utter cleare bia mea puram knowledge, or distinct knowledge; cleare as to the matter; pure, loquentur. A- plaine, without any adulteration, deceir, or guile, as to the manner. So the word is often used, I might give you many Scriptures for it. The Prophet speaking in the person of Christ (1sa: 49. planum perspi-cuum, a suco a- 2.) saith, He hath made me a polished shaft, the Hebrew is, a pure lienum (incerum shaft, a glittering, shining shaft. (Fer: 5. 11.) He made bright To ab omni his arrowes, there this word is used. It is applyed also to Chiefe Scoria doli aut men (1 Chron: 7.48.) These were Choyce men, pure men. So saich Elihu (My lips shall utter cleare shining pure knowledge.)

> Hence note. We should steak cleare truth. Truth without mixture, truth well winnowed, doctrine well refined.

The commandement of the Lord is a pure word, (Pfal: 19.8.) There's not any drofs at all in it, tis like filver tryed feven times in the fire (Pfal: 12.6.) The Prophet among other bleffings which God promiseth to his Church and people, hath this (1sa: 30. 24.) The Oxen likewise and the young Asses that eare the ground shall eate cleane Provender, free from the straw, and chaff, dust and darnel. But may we not here renew the Apostles question, (1 (or: 9.9, 10.) Doth God take care for oxen? or faith he it altogether for our sakes? for our sakes no doubt it is written; That the mouth of the oxe treading out the corne, should not be muzzld, was written for the Ministers fake, to assure them, that while they labour in the Gospel to feed souls, their bodies should be fed. And that the oxen and young affes shall eate cleane provender, was written for the peoples fake, to affure them, that Christ would send them such Ministers as should feed them with pure holy wholesome doctrine, not with the chaffe of unwritten traditions, nor with the mixtures of humane inventions. They should be taught cleare knowledge, as Elihu here speaketh. This mercy was also prophecied (Zeph: 3.9.) Then will I turne to the people a pure language, or a Clean lip: it is this word, that is, what they speak, shall be pure truth. Their language shall be, not only Grammatically pure, proper and genuine, but Theologically pure, without any tineture of error in it.

Secondly, As the word is taken (according to our translati-

on) Adverbially.

Note.

We ought to speake truth clearly.

Some speake cleare truths; who yet doe not speak them clearly. They speak great truths, yet obscure them in their own way of expressions; they who wrap up found doctrine in hard uncouth words, or deliver it in an unnecessary multitude of words, doe rather puzzle and confound their Auditors, then enforme or instruct them. And they who speak not knowledge clearly, are like those who mud the waters, or raise a dust in the ayre, which will not let others fee distinctly what they hold or put in either. Speaking in darke words and strange notions, is like speaking in a strange language. They only speak p ofitably, who speak clearly. We commonly fay, Truth feekes no corners, truth would not be hid. What are obscure and ambiguous words, words of a doubtfull construction and interpretation, but corners, wherein many hide truth, while they pretend to speak and publish it. Such speakers as wel as they who speak in an unknowne language, are Barbarians to their hearers. And therefore as the Apostle in reference to an unknowne tongue, to should we say in reference to any covert or obscure way of speaking in our owne mother tongue, We had rather speak five words that others may be edified. then ten thousand words in hard and strange expressions. Though we speak in a knowne language, yet doubtfull words hinder edifying as much as an unknowne language doth; yea fuch are as a forreiner to their hearers, while they speak in their owne Country tongue: 'Tis a speciall gift of God, to speak knowledge clearly. The Apostle hath left that excellent advice with all who are called to speak the great things of eternall life, (I Pet. 4. 11.) If any man speak (that is, if he speak about the things of God, divine things) let him speak as the Oracles of God. What are they? The oracles of God are the knowne word of God. But how are those oracles to be knowne? Surely as God spake them, plainly and clearly; The oracles of God were spoken without ambiguiepum vin.

ty, therefore let no man speake them as the oracles of the devil were spoken, or as the devill spake his oracles, that is, ambiguoufly and doubtfully; The devill of old gave out all his answers and oracles doubtfully and darkly to his darke and blinded votaries; what he fayd might beare severall Constructions. And he spake so on purpose, that whatsoever the event or issue proved to be, he (though the father of lyes) might have the reputation of penetrans mag- speaking truth. The Devils oracle gave Cræsus such an answer as nam perverier he might Interpret either of a great successe, or of a great overthrow, when he asked counsel about his warres. And when Saul came to Enquire of the Witch of Endor, that is, of the Devill, (1 Sam: 28.11.) he gave him a doubtfull refolve; To morrow shalt thou and thy Sons be with me (v.19.) Which ambiguous aniwer might be understood as of the next day following, so indefinitely of any day neere approaching. Satan loves not to speake knowledge clearely. But the servants and messengers of Christ, must use great plainness of speech while they are treating of and giving out the mind of God to his people; and be carefull that as the doctrine is found which they deliver, fo there may be a clearness in their delivering of it. Their lips (as Elihu engaged his should) ought to atter knowledge clarely.

JOB. Chap. 33. Verf. 4, 5, 6, 7.

The Spirit of God bath formed me, and the breath of the Almighty bath given me life.

If thou canst answer me, set thy words in order before me, stand up.

Behold, I am according to thy wift in Gods stead: I also am formed out of the clay.

Behold, my terror shall not make thee afraid, neither shall my hand be beavie upon thee.

IN these soure verses, Etihu still prosecutes a discreere pra-I fatory infinuation both of himselfe and of his intended discourse into the heart of Job, that both might find wellcome, and good entertainment there. Elibu had affured him at the third verse, that he would speak in the uprightness of his heart, or that he would deale candidly, and clearly with him. That was a strong argument to gaine attention. And in this fourth verse, he argueth with and urgeth fob, to give him attention, because he was a man of Gods making, as job also was. The same hand wrought them both, and therefore, why should there be a strangeneffe between them? or an unwillingness to give or receive counfel and helpe from one another?

Vers. 4. The spirit of God hath formed me, and the breath of the Almighty hath given me life.

I thall open these words two wayes. First, As a direct proposition, or assertion.

Secondly, In their connection and dependance, as they are

here used, for an argument of persivasion.

First, Consider the Text, as an affertion; The spirit of God hath made me, &c. The word doth not signific barely to make, endi verbum or to clap up a worke any how, but to make with art, to make artificiosum or skilfully, to compose and fashion a thing with exactest grace, elaboratan acomeliness, and beauty. Thus are we made by the Spirit of God. gendi rationem Man is an excellent piece of worke, yea man is the Master-piece affert. Pincd:

There are two things here to be enquired; First, what we are to understand by the Spirit of God, to whom Eliha attributes his making. Secondly, Why doth Eliha attribute his making to the Spirit of God? To the former question, I answer; First, negatively, that by the Spirit of God we are not to understand a power or vertue put forth by God, in which sence we sometimes read the Spirit of God in Scripture. But by the Spirit of God here, we are to understand God the Spirit. In which sence we read (Gen: 1.2.) The Spirit of God moved upon the face of the maters. As also (Math: 3.16.) He saw the Spirit of God descending like a dove, and lighting upon him; that is, upon Jesus

Christ, baptized by John in Fordan.

The second question is, Why doth Elihu attribute his making to the Spirit of God? Regeneration or our new-making is properly the work of the Spirit, but is Creation, or our naturall constitution his work also? Saith not Moses? (Gen: 2.7.) The Lord God formed man out of the dust of the earth; Jehovah Elohim formed man. And if we look into the first of John ver: 2,3. we read thus; In the beginning was the word, and the word was with God, and the word was God; the same was in the beginning with God, all things were made by him, and without him was not any thing made, that was made. There our maker (for the making of all things is attributed to him) is the Son, the second person in the holy Trinity, or the Word, who (as it followeth in that Chapter) was made slesh. Why then doth Elihu here ascribe his making to the Spirit? And how are these Scriptures reconciled?

I answer, By that received Maxime in Divinity, The workes of the hely Trinity towards the creature are undevided. So that, while this Scripture ascribes the making of man to the Spirit or Third person in the Trinity, it doth not at all crosse those which ascribe it to the first or second, the Father or the Son. The Spirit of God

hath made me.

Hence note.

First, Man as to his bodily making, or the making of his body, is the workmanship of God.

As we are his workmanship created in Christ Jesus to good (or holy)

Chap. 33.

holy) workes, (Eph: 2. 10.) fo we are his workmanship created to common and naturall workes. We have heard of that divine consultation or resolution rather (Gen: 1. 26.) Let us make man: The Father made man, and the Son made man, and the holy Spirit made man; The Father by the Son, through the holy Spirit made man. What a glorious, what a mighty power is put forth for the production of fuch a poore creature as man is! And this is true, not only of the first man in his creation, but of every man fince the creation, there is a concurrence of a divine power and workmanship in the setting up of man as man. (Pfal: 100. 3.) It is he that made us, and not me our selves; God doth not only make us holy men, but he makes us men. Hence David (Pfal: 13. 9-14.) I am fearefully, and wonderfully made. He speaks there of the frame of his body, though that be much more true in reference to the admirable frame of the new creature which is fet up in the foule; fo, indeed we are fearefully and wonderfully made. (1/a: 27.11.) This is a people of no understanding (But did God ever make a people without naturall understanding? Surely no, but they were a people without spirituall understanding, they did not understand what the mind, and meaning of God was, and what their owne duty was; Such are a people of no understanding, how wife soever they are in their owne eyes, or in the eyes of the world, what followeth) Therefore he that made them will not have mercy on them, and he that formed them will shew them no favour; That is, God who made and formed them, both in their naturall capacity as men, as also in their civill and spirituall capacity as a Church and Nation, or as a Nationall Church (understanding it of the Tewes) will not have mercy on them, will not favour them. We read the fame Church at once looking to God as their maker and most earnestly moving and imploring his pity upon the same account. (Isa: 64.8,9.) But now O Lord, thou art our father, we are the clay, and thou our potter, and we all are the work of thy hand; As if they had tayd, Thou O Lord, hast moulded us as thy creatures, and falhioned us as thy Church, when we were but a rude masse or heape without forme or comeliness, therefore doe not marre thy owne worke, doe not breake the veffels of thine owne making, or as it followeth in the same Chapter, Be not wroth very fore O Lord, neither remember iniquity for ever, behold, we befeech thee, we are all thy people.

Hence confider.

First, That, we owe not only our well-being, but our very

being unto Cod. And therefore

Secondly, No man ought to looke upon himfelfe as his owne; So the Apostle argues (1 Cor: 6. 19.) Know ye not that your body is the temple of the holy Ghost, which is in you, which ye have of God, and ye are not your owne; No man is his owne, he is Gods, who hath made him. Saints and believers especially are not their own in that repfect; as also because their bodies are the temple of the holy Ghost; that is, the holy Ghost hath sanctified them for himselfe, for his peculiar service, and for his habitation. Now as the bodyes of Saints are the temple of the holy Ghost, because he doth fanctifie them; fo they are the temple of the holy Ghoft, because he hath reared them up, and built them. That consideration should urge us to duty; our bodies are temples built, as well as temples fanctified by the holy Ghost; And therefore we are not our owne at all, nor in any respect; and if we are not our owne at all, but the Lords, then we ought to be alwayes for the Lord.

Hence, Thirdly, Hath the Spirit of God made us? (as Elihu faith) then let the Spirit use us; how lad is it, that when the Spirit of God hath made our bodies and foules, we should let the wicked spirit use either (as he doth both the bodies and soules of carnall men) to his base services. The evill spirit did neither make your bodies nor your foules, why should he have the command of either? Therefore as your members have been weapons of unrighteousnesse to sin, so let them be instruments of righteousnesse unto God. Seeing the holy Spirit hath made us, let not the evill spirit use so much as a little finger of us; for, he harh not made not only fo much as a little finger of our hand, but fo much as the least haire of our heads (as Christ saith we our selves cannot, Math: 5. 36.) white or blacke. And therefore let not the evill spirit make use of one haire of our heads white or black, as a flagge of pride and vanity, or to be an occasion of fin to others. He that maketh the house ought to have the possession and service of it, either to dwell in it himselfe, or to receive rent and profit from him that dwells in it. The spirit having made us, should not only have the rent and revenue, but the full possession of us for ever. That which is of God should be for God, for him alwayes, and only for him.

Secondly, In that the making of man is attributed to the Spirit.

Observe.
The Spirit of God is God.

The holy Ghost is not only a power of God, or a word gone out from God, but the holy Ghost is God. This is cleare from the efficiency of the holy Spirit; The Spirit of God hath made me. The work of creation is attributable to none but God. That power which at first set up man in his creation, continueth him to this day; this power and great prerogative is given to the Spirit; therefore the Spirit is God. (P(al: 33. 6.) By the word of the Lord (his substantiall Word or Son) were the heavens made, and all the host of them, by the breath (or Spirit) of his mouth; that is, Jehovah by his Eternall Son and Spirit made all things. The heavens and their hoft, are there expressed by a Syneedoche of the part, for the whole creation, or, for all creatures both in heaven and in earth. Againe (Pfal: 104. 30.) Thou fendest forth thy Spirit, they are created; The Spirit of God creates every day; what is it that continueth things in their created being, but providence? That's a true axiome in Divinity; Providence is creation continued; Now the Spirit of God who created at first, creates to this day; Thou sendest forth thy Spirit, they are created. The work of creation was finished in the first fix dayes of the world, but the work of creation is renewed every day, and so continued to the end of the world. Succellive providentiall creation as well as originall creation is ascribed to the

The Scripture is full of arguments to prove that the holy Ghost is God; Which (because this fundamentall truth is blai-

phemoully spoken against) I shall a little touch upon.

First, As the Spirit createth and makes the natural man consisting of body and soule, so he regenerates (which is a greater creation) the whole into a spiritual man; therefore he is God. (John 3. 5:) Except aman be borne againe of water, and of the Spirit (that is, of the Spirit who is as water) he cannot enter into the kingdome of God. The holy Ghost is also call'd, The santisfier; sanctification is regeneration in progress, and motion; regeneration is sanctification begun, and sanctification is regeneration.

perfecting from day to day. (2 Thes: 2.13.) We are bound to give thanks to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through fan-Etification of the Spirit, and beliefe of the truth. And the Apostle Peter writes to the Elect (1 Pet: 1. 2.) according to the foreknowledge of God the father, through sanctification of the Spirit. Now, who can doe these great things but God? who can regenerate, or give a new nature, who can fanctifie or perfect that new nature but God alone? Men and Angels must let these workes alone for ever, or (as we translate, Pfal: 49. 8.) these acts cease for ever from men and Angels, as much as the redemption of man from the grave, or from hell, from corruption, or condemnation.

Secondly, The Spirit is omniscient, He knoweth all things, (1 Cor: 1.12. 2 10.19.) The Spirit knoweth all things, yea the deep things of God. He is not only acquainted with, and privie to the furface and outfide of things, but he fearcheth things to the bottom of them. Nor doth he fearth only the deepe or bottome things of common men, or of the chiefest of men, Kings and Princes, (whose hearts are usually as much deeper then other mens, as their persons and places are higher) but the Spirit searcheth the deep things, the bottome things of God, the things of God that Iye lowest, and most out of fight, the Spirit understandeth; therefore the Spirit is God. For (as the Apostle argueth, I Cor: 2. 11.) No man knoweth the things of a man, save the spirit of a man that is in him; even so the things of God knoweth no man but the Spirit of God, or, he that is God; if the spirit that is in man, were not man, or the intellectuall power in man, it could never know the things of man; and if the Spirit of God were not God, be could never fearch and know the deep, the deepest things of God.

Thirdly, As the Spirit of God knoweth all things, as he fearcheth the deep things, even all the fecrets, and mysteries of God; fo he teacheth all things, even all those secrets and mysteries of God, which 'tis needful or useful for man to know. The Spirit is a teacher, and he teacheth effectually (Joh: 16.13.) When the Spirit of truth is come, he will guide you into all truth: for he shall not fleak of himselfe (that is, he shall not teach you a private doetrine, or that which is contrary to what ye have learned of me)

but what soever he shall heare, that shall he speake, and he will shew

you things to come. Which last words are

A fourth argument that he is God. As the Spirit teacheth, so he foretelleth all things (1 Tim: 4. 1.) Now the Spirit speaketh expressely, that in the latter times some skall depart from the faith, giving heed to seducing spirits and dostrines of devills. The Spirit of God clearly foreseeth and infallibly foretelleth what shall be, before it is, therefore he is God. The Lord by his holy Prophet (Isa: 41. 23.) challengeth all the false Idol gods of the Heathen to give that proofe of their Divinity; Shew the things that are to come hereafter, that we may know that ye are Gods. As if he had sayd, Doe that and we will yield the cause. Men and Devills may guesse at, but none can indeed shew things to come but God.

Fifthly, The Spirit appoints to himselfe officers and ministers in the Church, therefore he is God, (Aits 13.2.) The holy Ghost said, separate me Barnabas and Saul for the work whereunto I have

called them.

Sixthly, The holy Chost furnisheth those Officers whom he calleth with power and gifts, as he pleaseth, that they may be fit for the work or ministery of the Gospel (1 Cor: 12.8.11.) To one is given by the Spirit, the word of wisdome, to another the word of knowledge by the same Spirit, &c. But all these worketh that one and the selfe-same Spirit, dividing to every man severally as he will. Now, who can give wisdome and knowledge, who can give them prerogatively, following in this distribution, or division of gifts, no rule, nor giving any other reason of it but his owne will, ex-

cept God only?

Seventhly, The holy Ghost is sinned against; therefore he is God. Some, possibly may object and say, This is not a convincing or demonstrative argument, that the holy Ghost is God, because he is sinned against; For man may sin against man. All second table sins are sins against our Neighbour; and the Apostle tells the Corinthians (1 Ep. 8. 12.) that while they used their lawfull liberty in eating with offence, they sinned against the Brethren. I answer, Whosoever is properly sinned against is God, because God is the Law-giver. And, though many actions of men are direct wrongs to man, yet in every wrong done to man, God also is wronged, and, in strict sence, he only is sinned against by man. For the reason why any action is a wrong to man, is because it is against

against some Law of God. And if to be sinned against in strict fence, be proper to God only; then the argument stands good, that the Holy Spirit is God, because he is sinned against; especially, if we confider, that there is such an Emphasis put upon sinning against the holy Ghost in the holy Scripture (more if possible then upon finning against the Father, or the Son) (Matk: 12. 31.) Wherefore, I say unto you (saith Christ) All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the holy Ghost shall not be forgiven unto men; As if he had said, Though you fin against the Father, and the Son, it shall be forgiven you, but if you fin against the holy Ghost it shall not be forgiven either in this world or in the world to come; that is, it shall never be forgiven. Seeing then there is more in sinning against the holy Ghost then against the Father, or the Son, who are God, the holy Ghost must needs be God. For though there is no degree or graduall difference in the deity, each person being coeternall, coequall, and consubstantiall; yet the Scripture attributes more in that case, as to the poynt of sinning against the holy Ghost, then to sinning against the Father, or the Son; therefore certainly the holy Ghost is God.

Lastly, The holy Ghost is the object of divine worship; are not we baptized in the Name of the Father, Son, and holy Ghost? Is the Father, and the Son God, and the holy Ghost not God, who is joyned with them in the same honour? Shall a creature come in competition with God? And doth not the Scripture or word of God, direct us to pray for grace from the Spirit as well as from the Father or the Son? (2 Cor: 13.13. Rev: 1.4.) Thus we see how full the Scripture is in giving the glory of the same workes upon us, and of the same worship from us to the Spirit, as to the Father and the Son: And therefore from all these premises we may conclude, That the Holy-Ghost with the Father and the Son, is God blessed and to be glorified for evermore.

The Spirit of God hath made me,

And the breath of the Almighty hath given me life.

Spiritus ex ore The words carry an allusion (as Interpreters generally agree)
egregiens, balito that of Moses describing the creation of man (Gen: 2.7.)
tus flatus anima proprie signary.
And the Lord God formed man out of the dust of the earth, and man proprie signary breathed into his nostrills the breath of life, and man became a living wing

ving foule. Elibu speakes neere in the same forme, fully to the am effecti, ani. same effect; The breath of the Almighty hath given me life, or, man; per so-enlivened me; As if he had sayd, That soule which the Lord hath membri animal. breathed into me, hath made me live. The foule of man may be Pifc: in Deut: called the breath of the Almighty, because the Almighty is ex- 10. 16. prefled infusing it into man at first by breathing. And therefore the word Neshamah, which properly fignifies the breath, doth alfo by a Metonymie of the effect fignifie the foule it felfe which causeth breathing. Thus our translaters render it (1sa: 57. 16.) I (faith the Lord) will not contend for ever, neither will I be alwayes wroth, for the spirit should faile before me, and the soules which I have made. As the foule of man was breathed in by God, so the foule is that by which man breathes. Breath and foule come and goe together. Some comparing the originall word (Shamaim) for the heavens, with this word (Neshamah) which here we translate breath, take notice of their neere affinity, intimating that the foule of man is of a heavenly pedegree, or comes from heaven; year the latine word (mens) lignifying the mind, is of the same consonant letters with the Hebrew Neshamah, and, as some conceive, is derived from it.

So then, I take these words, The breath of the Almighty, as a description of that part of man which is opposed to his body; The Spirit of God hath made me; that is, hath set me up as a man, in humane thape, And the breath of the Almighty hath given me life; that is, this soule which the Almighty hath breathed into me, hath made me a living man, ready for any humane act, or (as Moses speakes) God breathing into my nostrills the breath of

life, I became a living soule.

Hence observe.

First, The soule of man floweth immediately from God.

'Tis the breath of God; not that God liveth by breathing; the way of his life is infinitely above our apprehension; But 'tis cleare in Scripture, That the Almighty breathed into man the powers of life. And therefore he is called (by way of Eminence) The father of spirits, (Heb: 12.9.) For though the Almighty is rightly entituled the Father of the whole man, though both body and soule are the worke of God, yet he is in a further sence, the father of our spirits, or soules, then of our bodyes. And here Solo-

Solomon shewing how man is disposed of when these two are separated by death, saith (Eccl: 12.7.) Then shall the dust (that is, the body) returne to the earth as it was, and the spirit (that is, the soule) shall returne to God who gave it. The body is the gift of God, but the body is not the breath of God, it is not such an immediate gift of God as the soule is; when the body of man was made at first, God tooke the dust of the earth and formed his body out of it, but when he gave him a soule, he breathed that from himselfe; it was an immediate effect of Gods power, not dealing with, nor working upon any præ-existing matter. The spirit or soule of man is purely of God, solely of God. And hence we may inferre.

First, Then the soule is not a vapour, arising from the crasis

or temperament of the body, as the life of a beaft is.

Secondly, Then the foule of man is not traduced from the parents in generation, as many learned men affirme, especially, to ease themselves of those difficulties about the conveyance of ori-

ginall fin or defilement into the foule.

Thirdly, We may hence also inferre, then the soule is not corruptible; it is an immortall substance. How can that be corruptible or mortall, which hath its rife (as I may fay) immediately from God, or is breathed in by the Almighty, who is altogether incorruptible and immortal. And whereas there is a twofold incorruptibility; First, by divine ordination, that is, God appoynts such a thing shall not corrupt, and therefore it doth not; fo the body of man in it's first creation was incorruptible, for though it were in it felfe corruptible, being made out of the earth, yet by the appoyntment of God, if man had continued in his integrity he had not dyed. And therefore it is said, By fin came death; yea doubtlette if God should command and appoynt the meanest worme that moves upon the earth to live for ever, or the most fading flower that groweth out of the earth to flourish for ever, both the one and the other would doe so. Secondly, there is an incorruptibility in some things, not meerely by a law or appoyntment of God, but as from that intrinsecall nature, which God hath bestowed upon them, and implanted in them. Thus the Angels are immortall, they have an incorruptible nature, and likewise the soule of man, being breathed from the Almighty, is in it's owne nature incorruptible; it hath naturally

no feedes of diffolution in it, because no contrariety, no contrary qualities in it, as all bodyes or corporeall substances have. I know the Apostle saith (1 Tim: 6. 16.) God only hath immortality; it's true, he only hath it in himselfe independently, originally; but he derives and gives it as a talent to some creatures in a way of dependance upon himfelfe.

Secondly, Observe. The soule brings in the life of the body, The life of man.

What is the body without the foule, but a lumpe of clay; As soone as ever the soule departs, life departs, man dyerh and becomes a putrifying carkaffe; yet fuch is the folly of most men, that all their care is for the life of the body, which is (at best) a dying life, they utterly neglect the foule, which, as it is the life of the body, so it selfe never dyeth. The soule is the lewell, the body is but the Cabinet, the foule is the kernel, the body is but the shell. Will you be follicitous, about a Cabiner, and a shell, and flight the Jewel, or throw away the kernel? Will you take care of that which liveth, the body, and will you not take care of that which holds your life, the foule?

Againe, Note. Life is the gift of God.

If the foule which is the cause of life in man, be of God, then the life of man is of God also. The cause of the cause is the cause of the effect or thing caused. But we need not argue it from Logick rules, Scripture testimony being so aboundant in this thing. (Alts 17.25.) He giveth to all, life and breath, and all things. And (v. 28.) In him we live and move and have our being. Spiri uall and eternall life, are the gift of God, fo also is naturall life. And if so, Then

First, Live to God; Secondly, Seeing God gives us life. we frould be willing to give our lives to God. Yea Thirdly, We should therefore be ready to give up, or rather to lay downe our lives for God. And as we should give up our lives to God when he calls for them by natural death, so we should give up our lives for God, when he calls us to beare witness to his name and truth

by violent death.

I shall yet take notice of one thing further, before I passe from

this verse; The Spirit of God hath made me, and the breath of the

Almighty hath given me life.

Some, upon good grounds, referre the first clause; The Spirit of God hath made me, to the creation both of soule and body; and the second or latter clause, the breath of the Almighty hath given me life, to that quickning which we receive by the Spirit to the duties whereinto we are called in this life. The breath of the Almighty hath given me life; that is, hath fitted and prepared me for the severall offices and services of life. As if Elihu had fayd, The Spirit of God hath not only made me a man, but a man for worke, yea the Spirit of God hath quickned me to the present worke and businesse I am come about. Thus, life imports not only spiritual life in the being of it, but all the furniture, ornaments, and abilities of a spirituall life. The Septuagint renwon de mar- der this profession made by Elihu expressely, to this sence, holding out a strong assurance which Elihu had, that God had both called and prepared him for the service he was come about and engaged in. The Spirit of God hath made me, and the breath of the Almighty hath instructed me. Another of the Greek Interpreters speaks as much; I am not ignorant, that of my selfe I am able to doe nothing, but I have received this power from God; As if Elihu had said, The Spirit of the Almight y hath quickned me to prudentie fen- this worke I am now upon, and taught me what both to fay and does in thy case, O Job.

TOKPE TOPOS H Didaoxsoa Me. Spiratio omnipotentis est quæ docet me. Sept: Haud me latet non a meipfo, sed a deo bunc fum me accepille. Nicet:

Hence note.

God giveth not only the life of nature unto men, but he fits them for all the duties, and services of this life.

We, indeed, are scarcely to be reckoned among the living, if we have no more but a naturall life; what is it to be able to eate and drinke, to heare, and fee, and speake; unlesse we have more then this, we deferve not to be numbred or written among the living; we are upon the matter, but dead lumps, and clods of clay. It is the breath of the Almighty that quickens us and fuperadds ability to doe good, that frames, fashions, and fits us for every good word, and worke; This is the life of man; when a man is fitted for duty, and service, when he is furnished for imployment, to stand God, and his Brethren in some stead while he is in this world, then he lives. The motions, impulses and influ-

ences,

ences, the teachings and guidings of the Spirit of God, are the life of our lives. We can doe nothing of our telves, till the Almighty bestows a new life upon us; and as we can doe nothing at all in spiritualls, till he gives us a new life, so we can do nothing to purpose till the Spirit acts & stirres up that life in us. It is the Spirit who first bestows; Secondly, encreaseth; Thirdly, excites our spirituall life, & puts the new creature into motion. All our good thoughts and holy actings, all our uprightnesse and fincerity, all our thrength and ability flow from the Spirit; untill the holy Spirit workes in us, we fit still; and when the Spirit workerh, we must not fit still; I (faith the Apostle, Rom: 15.18.) will not dare to feak of any of those things, which Christ hath not wrought by me, to make the Gentiles obedient by word, and deed; As if he had layd, My owne workes are not worth the naming, I will not so much as mention any thing that Christ bath not wrought in me by the Spirit: That was a mighty worke which he was enabled to doe, to make the Gentiles obedient in word, and deed. Christ did not leave him to doe it in his owne power. The breath of the Almighty enabled him; and so he doth all those that are able and willing, ready for and successefull in any such holy worke.

Let us therefore ascribe all to his working and quickening; let us fet down our feverall Items of receit in our account-books, confessing that we have nothing of our own. This gift, that grace, that ability to doe, to speake, to suffer, to act, we have received from him. Let the whole Inventory of our foules riches, have Gods name written upon it, and ascribed to his praise alone. And if we thus uncloath our felves, by giving God the glory of all, we shall loose nothing by it, for God will apparrell and furnith us, deck and adorne us better every day. The poorer we are in our felves, the richer will be make us. To be thus diminish't is the best way to our encrease. 'Tis the breath of the Almighty that reacheth us, and if we can but humbly enough, that is, heattily acknowledge it, we shall be taught and learne enough.

So much of these words as they are a direct affertion. I shall consider them a little in their connection, and reference both to what went before, and to that which follows after; which was

the second consideration of this verse at first proposed,

First, This verse may be connected with the three former verses, and then the sence appeareth thus; As if Elihu had sayd,

O Job, I have moved thee to heare me patiently, and attentively, and let it not seeme grievous to thee to doe soe; For, though I am thy inferiour in age, and degree, yet I am a man as well as thou, and I have a foule and body like thine, yea the Spirit of God that made me, bath also furnished me; I have received ability from God as thou hast, I stand upon even ground, or equall termes with thee. as to creation, and I am not altogether voyd of instruction; and therefore as a man I have a possibility to understand reason; and as a man indowed by the Spirit of God, I have a capability to direct thee about the wayes of God, or how to understand and comport with his providences towards thee. Thou hast been long under the hand of God, and long in the hands of men, who have rather entangled and troubled thy mind then eased it; who knowes but that I, who all this while have been but a looker on, may fee somewhat in thy case, which hath hitherto been hid from thy former undertakers. Therefore pray favour me (it may prove in the issue a favour to thy selfe) with an houre or two of patient attention. Take this note from it.

The consideration of our common originall, that we have all one maker, or are all come out of the hand of God, should make us willing to heare, and learne of one another.

Thus Elihu argueth; Heare me; why? Because the Spirit of God hath made me, as well as thee; doe not despise what I have to fay, as if you were a man of another mould, or pedigree, the fame God, out of the same matter, by the same Word, and Spirit, hath form'd us both. Some pictures are more highly prized then others of the same person, because drawne by a better hand, by An Apelles, or A Michael Angelo. The fame of the Artist or workman puts a value upon the worke; And the title of the Authour doth fometimes commend a piece more then, in truth, either the forme or matter. But come among the fons of men, all their faces and features are drawne by one hand; The same most exact hand of God hath wrought and fashioned them all, both as to their cutfide, and infide, both as to the forme of these houses of clay, and as to all the ornaments and beautifyings of them. As we all walke upon the fame earth, drinke out of the fame water, breath in the same ayre, as we are all covered with the same Canopy of heaven, and lighted with the same Sun, so we are all made

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made with the same hand; The Spirit of God hath made one as well as another; This man hath not had a better pencill nor a more skilfull Limner then that. Thus we may argue from the common condition of man in nature, to a mutuall condiscension among men. Indeed Christians, who have higher principles, have also higher topicks & arguments then that, why they should condescend one to another; and (as the Apostle directs, Eph: 4. 4, 5, 6.) Keep the unity of the spirit in the bond of peace. Saints should be lowly and meeke with long-suffering, forbearing one another in love, (as the Apoltle there exhorts) not only because one hand hath made all their bodyes, but because they are one body; though they are many naturall bodyes, yet one mysticall body; There is one body, and one spirit; As one Spirit hath made them, so they are made one spirit; There is also (as it followeth) one hope, one Lord, one faith, one Baptisme, one God, and father of all, who is above all, and through all, and in you all. How should all Saints be one, who are comprehended and united under this feven-fold oneness. That we have all one maker in nature, is a very moving argument to meekness, love, and unity, but that all believers are made one by Grace, is a much more moving argument.

Againe, We may confider these words in connexion with the three following verses, and then, as in connection with the former, they are a prevention of Job's pride, so in this, they are a prevention of his feare, or an encouragement of him to a chearfull hearing of what Elibu had to say. Job had been dealt feverely with by his three friends, and the terror of God was upon him, he was under much di pondency of spirit. Now (saith Elihu) Answer me if thou canst, standup, set thy words in order before me, for the Spirit of God hath made me, and given me life; I am a creature, and I am but a creature, I am no more then thou art, I am made of God, and thou art made of God as well as I, I was made out of the dust, as thou art; I am not God to terrifie thee, but I am lent of God, to counsel and comfort thee; my hand shall not be heavie upon thee, I promise to deale tenderly with thee, I am such a one as thy selfe, as I am not worse, so I am not better, we stand alike together in this dispute; therefore thou mayest freely come forth, and answer me, who am but a poore creature, as thy selfe is. Thus Elihu bespeakes Tob in the fixth and seventh verses; If thou canst

answer me, set thy words in order before me, stand up, Behold, I am according to thy wish. Speake freely, and cleare thy selfe, if thou art able, then hast free leave for me.

Vers. 5. If thou canst answer me, set thy words in order before me, stand up.

This verse may have a four-fold respect.

First, To the insufficiency, or incompetency of Job's parts and intellectuals to deale with Elibu in this matter; as if they were a daring challenge, Answer me if thou canst, doe thy wortt. And hence some of the Ancients charge Elihu, as if he came upon Tob boastingly, and spake thus in the pride of his owne spirit, and in the disdaine of Job, at once to shew and slight his weaknesse, If thou canst answer me. As if (like some irrefragable Doctor) he had faid; I shall speak such reason, as I know thou canst not answer; doe what thou canst, set all thy wits aworke, and beate thy braines as much as thou wilt, thou wilt but loofe thy labour, and weary thy selfe in vaine. Thus the meaning of, Answer me if thou canst, is, Thou canst not answer. But I suppose Elihu, (though hot spirited enough) was yet of a better spirit & temper then to speak either thus proudly of himselfe, or despisingly of so worthy a man as he had before him; nor did Elihu look upon Tob as fuch a puny to him, or fo much his underling as that he durst not hold up the Bucklers in dispute against him. Elihu knew Job was an old experienced Souldier, well vert'd in the wayes and things of God. And therefore

Secondly, (If thou canst) may rather referre to the weaknesse and soarenesse of Job's body, to the wounds or troubles
which he had received and selt from the Almighty in his spirit,
then to any inability of his mind for argument. As if Elihu had
said; I consider how it is with thee, thou art a man diseased and
distempered in thy body, sitter to lye upon or keep thy bed, then to
stand up to a dispute, sitter for a hospitall then for the Schooles.
Thou also hast a troubled and an afflicted spirit, I doubt thou art not
in case to answer me, or to stand up longer in a way of dispute; but this
I say, if thou canst answer me, pray doe: set thy words in order before me. I will not lay this burden upon thee, unlesse thou art willing to take it, unlesse thou findest thou hast strength and spirit to
beare

beare and carry it through. Answer me if thou canst, otherwise I will speak my thoughts out, and make what use of it thou pleasest.

Thirdly, I conceive Elihu might here intend to let job understand, that he was resolved to put him to the utmost, that he was refolved to bring the strongest arguments, and use the quickest way of reasoning for his conviction that he could; and that therefore he also adviseth Tob to doe the like, to doe his best, to buckle himselfe to the businesse with all his might, for he was not come to dally with him: he would have him fet his shoulders to the work, and gather all the forces of his foule to the battaile, he bids him bring forth even his horsemen for his defence (as I may speak in allusion to that in the 12th of Feremy; If thou hast run with footmen, and they have wearied thee, how shalt thou contend with horses) Elihu was purposed and resolved to bring out his greatest strength, his horsemen to the battaile, and therefore wisheth Job doe so too. Thus he gives him faire warning, If them

canst, answer me; doe thy urmost, I am ready for thee.

Fourthly, While Elihu faith, If thou canst, answer me, set thy mordsin order before me, stand ut. We may take his words as a gentle and sweete invitation to the worke; As if he had sayd, If thou hast spirits enow left to hold discourse with me, or to reply upon me, come friend, spare me not, set thy words in order before me, I will not be a terror to thee. Or there may be this condescending sence in these words of Elihu; Doe not thinke (O Fob) because I begin to speak, that therefore I meane to speak all, or to have all the discourse my selfe; assure thy selfe, I have no purpose to kinder thee in any defence which thou art able to make for thy selfe: No, though I am come with my best preparations to urge thee, and reply upon thee, as to all that hath past between thee and thy friends, yet I am as willing that thou shouldest answer, as I am ready prepared and prest to speake; then hast free leave to make thy Apologie, to say what thou canst for thy selfe, I intend not to impose upon thee, nor by any Authority to compell thee to stand to my sentence, as if I were thy Master, or would Lord it over thee; Doe and speake thy best for thy owne vindication, I am ready to receive it from thee, and give thee a faire account of my thoughts about it. If thou canst, an wer me,

Set thy words in order before me.

Tis a metaphorical speech, often and most properly used for the

the marshalling of an Army; and so is elegantly applyed here in this matter of controversie, or polemicall discourse. Set thy words, thy reasons, thy arguments, as it were in battaile aray against me; we had the word in the former Chapter at the 14th verse. It is applyed also to the exactness of the heart in prayer, not an affected exactness or curiosity about words, or to word it with God, but it notes exactness or spirituallness rather in meditating and disposing the strongest Scripture reasonings, to prevaile with God in prayer. Prayer is, as it were, a battaile fought in heaven, not in wroth or revenge, but with faith and holy tubmission. Thus did Jacob when he wrastled with the Angel, (Gen: 32.) And thus David ipeaks (Pfal: 5.3.) In the morning I will direct my prayer unto thee, and will look up, or, I will marshall my prayer, I will bring up petition after petition, pleading after pleading, even till I am become like Jacob a Prince with. God, till I have won the field, and got the day. Thus the word is applyed by a metaphor both to disputations with men, and supplications to God. Further, we may take the meaning plainly without any straine of rhetorique, Set thy words in order before me. Methode is good in every thing, either an expresse or a covert methode. Sometimes 'tis the best of art to cover it; in. speaking there is a speciall use of methode; for, though, as one faid very well (speaking of those who are more curious about methode, then serious about matter) Methode never converted. any man; yet methode and the ordering of words, is very usefull. Our speeches should not be heaps of words, but words bound up, not a throng of words, but words fet in aray, or, as it were, in ranke and file. The Prophet (Joel 2. 5.) describes a terrible Judgement of God by astrong people set in battaile aray. In pursuance of which sence, Mr Broughton renders the next words, not (as we) stand up, but stand to it, as Commanders say . to their Souldiers, stand to it; and the Italian translation thus; Set thy words in order before me, present thy selfe to the Combate. Sta quaffin a- Thus he continues the metaphor; As if he had faid; Chuse thy cie, ad pugnan. ground, and maintaine it like a valiant Champion; I doe not desire dum contra me thou shouldst yeild me an inch of ground, yeild to nothing but the

about :

sta quajrin aeie, ad pugnan. ground, and maintaine it like a valiant Champion; I doe not desire
dum contra me thou shouldst yield me an inch of ground, yield to nothing but the
Grounincen-truth, dispute every patch with me, stand up, stand to it; stand as if
dum me ratiothou wert to fight a battaile, not only for thy honour, but for thy
when. Drus:

life. The Apostle (I Cor. 16. 13.) speaks in that language

about our spirituall warre; Watch ye, stand fast, quit your selves e'v size like men; man it, be strong. There is such a sence in Elihu's ex-viriliter agite. hortation here to Job; Set thy words in order before me, stand

Now, in that Elihu when he was thus bent to speak, and was so full of matter to speak, that as he tells us in the former chapter, He was like bottles of wine, and that he could not hold, yet gave Job

faire law, and bids him answer, if he could.

Note First.

In all matters of difference we should be as willing to heare what others can answer, as we are desirous that others should be are what we can object.

If thou canst, answer me. It is good to speak in a right cause, especially to speak rightly, and it is very good to learne what can be answered.

Note.

Secondly, Elihu looking upon Job as a man in a weake condition, speaks incouragingly, stand up; as much as to say, Take heart.

It is our duty to refresh those that are troubled, or to comfort those that are weake, whether in body or in minde.

We should doe our best to put strength and insuse spirits into sinking hearts and fainting spirits. Thus God dwells (Isa: 57. 51. and so should we) with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.

Thirdly, As these words, If thou canst, answer me, import that as Elihu intended to put Job to the utmost, so he would have Job bestirre himselse to the utmost.

Hence note.

Every man should doe his best for the clearing or maintaining of a good and righteous cause.

Tis finfull to be flight in matters of moment. What soever thy band findeth to doe, doe it with all thy might (faith Solomon, Eccles: 9. 10.) we should especially doe these two things with all our might; First, maintaine the truth of God; Secondly, our

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owne integrity. The former of these was chiefely upon the hand of Elihu in this undertaking, the latter upon the hand of Job. To betray the truth of God, is the worst kinde both of cowardise and treachery; and to betray our owne Integrity is next to that. There is nothing more unworthy a man, much more a Christian, then to leave either truth, or our own integrity to sinke or swim, to shift for themselves. Thus Elihu provokes Job to the combate, and sends him a friendly challenge, which less the should refuse or not accept, he gives him a comfortable account (as a cordiall) what manner of man he should find him to be, even a man moulded and modell'd to his owne heart, or minted to his mind, as will appeare in the next verse.

Vers. 6. Behold, I am according to thy wish in Gods stead, &c.

Here we have a very winning argument (as was shewed in opening the whole Context) to incourage Job both to heare and answer. If ever a man will speak when he comes to a businesse, it is when things and persons are according to his wish. Job had oftentimes witht that he might be mildly heard by God, & not so harshly dealt with by man; his friends having been so over-severe and rigorous toward him, that he was even compelled in the bitternesse of his soule, to cry out, He that is afflicted, should have pitty from his friends. Yea, when Job wisht to be heard by God, be, with much earnestnesse deprecated his severity, (Chap: 9. 34. and Chap: 13. 24.) Let not thy dread make me afraid. Thus, Job had wisht for a milde and gentle treatment from all hands. In answer to which desire Elihu presents himselse to him.

Behold, I am according to thy wish in Gods stead.

Those words (According to thy wish) may have a two-fold interpretation; First, as we render, according to thy wish, is, according to what thou hast heretofore spoken or drawne out in wishes; thou hast thy vote, thy wish, and what wouldst thou have more. As if he had said; O Job, I have heard thee wishing such wishes, that thou mightest be more tenderly handled; that God would not oppresse thee with his Majesty, nor thy friends with their severity. Now thou hast thy desire, I doe here promise my selfe such

a one to thee as thou hast desired; For as I will be a faithfull advocate for God, so, I, who am in Gods stead, will not (as thou hast prayed God would not at the hearing of thy case) be terrible nor dreadfull to thee; I doubt not but to carry the matter with thee to thy hearts content. I am according to thy wish.

Hence note.

Wee should labour as much as in us lieth to answer the desires and wishes of others in all things lawfull, especially when they are weak and labouring under sore burthens of affliction and instrmity.

It is not good to be croffe-grain'd at any time to our brethren. much lesse at such a time; some love (as it were) to lie thwart in every businesse, nor is any thing more desireable to them, then to oppose another mans defire. The sweetnesse and ingenuity of these words, I am according to your mish, in what I safely may, is feldome heard among brethren. Some indeed are too forward to be according to the wish of others in things that are finfull. When theeves and murderers say to them, Come, come with us, let us lay mait for blood, let us lurke privily for the innocent without cause, &c. Cast in your lot among us, let us all have one purse: They fay, we are according to your wish, we will goe with you. When the prophane fay, come run with us into all excesse of riot. to drunkenness and uncleanness, they answer, we are according to your wish, we are for you. It is good to lie crosse to the sinfull defires of men; but to comply with their honest defires, and to answer every good with of their foules, is a great part of our goodnesse, and of our fulfilling the law of love : we should strive in that fence, to fall in with every ones wish, and to become all things to all men, both for their edification and confolation. Behold, I am according to thy wish.

Secondly, These words are rendred strictly out of the Ori- ginal thus, , I am according to thy mouth, or measure; I am in the dum os tuums same condition and state as thou art. Thus also they are words i.e. sicut tu. of encouragement to fob, assuring him that he should not be overpower'd, nor borne downe by force. This forme of speaking is used frequently in Scripture, to note the sutablenesse or proportion of things. The Israelites (Exod: 16.21.) gathered Manna every morning, Every man according to his eating. The Hebrew Tunta as eder

every morning, Every man according to his eating. The Hebrew Juxta os edere is, sui. Heb:

fui. Heb: Juxta os servitij. Heb:

Super os via Sua. Heb:

is, Every one did gather to the mouth of his eating, that is, according to the measure of his eating, such was the measure of his gathering. The Nazarite was to offer according to the vow which Justa os voti he vowed (Numb: 6. 21.) The Hebrew is, according to the mouth of his vow. Againe 'tis faid (Numb: 7.5.) Moses was to give the offerings of the Princes of Ifrael to the Levites, to every man according to his service, or, according to the mouth (that is, the condition and degree) of his service. Once more, Solomon (Prov: 22.6.) preffing the good and genuine education of children, expresseth it thus; Train up a child in the way that he should goe; The Original upon the mouth of his way; that is, in such a way as is not only good and honest in it selfe, but most proper and congeniall to the spirit, disposition, and capacity of the child. As children are to be fed with such meates, so to be taught in fuch a manner as they can most easily and profitably digest. After this manner, or to this sence, Elihu speakes to Fob, Stand up, I am according to thy mouth or measure; As it he had said; God indeed is infinitely above thy measure, But I, who am come to deale with thee in Gods stead, am according to thy mouth or measure, therefore take courage; one man is like another, the measure of one man is the measure of another. There are I grant, severall differences among men, both as to civils and spiritualls; there are severall graduall and personall differences, but no specificall difference among men; every man is according too the mouth or measure of any other man: in that God only transcends the measure of all men; My thoughts are not as your thoughts, nor my wayes as your wayes; but look as the heavens are high above the earth, so my thoughts are above your thoughts, and my wayes above your mayes, faith the Lord (Ifa. 55.8, 9.) But the wayes of one man are like the wayes of other men, and the thoughts of one man are like the thoughts of other men; There is no fuch transcendency among men; They are all (as men) of one measure, that is, not only finite, but they are all short and narrow, even they who carry the greatest length and breadth among the sons of men. If we confider man with man, as to his finfull condition, fo one man is perfectly like another; one man is of the fame meafure with another; as Solomon expresseth it (Prov: 27. 19.) As in water face answers face, so the heart of man to man. If man look downe into the water, that face which he feeth in the water is like that

that face which feeth the water. Thus the hearts of the children of men answer one another, heart answers heart, as face answers face : And as man answers man fully, as to naturall finfulnesse, fo mostly as to naturall abilities, as for those which are acquired, though the difference may be so great that one man may be clearly discerned to excell another, yet that man who excells most, doth not exceed man; and therefore may be compatted by man. It is said (Rev: 21.17.) That the wall of the new Ferusalem was measured according to the measure of a man, that is, of the Angel. There is one measure of an Angel, and there is another measure of a man; Angels have a measure above men; why then doth he fay according to the measure of a man, that is, of the Angel? I answer, he speakes so because the Angel appeared in the shape of a man, to doe that worke. Now as the measure (that is, * the Ability) of an Angel is above mans; So God hath a measure infinitely above both men and Angels. But men are of a meafure. I am according to thy mouth or measure.

Hence note. First, Man and man are of a measure.

Let us not make a God of any man, no nor an Angel. The Apostle Jude reproves those who had the persons of men in admiration. Men will be lesse to us then was expected, if we expect too much from them, or more from them, then is meete. For though one man may have a little more height and largenesse of parts and gifts, in that which is either acquired or insused, then his neighbour, yet what man is there in the world, but hath his match, & shall finde his measure in some other men; yea, though some men exceedingly out-goe others, yet their equalls may be found among men, no man out-goes all men. The best of men have but the measure of a man.

Secondly, Take this Caution from it; Let no man make a God of himselse, or look upon himselse as if he were in his measure beyond all other men. We are very apt to doe so. And if we have but little more then some others, we are ready to thinke we have more then all others, or to look upon our selves as if we transcended the measure of mankinde, and so swell presently with pride and selse-conceit; then which nothing is more uncomely or unmanly. Not a sew esteeme themselves so unparalelled in the

parts and beauty of their bodies, that they despise others, and many doe it in reference to the endowments and abilities of their minds; they have fuch a quicknesse of understanding, such a ftrength of memory, fuch a fluency of speech, such a depth of reafon, fuch power of arguing, as they suppose none can match them or measure with them. All such have forgotten that they are but men. Therefore as no man should admire another, so let him not thinke highly of himselfe, let him rather thinke that though polfibly there are some below him, yet there may be many, yea a great many more above him, and enow that are upon the same levell with him. I am according to thy mish or measure, saich Elihu.

In Gods Read.

Pro deo; erga deum.

But how came Elihu to be in Gods stead? had he a Commisfion from God to undertake Job? was he, as I may fay, Gods Delegate or Ambassador? did God send him out upon this errand? if not, why did he take so much to himselfe, as to say, I am

according to thy wish in Gods stead?

I cannot fay, that Elihu had any formall Commission to come Non quod se dei loco illi aut de- out, and appeare in Gods stead, as an Atturny appeares in stead um illi futurum of his Client, or as an Ambassador in the stead of his Prince; But aut esse dicat, doubtlesse Elihu had an equivalent or virtuall Commssion, even a partes & cau- mighty impression upon his spirit, by the Spirit of God to doe so; fam fit contra his heart was drawne out secretly, but strongly to stand up and undertake for God, towards the determination of this long conrus. Vi quia il- tinued dispute. I am (saith he) in Gods stead or place; in that le cum deo ob ejus majestatem place which if God himselfe should supply, he would be a dread congredi vere- and a terrour to thee. But I a man of like passions as thy selfe, batur, offerat so and being here in Gods behalfe, and by his authority, in his name and for his glory to speak unto thee, I shall yet speak according to the measure of a man, and therefore, thou needest not feare that my terrour should make thee afraid, I am in Gods stead.

sed guod dei illum defensuilli futurum. Merc: Ego juxta os zuum deo. i. e. pro deo, est enim dativus fa-

worn. Bold:

Hence note. They who speak to others about the things of God, should speak as God, or as put in Gods place and Itead.

Tis enough to make all the Ministers of Christ tremble and ery out in the Apostles words, Who is sufficient for these things?

to remember that when they speake to men, they speake in Gods stead. We (faith the same Apostle, 2 Cor: 5.20.) are Ambassadors for Christ, as though God did befeech you by us, we pray you in Christs stead, be yee reconciled to God. Thus spake he who had indeed an immediate call and commission from God; and they who have not fuch an immediate call and commission as he had, yet speaking of or about the things of God; and coming in the name of God; they should speake as placed in Gods stead. And if the Ministers of Christ ought to speake as in Gods stead, then furely they that heare, should heare them as speaking in Gods stead. The Apostle testifies of the Galathians (Gal:4.14.) My temptation which was in my flesh ye despised not, nor rejected, but received me as an Angel of God, even as Christ Jesus. Ye received me not only as an Angel or messenger of Christ, but as if Christ had been there in person, so did ye receive me. He gives the same testimony of the Thessalonians (1 Thes: 2.13.) For this cause also thanke we God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of man, but (as it is in truth) the word of God, which effectually worketh also in you that believe. I doe not say, that what every man speaketh about the things of God, is presently to be taken for the word of God, or as if God spake it. But if that be his scope and purpose, if that be his Theame and his businesse, if that be the subject matter and substance of his speech, Then he (as to the body of his speech) is to be lookt upon as uttering the word and minde of God in Gods stead. 'Tis a very great means to advance our profit in hearing the word, when they who speak it are lookt upon as speaking in Gods stead, and not bringing an errand of their owne.

Before I passe from this first clause of the verse, I shall briefely

touch two other readings and interpretations of it.

First, thus; Behold, I am, as if thy mouth were to God; that is, Ecce ego quast thou needest not as thou hast wished to goe or addresse to God effet os tuum himselse for the laying open of thy cause, the matter may be done between me and thee, even as if thou hadst spoken to God himselse.

Secondly, Some render those latter words not in Gods stead as we, But, in respect of God. As if he had said, In respect of God, I stand in the same proportion, or upon the same terms with thy

קרצתי

Excisus.

felfe, for he is the God of us both, nor did God make me of any better or more excellent matter then thou art made of; which he fully expresseth in the close of the verse, as it followeth.

I also am formed out of the Clay.

These words are another argument (as was shewed when I gave the prospect of the whole Context) why 70b should heare Elihu; I am in Gods stead indeed, but I am a poore creature, moulded out of the dust, made up of earth, as thou art; I also am formed out of the Clay; therefore stand up, answer me, and seare not; answer me and spare not. The highest and holyest that ever dispenced the minde of God, in Gods stead, to his Church and people here on earth, were made of earth, and were formed out of Clay. The Apostle makes that humble confession of himselfe and fellow-Apostles (2 Cor: 4.6.) We have this treasure in earthen vessels, that the excellency of the power might be of God. The weakness of the instrument lifts up the glory of the superior agent. They who by commission are the Ministers of God, and so in Gods stead, are yet but, as other men, in their naturall structure and constitution. (Acts 10. 26.) when Cornelius gave too much respect, a kinde of Adoration to Peter, he forbad him, faying, Stand up, I also am a man. As if he had said with Elihu, I am formed out of the clay as well as thee. There is a respect due to the persons of men, and much more to the Messengers of God, yet too much may soone be given; I will none of that, saith Peter; I also am a man. So Paul and Barnabas (Acts 14. 15.) when the people were so hightned in their ignorant respects, that they would have sacrificed to them, as Gods, They rent their cloathes (as in case of blasphemy) and ran in among the people, crying out and saying, Sirs, why doe ye these things? We also are men subject to like passions with you, &c.

I am also [formed] or as the Hebrew signifies, Cut out of the Clay. As the potter cuts off a rude lump of clay from the whole masse of clay before him, to make a vessel of it; so man is cut out of that masse of mankinde; for though the birth and originall of man is now by another way, then the first mans was, yet we may all look upon our felves as having the same originall; we are cut

out of the clay, and formed out of the duft.

Hence

Hence note.

For the matter all men have one originall. I also am formed out of Clay.

I have heretofore met with this poynt, and therefore passe it here.

Secondly, From the scope of Eliha,

Note.

The consideration of our common condition, should fit us with compassion one to another; much more should it keep us from insulting over one another.

Elihu used this expression, to assure Tob that he would deale very tenderly with him; What, dost thou think, that I who am a piece of clay will infult over thee, who art as good a piece of clay as I? why should one earthen vestel dash hard upon another? When we are tempted to pride in our felves, let us remember that we are clay, when we are provoked to anger against our brethren, or to any harsh and rigorous dealing with them, let us remember that we also are clay, that our pedigree and our flock is from the dust as well as others. If our feet be but a little fouled, we think our felves formewhat humbled by it, if but a little dirt stick to our shoes, or liang about our cleaths, we are fomewhat ashamed of our selves, yet the truth is, we are all dust, all clay, all mire, we are nothing as to our bodyes, but a little living dust and breathing clay, why then should we be lifted up in high thoughts of our felves? I might hence also give a third note; 'Tis a common Theame, but of important usefulneile.

Man is a very fraile creature, he is clay.

But having had occasion to speak to this also heretofore, I shall not stay upon it. Only consider, that, as man is clay, so he is returning to clay, yea turning into clay. We are but a little well compacted and compounded dust, and we shall ere long crumble into dust. We are every day going back, and shall shortly be gone back to what at first we were. These considerations should wither and nip the buddings of selfe-considence, and bring down the height of mans spirit; I also am formed out of the clay.

B b 2

Verf. 70

they

Gentes enim hoc de primi hominis facta a deo plasmatione O ex mysterium penitus ignorarunt. Bold:

We may take notice of one thing farther, Elihu speaking here of his own naturall formation, gives it in this stile; I also am formed out of the clay. This is a peculiar Scripture-expression, or the proper phrase of the holy Chost, nor of a heathen Author, Poet, or Orator. They at best had only some rude notions about this mystery of mans originall, His formation by the power of God out of the earth. Which may enforme us, that the Saints and people of God in those elder and darker times, were familiarly acquainted with the doctrine of the creation, and knew well how to speake in a Scripture language, though they had not then the written word or Scriptures; For tis a question whether these transactions were before the giving of the Law or after; Howeterraformatione ver, they were verfed in Scripture truths, and in those formes of speech by which God gave out his minde to their forefathers. Here's Scripture parase, I also am formed out of the clay. And therefore Elihu, as sencible of anothers frailty by the experience which he had of his own, subjoynes this Assurance of his respect to Job's weakness in what he should further say.

> Vers. 7. Behold, my terror shall not make thee afraid, neither (hall my hand be heavie upon thes.

Elihu had given Tob much security already that he would deale fairely with him; and here he gives him a promise for it; As if he had faid; I give thee my hand, I plight thee my truth, that my terror shall not make thee afraid, nor shall my hand be heavie upon thee. The vulgar translation reads, my miracles (or what I will doe in any strange and unusuall way) shall not terrifie thee. Indeed miracles have a kinde of terror in them; But we need not put such a straine upon the Text. The word which we translate terror, signifies that which is most terrible and dreadfull to man, even the Magiltrates throne, the presence of great Princes; of which Solomon faith (Pro: 20. 28.) The King sitting upon the. lum, qui in fa- throne, scattereth all evill with his eyes; that is, with the terrible cieregi, judi- looks of Majesty which God hath stampt upon him. The Prophet (Fer: 50. 38.) useth this word to expresse idols or false Gods by; and he calls them so either in a holy scorne; Othese dumbe adolls which have eyes and see not, eares and heare not, feete and walke not, are doubtlesse very shrewd and terrible things, are

Veruntamen miraculum meum te non terrest. Vulg:

אימה מסע terrorem denotat (fape ilcu, principi elucet.

they not? have we not great reason to feare what these doughty Gods will fay or doe, who can neither fay nor doe any thing? Thus he might call them in a way of scorne: or he calls those Idolls terrible things fehim, from the event, because foolish, vaine, ignorant men, did exceedingly feare them, or were much terrified by them, and God left them to their owne feares and terrors, as he spake by the Prophet (Isa: 66.4.) I also will shufe their delusions, and bring their feares upon them. As if he had said, Because they being vainely deluded, have chosen to feare that which was not to be feared'stherefore I also will make this my choyce to bring that upon them which they feared, and hoped to avoyd by following and worshipping Idolls, or by their Idolatrous worship. Now whereas Fob was afraid of the terror of the true God, Elihu, who presented himselfe in Gods stead, tells him, my terror shall not make thee afraid. And we may well conceive, that Elihu spake this ironically concerning himselfe; for having sayd before,

I am but a piece of clay, furely then my terror cannot make thee Terror minime afraid. What terribleness is there in a piece of clay, in a clod of potest esse in earth? What are the most terrible of the sons of men, that they massaluti, quashould be a terror to us? we ought not to trust in the mightiest ! oft omno among men, why then should we feare them, or what need we homo. feare them? Who art thou (faith the Propher, Ifa: 51. 12, 13.) that then (houldest be afraid of a man that shall dye, and of the son of man that shall be made as Grasse? and forgettest the Lord thy maker. We never feare men unduely, till we doe one of or both these things, either first forget God who made us, or secondly, forget of what other men are made. I am but a piece of clay (faith Eliha) what matter of terror can I be to thee I wonder?

In that Elihu giveth Job such a promise, Behold, my terror shall

not make thee afraid.

Man should shew himselfe faire and meeke to men, especially to a man in affliction.

It is possible for a man, though he be but clay, as another man is, yet to cloath himselfe, as it were, with terror, yea as the neck of the horse is said to be clothed (Job 39.19.) mith thunder. He may put on a kinde of dreadfulnesse as a Garment, and appeare very formidable to his brother. Some men indeed ap-

peare to men as a Wolfe to a poore sheepe, or as a Beare and Lyon to a Lamb. Though but clay, yet how scaringly doe some men look and Lord it over their brethren! they will rore upon them like a Lion, and rend them like a Beare; clouds and darknels are in their faces, and storme fits upon their browes. There is a terriblenesse of man to man. Thus the holy Prophet (Isa: 25. 2.) faith, The blast of the terrible one is like a storme against the wall. Yea, some men are not only dreadfull, like savage beasts, but like devills, they even act or play the devill with their brethren. How farre have they departed from their duty, and broken all the lawes of love, which command us to be as God one to another, in kindness, in mercy and compassion? I grant, Magistrates by their place and office are said to be terrible, yea a terror, but it is to evill doers (Rom: 13.3.) Rulers are not a terror to good workes, but to the evill; that is, not to those whose workes are good, but to evill workers. And to them they ought to be a terror; For they doe not beare the sword in vaine; that is, to hold it in their hands, or let it rust in the scabbard, and never strike with it; As they are Ministers of God, so avengers towards men, to execute wrath upon him that doth evill. Againe, Gospel-Ministers in some cases are to be terrible, they may be Boanergesses, fons of thunder to the obstinate and rebellious, to the proud and presumptuous finner; they must cut him out a portion to his condition, and fave him (if it may be) with feare. But the generall temper and carriage of the Ministers of the Gospel is meekness and gentlenesse, they should be full of love and of compassion, instructing even those that oppose themselves, if God peradventure will give them repentance, to the acknowledging of the truth. (271m: 2.25, 26.) The Ministers of Christ must not deale out terror, till there be a necessity of it: And alwayes they who doe. well, or are humbled for the evill which they have done, must be handled tenderly. My terror shall not make thee afraid,

Neither skall my hand be heavie upon thee.

Onus meum super se non erit Paraphrase, and so some translate out of the Hebrew, taking the
grave. Targ: derivation of the word from a roote which signifieth to bow downe
Quidam vocem
the backe, as we doe when a burden is layd upon us. So the word
munt quasi ver is rendred (Prov. 16. 26.) He that laboureth, labours for himselfe,

felfe, for his mouth craveth it of him, that's our reading; and we miat ab DIX put in the Margent, and his mouth boweth unto him. The mouth quod est incurof a labouring man boweth to him, as begging that he would get meum quod tibi and give it fomething to eate, and fatisfie the craving of his hun-imponant non gry stomacke. 'Tis sad to see some poore men so given to Idle- erit tale, ut sub ness, that they had rather starve then worke, and when (accord-eo incurveris. ing to the propriety of this text in the Proverbs) their mouth Bold: boweth to them, that they would take paines to get a little bread per eum os su-to eate, they had rather endure the burthen of hunger, then the um. Mont: burthen of labour; But I instance this place only for that word which fignifies a burthen, or to burthen. Those dreadfull Prophecies which mere published against any people in Scripture, are called Burthens. The Burthen of Duma; the burthen of Damascus; the burthen of Babylon; that is, a prophecy which had a burthen of calamity in it, able to break the backs of the strongest Nations. So faith Elihu according to this translation; My burthen (hall not be heavie upon thee.

Others render it thus, My Eloquence shall not be heavie upon Eloquentis mes thee; that's farre from the text; yet there is a truth in the thing; non erit tibi As if Elihu had faid, Though I am about to speake, and have gravu. Vulgi much to speake, yet I would not speak such words, nor so many (I hope) as shall be burthensome to thee. I would not burthen thee with Eloquence; that is, either with affected Eloquence, or the over-flowings of Eloquence. Multiplicity of expression is very burthensome; nor is any thing in speech more grievous to a wife man, then an unnecessary heape of words. They who have a fluency of speech, are usually more pleased to heare themselves speak, then others are to heare them. Elihu (according to

this reading) spake discreetly, and to the purpose, while he thus. engageth to Job; I will not burthen thee with my Eloquence. But

I passe that also.

We translate fully and clearly to the text; My hand shall not בפי סים אכפי be heavie upon thee. The hand is taken two wayes; properly, and vota mea. i. e. improperly; it is not to be taken properly here; we cannot fuf-manus plaga, ut pect Elihu of any such rude behaviour, that he would lay a vio- Aleph fit addilent hand on Job. Improperly the hand fignifies any act of a man titium five Hertowards man; so a mans words may be his hand; A mans hand Drus: may be heavie on him, whom he never touched or came neere, yea, a mans hand may be heavie upon him whom he never faw.

Our hand is heavie upon others, not only by outward violence upon the body, but by any pressure upon the mind or inward man; our vexing or troubling another, whether by doing or faying that which afflicts him, is the laying of a heavie hand upon him. That's the meaning of Elihu; My hand shall not be heavie upon thee; that is, I will doe nothing, nor will I fay any thing, which (in it felfe) shall be grievous and vexatious to thee. We finde David complaining (Pfal: 32.4.) that the hand of God was keavie upon him day and night; that is, God appeared as displeased with him, he could not get evidence of his love in the pardon of his fin; This prefled his foule like an intollerable burthen. Great afflictions of any kinde are a heavie hand upon us. Elihu who saw the heavie hand of God upon fob already, giverh him this comfortable promise, That he would not adde griefe to his forrow; My hand shall not be heavie upon thee; I know thou half thy load already. These latter words are of the same generall importance with the former; And we may Note further from them.

Meekness and gentle dealing becomes us while we would reduce others from their error, or reprove them for it. My hand shall not be heavie upon thee.

The Apostle called God to record concerning the Corinthians 2 Cor: 1.23, 24.) that it was to spare them that he had not come as then to Corinth. As if he had fayd, I was loth to lay fo heavie a hand upon you, or deale with fuch severity, as your case required. And yet he adds, what severity soever I or others shall use towards you, we shall use it, Not for that we have dominion over your faith, but as helpers of your Joy. We shall not come with Lordly power upon you, we purpose not to carry it by meere authority and command, but of entreaty and love; we will not Lord it over your consciences, but only regulate them, that your comforts may flow in more freely. Hard words are oftentimes more pressing then the hardest blowes. Words may weigh much more upon the spirit, then a heavie burthen upon the backe. I grant a heavie hand must be layd upon some, there is no other way to deale with them. The word is a hammer and a fire. But as I intimated before, we must distinguish of persons and of causes, and accordingly lay our hand. God hath not made his Ministers

Ministers Lyons to scare his flock, nor Bulls to gore them, but Shepheards to feed them and watch over them. And especially when the hand of God is upon any, our hand should not.

For conclusion, take here the laws of a just disputation. Elihu in this Preface (I have yet gone no farther) gives Job free leave to answer, and tet himselfe to the battaile with him, and promifeth to deale with him in the fairest and in the meetest way he could wish or defire. It is the observation of a moderne Expositer upon this place, confidering the equanimity and gentlenefle with which Elihu engaged himselfe to mannage this dispute. If such a spirit (saith he) could be found as here Elihu professeth Levaterms. in this controversie with Job, how soone might all our controversies be ended; but we see most men every where magisterially imposing one upon another, yea magistratically. If they cannot impose magesterially, and make others believe what they say, because they say it, then they will impose magistratically, the Magistrates (word shall make way, if strength of argument cannot. And (saith he) when they have disputed a while and answer is made, they will not receive an-(wer, but tell of prisons, of sword and fire. Thus he taxed the Popilh Magistrates of those times, who layed indeed a most heavie hand upon all who submitted not to the Babylonish yoke. And it were well if there were not fomething of fuch a spirit, a bitter spirit, an imposing spirit, a spirit of dominion over the faith of others remaining at this day; but that we could with sweetness and gentleness treat about our differencies, and say as this man did (though a man full of zeale for truth) to our diffenters, we will not terrifie you with the Magistrates sword, nor will we deale by fubtleness; we will not perswade you by bonds and prifons; Our terror shall not make you afraid, nor our hand be heavie upon you, neither will me provoke other hands to be heavie on you; we will carry all things fairely, amicably, Christianly, waiting in the use of proper meanes, counsels, convictions, and prayers, till God shall make way into every mans spirit to receive the truth.

Thus farre Elihu hath (like a subtle Orator) prefac'd it with Hastenus exor-Job, to prepare him for an attentive hearing, for a candid con-dium fequitur firuction of, and a ready condiscention to what he had ready to propositio. propose, and say.

JOB. Chap. 33. Verf. 8, 9, 10, 11.

surely thou hast spoken in my hearing, and I have beard the voyce of thy words, saying,

I am clean without transgression, I am innocent, neither is there iniquity in me.

Behold, he findeth occasions against me, he counteth me for his enemy.

He putteth my feet in the stocks, he marketh all my paths.

Lihu having ended his fweet ingenuous and infinuating Preface, falls roundly to his bufiness, and begins a very sharp charge. Bitter pills will hardly downe, unlesse guilded over and wrapped in sugar; nor will any mans stomack receive and digest them, unlesse well prepared. Elihu was wise enough to consider this; He knew well, what he had to say, and with whom

to doe, and therefore layd his business accordingly.

In this charge (to give a briefe of the parts of it) Elihu tells Job; first, he had heard him speak (v: 8.) Secondly, he tells him what he hath heard him speak: And that may fall under these two heads; First, that he had heard him justifying himselfe, (v.9.) I have heard thee, saying, I am cleane without transgression, I am innocent, neither is there iniquity in me. Secondly, He had heard him unduely reflecting upon God, and that two wayes; First, as over-severely observing him, as it were, to gather up matter against him, in the beginning of the 10th verse, and in the latter end of the 11th. Behold, he findeth occasion against me, and marketh all my paths. That's one reflection, and a very fore one upon God. Secondly, Elihu chargeth him with reflecting upon God, as over-severely dealing with him. That we have (v: 10th and 11th) He counteth me for his enemy, he putteth my feet in the Bocks, &c. These things (faith Elihu) I have heard thee, saying; And having fayd all this, he had indeed fayd enough to make him blame-worthy.

Vers. 8. Surely thou hast spoken in my hearing, and I have heard the voyce of thy words, saying.

There is nothing difficult in this verse. That which we render, Thou hast spoken in my hearing, is in the text; Thou hast spoken in mine eare; that is, I have not gathered up what I bring against thee upon uncertaine reports, But have been an eare-witnesse of them. I have been one of thine hearers, I have stood by thee attentively, while thou hast been complaining so bitterly. Surely thou hast spoken in mine eare,

And I have heard the voyce of thy words, saying.

Thus and thus, as it followeth in the next words. As if Elihu had fayd; O Job, while I consider thy present suffering condition, I deny not that thy affliction is great, and thy crosse heavie; I deny not that thy afflictions are many, and of long continuance; I deny not that in the debate held with thy friends, thou hast spoken many things well, and hast insisted upon very profitable and remarkable truths: neverthelesse, I cannot dissemble my dislike of some things thou hast spoken, and must tell thee plainly wherein either through passion, or mant of information, thou hast been much mistaken. And yet thou shalt see that I will not impose my sense upon thy words, nor strain nor torture them by undue and odious inferences to thy disadvantage; But shall recollect and fairly represent some passages which have fallen from thee, and shew thee the error of them. I know thou canst not deny that thou hast sayd the things which I am offended with; and I believe when thou hast heard me a while, and confidered better of them, thou wilt not undertake to defend them. Surely thou hast spoken in my hearing, and I have heard the voyce of thy words, saying, I am cleane, &c.

First, In that Elihu coming to charge Tob about what he had spoken, professern he had been a serious hearer of him, while he

was speaking.

Observe.

What we object against others, we should have good evidence and proofe of it our selves.

There are two infallible wirnesses, or they may be so; First, eyewitnesses, such as have seene that which they say; the witness of Cc2

the eye is furest as to what is done, Secondly, Eare-witnesses, and they are the furest as to what is spoken. We should not take up accusations by heare-say, but be able to say, we have heard the accused fay it. Thus faid Eliha, I have not taken up this matter by the way, from those I met with, But I have been upon the place my felte; I flood by thee and heard while these words dropped from thy mouth. Many report what they never heard, they report ugon report; as those accusers in the Prophet, (Fer: 20. 10.) Report (say they) and we will report it. They cannot say, as Elihu, You have spoken it in our hearing, and we have heard the voyce of your words, but we heare you have spoken it; or you are famed for speaking it. How many transgress the rules of charity, and break the bonds not only of civill friendship, but of Christian love, upon reports of what others report. 'Tis dangerous to report more of others, then we have heard them fay, till (at least) we are fure the reporters heard them fay it.

Againe, When Elihu saith, Thou hast spoken in my hearing, and I have heard the voyce of thy words; He would convince Joh

to the utmost.

Hence nore.

To accuse or condemne any man out of his owne mouth, must needs stop his mouth. Or, To be condemned out of our owne mouth, is an unanswerable condemnation.

When our owne fayings are brought against us, what have we to say? Christ told the evill and unprofitable servant, who would needs put in a plea for his idleness, and excuse himsels for hideing his Lords talent in a napkin (that is, for not using or improving his gift) (Luk: 19. 22.) Out of thine owne mouth will I judge thee, thou wicked servant; I will goe no further then thy owne words. And we see, as that evill servant had done nothing before, so then he could say nothing, because judged out of his owne mouth. When the offenders tongue condemneth him, who can acquit him? (Psal: 64.8.) So they shall make their owne tongue to fall upon themselves. The tongues of some men have fallen upon them, and crusht them like a mountaine, and they have been pressed downe, yea irrecoverably oppressed with the weight of their owne words. The Apostle fude tells us what the Lord will do when he comes to Judgement, in that great and solemne day of

his fecond Appearing, (v: 15.) He shall convince all that are ungodly, of all their ungodly deeds, which they have ungodly committed, and of all their hard speeches, which ungodly sinners have spoken against him. He shall say to them, are not these your words? can you deny them? or have you any plea for them? Have you not spoken these things in my hearing? And have I not heard the voyce of your words, speaking thus and thus reproachfully of my wayes, ordinances, and fervants? This is like wounding a man with his own weapon, tis like the act of David in cutting off the head of Goliah with his owne sword. He that is condemned by his owne faying, dyeth by his own fword. David faith of sychophants and flanderers (Pfal: 55. 21.) Their words were smoother then oyle, yet were they drawne swords. Such drave these swords with an intent to wound other mens reputation or good name, but they oftenest wound their owne; And as their words who flander others, rebound upon themselves, and turne to their owne difgrace, so also doe theirs for the most part, who are much in commending or possibly only (which was Fobs case) in vindicating themselves. Surely thou hast spoken in my hearing, &c.

But what had Elihu heard Job speake? the next words are an answer, or declare the matter of his speech; and in them, as was said before in opening the Context; Elihu first chargeth him with an over-zeale in justifying himselse, I have heard the voyce of thy

words, saying;

Vers. 9. I am cleane without transgression, I am innocent, neither is there iniquity in me.

This thou hast sayd, and this I charge upon thee as a great iniquity. For the clearing of these words, I shall doe these source things, because upon this charge the whole discourse of Elihu throughout the Chapter depends.

First, I shall give the sence and explication of the words as

here expressed by Elihu, and some briefe notes from them.

Secondly, I shall shew what matter of accusation, or of fault there is in these words of Job, as brought by Elihu in charge against him, or how sinfull a thing it is for any man to say he is without sin.

Thirdly, I shall enquire what ground Job had given Elihar to charge him with faying these things.

Fourth-

Fourthly, (which followeth upon the third) I shall inquire whether Elihu dealt rightly and sairely with Job, in bringing this fore and severe charge against him.

First, To open the words, as they are an affertion, Thou hast sayd, I am cleane without transgression, I am innocent, neither is there iniquity in me. Some distinguish the three terms used in the text, as a deniall of three severall forts of sin. First, That, by being cleane without transgression, he intends his freedome from fins against sobriety, or that he had not finn d against himselfe. Secondly, that, by being innocent, his meaning is, he had not done impiously against God. Thirdly, that, by having no inequity in him, he cleares himselfe of wrong done to man. These three forts of fins, containe fin in the whole latitude of it. All fin is either against our selves, strictly called intemperance, or against God, strictly called impiety, or against man, strictly called unrighteoulnetle. But though this hath a truth in it, as to the distinction of fin, yet it may be over-nice to conclude Elihu had fuch a distinct respect in these distinct expressions; And it may be queflioned whether the words will beare it quite thorow. Therefore I passe from it and leave it to the readers Judgement.

Further as to the verse in generall, we may take notice, that the same thing is sayd source times; twice affirmatively, I am cleane, I am innocent; And twice negatively, I am without trans-

gression, There is no iniquity in me.

I am cleane without transgression.

The word which we render cleane, implyeth the cleanest of cleannesse; 'tis rightly opposed to the word transgression, which signifieth, a defection or turning off from God. Every sin in the nature of it, is a defection from God; but some sins are an intended or resolved defection from him. Some even throw off the soveraignty of God over them, and his power to command them, not being willing to submit their backs to his burden, nor their necks to his yoke. These are justly called sons of Belial, they not only transgresse the Law, but throw off the yoke of Christ from their necks, and his burden from their shoulders, and say (like them, Luke 19.14.) We will not have this man reigne over us. So then, when Job sayd, I am cleane without transgression, he may be very well understood thus; Though I have many failings, yet

I am free from defection, though I have many weaknesses, yet I am free from rebellion and obstinacy. I still retaine an entire love to God, and am ready to submit to his will, though I often find my heart, through corruption, rifing up against my duty; I am turned aside through the strength of temptations, but I turne not aside through the bent of my affections. This doubtlesse or somewhat like this was Job's sence when ever he sayd, I am cleane withour transgression.

Hence note. First, Transgression is a pollution, or, Sin is a desilement.

If once men step over or besides the line and rule of holinesse the Law of God (which to doe is transgression) they become unholy. Job supposed himselfe uncleane, if guilty of transgression. Sin is an uncleane thing, and it maketh man uncleane. This the Church confessed (Isa: 64.6.) We all are as an unclean thing, or person; As if they had faid, Time was, when there was a choice people among us, who kept themselves pure from common defilements; But now the contagion and corruption is to epidemicall and universal, that the whole body of our people lookes like a lump of filthinesse and uncleannesse. We are over-spread with a loathsome Leprosie from head to foote, from top to toe. Holinesse keeps us faire, and righteousnesse sweet.

Secondly, Note. A sinlesse person is a cleane person.

When we arrive at perfect freedome from fin, we shall be cleane indeed, perfectly cleane. And according to the degree or proportion of our freedome from fin in this world, is our cleannesse in this uncleane world.

Secondly, Thou hast said, I am innocent; so we read; There are two fignifications given by the learned, which are of very ufefull confideration for the clearing up of this text. First, the He- ना a नान brew word which we translate innocent, is derived from a roote Tegere & prewhich fignifieth to hide, to cover, or protect; And that two tegere unde wayes; First, to protect actively, or to defend others; Secondly, quo naves sunt It notes protection passively, or to be protected by another. testa et tuta a Some conceive that Elibu here intended it of Job in an active vento, Mere: fignification, whereas we fay, I am innocent, they fay, I protect,

and so referre to him, as a Magistrate I have protected the oppressed, I have protected those whom the sons of violence have profecuted. Indeed Job speaks his practice much in that (Chap: 29. 12.) I delivered the poore that cryed, and the fatherless, and him that had none to helpe him; The blessing of him that was ready to perish came upon me, and I caused the widdows heart to sing for joy. Job had been a great Protector of the poore; And by this word the Hebrews expresse an haven or harbour for Ships; Because harbours or havens are places of protection to Ships; First, they are places of protection to Ships from winds and Horms, they are fafe places from rocks, shelfs and fands; a Ship in harbour is under protection from the dangers of the Sea. Secondly, A Ship in harbour is under protection from enemies and Pirats; while shee is abroad at Sea, if enemies come shee must shift for her selfe, shee must run or fight, but in the harbour she is under the protection of the State or Country where fhe arriveth. Thus all Magistrates are or should be, a just Magistrate is a good harbour for all that are in danger of the winds and stormes, of the rocks and rage of wicked men. Good Governours are an harbour, and oppressors like storms and rocks. That's one sence of the word in the active signification. And taking it in this sence Fob afferts highly for his owne honour, while he faith, I have been a protectour of the oppressed, I have been a harbour or a haven to the weather-beaten poore.

Secondly, Others take this protection passively, I have been protected. Fob was once protected from all outward evill, from the invasion of devills and evill men. God made such an hedge about him, that Satan could not touch him. But the sence given of this protection here intended is spirituall, I have been protected from the evill of the world, or from the evill world, I have been kept from that pollution and corruption, which (as the Apostle Peter speaks) is in the world through lust. And that is a blessed, yea the best part of a Saints protection, he is kept through the power of God through faith unto (alvation; He is not given up to the defilements and apostacy of times or places, the Lord preserves his spirit and his wayes pure and cleane. Our translation, I am innocent, compared with this, I have been kept or protected from sin. The one is a very good exposition and illustration of the other; For innocency is our fafety, and integrity our best keeper. Innocency

is our faire haven, and safest harbour. When the windes are highest, and the Seas most rough and angry, there, if any where, we may thelter and anchor our felves from the fforme and tempelt. Thus David prayed (Pfal: 25. 21.) Let integrity and uprightness preserve me; that is, let me be preserved in mine integrity and uprightness. And that he had been so preserved, he tells us (Ps:41.12.) As for me thou upholdest me in mine integrity. He that can fay, I am innocent, shall have cause to fay, I am protected; the innocent person is under covert; God protecteth the innocent, yea maketh innocency their protection. Man is never fo well faelter'd, as by the righteoulness of Christ, and by his own innocency. Tis guilt which leaves our breast naked to every dart and thrust.

Againe to come a little nearer to our translation (though this be very fignificant) I am innocent; 'Tis a negative, I have done no hurt, or I have no guilt upon me. The Rabbins tell us, and ex Rabithe word cometh from a roote which fignifieth to wash, and so nice verbo the Chaldee Paraphrase renders, I am washed; Others thus, I am quod significat brushed or comb'd; Mr Broughton, I am neat, like a man that hath pedere & se put on his apparrell decently; some are in a slovenly habit, or mundare. their cloaths are foule; but Fob could fay as to his better part Lotu ego. and spirituall cloathing, I am innocent, washed, brushed, comb'd. Targ: I have no filth in my skirts, nor foulenesse in my hands. I goe not Coc: in the nafty habit of fin, but in the lovely, comely, beautiful dresse of Grace. Thus various is the sence of the word which we translate innocent. Job's conversation was so well ordered, that it had not a plight nor an haire (common infirmities excepted) amitle or out of order. Our translation gives in his mind fully, yet it is not unprofitable to take in this plenty and copiousness of elegant metaphors rising out of the original words, here rendred, I am innocent. But if we take the word strictly, then to be innocent, is to doe or to have done no hurt, to be harmeleffe, and so guiltleffe of the hurt or harme of any.

Terfus ego fum.

Hence note. Sin is an hurtfull thing.

It hurts, first our selves; Secondly, it hurts others in whose fight it is committed, either first by the ill example given them, or, secondly, by injury done to them; either first in their credit, or, secondly, in their estates. Yea, thirdly, sin hurts God himselfe: felfe; It hurrs God in his honour. Innocency is properly that which doth no hurt; Innocent persons are harmelesse persons; no man ever hurt himselfe, or others, much lesse the name and honour of God, while he holdeth his innocency.

Job's last affertion is;

Neither is there iniquity in me.

DIV, pravitas opposita.

Iniquity is that prayity either of spirit or action which is est reditudini, contrary to all that righteoutness or rectitude which the rule of Gods word requireth. It comprehends both the irregularity of our actions, and the irregularity of our thoughts or conceptions. Tis a departure from the way in which, and from the scope and mark, to which we should direct our whole course. Iniquity is an unequall an undue or crooked thing. It turneth others from their right, and is it selfe a continual liverving from it. So much for the opening of these words, as they are a proposition containing a charge brought against Fob, I have heard the voyce of thy words, saying, I am cleane from transgression, I am innocent, nei-

ther is there iniquity in me.

The fecond poynt proposed was, to consider what matter of acculation there is in these words. Matters of accusation arise from our evill deeds; That we are not cleane from transgression, that we are not innocent, that there is much iniquity in us; these are properly matter of accusation. But here Elihu makes it matter of acculation, that Job sayd, he was cleane from transgreffion, that he was innocent, that there was no iniquity in him. And indeed, to be charged with the greatest transgression, is not more then this, to be charged with faying, we are cleane from transgression. To say we have no sin, is very sinfull, to fay we are without iniquity, is a faying full of iniquity, (1 John 1. 8.) If we say me have no sin (Here is Job saying so, as Elihu chargeth him) we deceive our selves, and the truth is not in us. And (v: 10.) If any man say, he hath no sin, he maketh God alyar, and his word is not in him. Now what greater fin can there be, if we consider the force of these two verses, then for any man to fay he hath no fin? How extreamly finfull this is, may be shewed in foure things.

First, It is extreame pride for any man to say; I have no sin; What is pride? but an over-reckoning of our felves. When we value:

value our selves, 'tis best to doe it at an under rate, and to say lesse of our selves (if it may be) then we are, as Paul did, who called himselfe lesse then the least of all Saints; Pride alwayes over-reckons and casts us up more then we are worth. Some reckon their temporall and many more their spirituall estates at many thousands (as I may say) when upon a true account they are worse then nothing. So did the Church of Landicea (Rev. 3. 17.) Thou sayest I am rich, and encreased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poore, and blind, and naked. They who are soule-blind, cannot see either how bad they are, or what good they want; Nothing hinders the fight of our wants so much as a conceit that we are full.

Secondly, It is the greatest deceit, even selfe-deceit, to say or suppose that we are (in this sence) cleane without transgression; so saith that text of the Apostle (v. 8.) He that saith he hath no sin, deceiveth himselfe. It is bad enough to deceive others, and woe to them that doe so; but how bad is their condition who deceive themselves! He is in an ill condition who is deceived by others; But if a man deceive himselfe, where shall he have his amends? Selfe-admirers, and felfe-flatterers, are the Greatest selfe-deceivers. And who or what shall be true to that

man, who is false to himselfe?

Thirdly, It is a lye and the greatest lye, (that's more then a bare deceit) for it is such a lye as leaveth no truth at all in us. He that faith he hath no fin in him, hath no truth in him; what hath he in him then, but a lye? Every fin is a lye, and he that faith he hath no fin in him, hath nothing of truth in him; what hath he then in him, or what is he, but a lye? (v: 10.) The word of God is not in him, which is the treasury of all truth; and therefore he hath no truth in him, nor can have, till he hath repented

of that lye.

Fourthly, (that ye may fee there is exceeding much in this charge) To say so, is blasphemy, and the highest blasphemy; Why? Because it makes God a lyar, He that faith he hath no fin, doth not only deceive himselfe, but as much as in him lyeth, he makes God a lyar (v: 10.) To deceive with a lye, is the worst fort of deceivings; and what lye is worse then, or so bad as that which makes the God of truth a lyar, and turnes the truth of D d 2

God into a lye. Lay these source considerations together, and then it will appeare how heavie a charge is contained in these words, when Eliha saith he had heard Job say, he was cleane without transgression, he was innocent, and no iniquity in him.

Therefore, thirdly, consider a little further, what occasion had Job given Elihu to say that he had sayd, I am cleane from trans-

gression, &c.

I answer, There are severall passages upon which Elihu might putch this charge; I will only name foure texts, out of which, possibly this might arise. First, (Chap: 10.7.) where Fob speaking to God himselfe saith; Thou knowest that I am not wicked. He appealed to the knowledge of God himselfe in the thing. The second may be collected from (Chap: 16. 17.) Not for any injustice in my hand, also my prayer is pure. The third, from (Chap: 23. 10.) But he knoweth the way that I take, when he hath tryed me I shall come forth as gold; My foot hath held his steps, his way have I kept and not declined. In the fourth place Elihu might take those words (Chap: 27. 5.) God forbid that I (hould justifie you, till-I die I will not remove my integrity from me. My righteousness I hold fast, and will not let it goe, my heart shall not reproach me as long as I live. All these are Job's affertions concerning his owne innocency, And these or such like passages as these, Elihu ('tis likely) being an attentive hearer, had obferved and picked up as the matter of this first part of his charge, tob's self-justification.

Fourthly, and lastly, let us consider whether Elihu did rightly bring this charge against Job from these sayings? or whether he dealt so ingenuously with Job as he promised, while from these or the like passages he saith, Job had sayd, I am cleane with-

out transgression, &c.

For aniwer, first, take notice that Elihu was not the first that had charged Job thus; he had been thus charged by his three friends before. Zophar sayd (Chap: 11.4.) Thou hast sayd my dollrine is pure, and I am cleane in thine eyes; that is, in the eyes of God. Eliphaz seemes to say as much (Chap: 15.14.) What is man that he should be clean? and he which is borne of a moman that he should be righteous? While Eliphaz put these quessions, he intimated that Job had made such affirmations. Bildad likewise was upon the same strain with him (Chap: 25.4.) How then

then can man be justified with God? or how can he be cleane that is borne of a moman? We see then, this was not the first time by three, that 70b had heard this charge, and had made answer for himselfe. And as these charges, so Tob's answers have been opened heretofore upon those former passages, and therefore I shall not stay much upon the poynt here. Yet because Elibu reassumes this argument, yea makes it his strongest argument against 706, I shall a little consider whether he did rightly or no in this thing.

To cleare (which we must remember) that fob's innocency

had received a three-fold testimony in this booke.

First, He received a testimony from God himselfe, and that a very notable and glorious one (Chap: 1.8.) Hast thou considered my servant fob, that there is none like him in the earth, a

perfect and an upright man.

Secondly, He received a further teltimony from the penman of this book, who having recorded the severall afflictions of Fob, and his behaviour under them, repeats it twice (Chap: 1. 21. Chap: 2.10.) In all this fob sinned not, nor charged God foolishly. The testimony which God gave him, referred to his former actions or conversation before his affliction. The testimony which the writer gave him, referred specially to his latter words or speeches under his affliction. Besides these testimonies which are not at all questioned nor can be; we find a third testimony, and that he gives of himselfe. Now though Elihu did highly reverence the testimony which God had given (if we may suppose he had notice of it) and would also the restimony of the pen-man of the booke, had it then been written; yet he questioned the testimony which Job gave of himselfe. Now, that there was some severity in this charge upon that suspition, may appeare by confidering it in a few particulars.

First, It must be sayd on Job's part, or in favour of him, according to truth, that he never affirmed, he was not a finner. Nay we shall find him more then once, twice, or thrice, confesfing the sinfulness of his nature, and the fins of his life. We find him also confessing that notwithstanding all the righreousness and integrity in him, yet he would owne none of it before God; and that if he should justifie himselfe, his owne cloaths would abhorre him. Therefore Fob was far from faying he had no fin in

him, in a strict sence.

Secondly, Most of those passages wherein he speakes of him-felse as cleane and righteous, may be understood of his imputative cleanness and righteousness, as a person justified in the redeemer, of whom he spake with such a Gospel spirit and sull assurance of faith, that he might well assert this of himselse, I know that being justified, I am cleane and without sin. It is no fault for a believer to say, I am cleane without transgression, through free Grace, in the righteousness of Jesus Christ. Much of what Job spake

in this matter is to be taken that way.

Thirdly, When Job affirmes there things of himselse, we may say this in savour of him, he meanes it of great transgressions. The words in the text note desection and wilfull swerving from the right way. His friends charged him with hypocrisie, with oppression, with taking the pledge for nought, with stripping the naked of their clothing. Thine iniquity is great (said Eliphaz) and thy sin is infinite. Now saith Job, I am cleane, I have no such transgressions. And he might well answer his friends charge of impiety against God, and iniquity towards men, with a stat deniall, yea with an affirmation of the contrary; There is no such iniquity in me, prove it if you can. He was unblameable in the sight of man.

Fourthly, In favour of Job this may be fayd; what he spake of himselfe and of his owne righteousness, was upon much provocation, or when his spirit was heated by his friends, who so constantly urged these crimes against him. In these heats he spake highly of himselfe, and though it doth not excuse any mans sin when he hath spoken sinfully, to say I was provoked; yet it doth abate the greatness of the sin. Good Moses (who was the meekest man upon the earth) when through provocation he spake unadvisedly with his lips, selt the smart of it, and God reckoned forely with him for it: Yet to speake amisse upon provocation, is not so much amisse, as to speake so in cold blood, or unpro-

voked.

Fifthly, Elibu might have put a fairer interpretation and conferrection upon these sayings of Job; He might have taken them in the best sence, as Job meant them, that he was righteous, cleane and innocent in all his transactions with men, and had not wickedly at any time departed from God. And then ther had not been such matter of fault in what he said, as was broughe against him.

Yet, in vindication of Elihu, it must be granted, Job gave him occasion to rebuke and blame what he had said, and that chiefly upon these three accounts.

First, Because he spake many things of himselfe which had an appearance of boasting, and so of vaine speaking. A little truly sayd of our selves, or in our owne commendation, may be

thought too much, how much more, when we fay much.

Secondly, He spake such things as carri'd a shew of overboldness with God. He did not observe his distance, as he ought, when he so earnestly pressed for a hearing to plead his cause before God; especially, when he so often complained of the severity of Gods proceedure with him, with which Elihu taxeth him directly in the two verses sollowing. Upon both these grounds Elihu thought (and was no doubt guided in it by the Spirit of God) to cut him to the quick, that Job might learne to speake more humbly of himselfe, and more temperately to

God. And therefore

Thirdly, The Lord did righteously, yea and graciously let out the spirit of Elihu upon him in another way then his friends before had done. He did not charge him with wickedness in fact, but dealt with him about the unwariness of his words. Fob could not say he had never spoken such words, for such words he did speake, though he did not speake them as Elihu tooke them. When words are out they must stand to the mercy of the hearers, and abide such a judgement as may, with truth be made of them, though possibly, besides the purpose of the speaker. A man (in that case) is not wronged, he should learne to speak more warily, and not give occasion of offence. Doubtlesse the Lord had a gracious intent upon Job, in stirring the spirit of Elihu to represent his words in the hardest sence, that he might humble him. Fob's spirit was yet too high and not broken enough, as it was afterwards. Nor doth Job reply or retort upon Elihu for this; And when the Lord himselfe began to deal with him, he faith, Who is this that darkeneth councell by words without knowledge (Chap: 38. 2.) and Job himselfe being brought upon his knees confesseth (Chap: 42.3.) I have uttered that I understood not, things too wonderfull for me, which I knew not: I have been too bold I confesse. Though it was not Jobs purpose or meaning to speake so (he had integrity in what he spake)

yet his words did beare such a construction. And the Lord suf-

fer'd Elihu to urge them upon him to the utmost.

Yet, notwithstanding all that hath been sayd, I doe conceive, that Elihu had not the least imagination, that the meaning of Job in those affertions concerning himselfe, was, that he had not sinned at all, or that there was no sin in him; But taking his words in the best and fairest construction they could beare, he yet saw cause to check and reprove him, for saying so much, in that condition, about his innocency; whereas he should have been chiefly taken up in glorifying God, and humbling himselfe under his mighty hand. So much for the answer to the sourch query, what reason Elihu had to charge Job thus? It hath been shewed what may be sayd in sayour of Job; And also, that Elihu might without breach of charity charge him with these sayings.

To shut up this verse, take only two briefe notes from the

whole.

First, The best of men have their failings, and are apt to overreport themselves.

Our most deliberate actions and speeches have some tincture of the slesh, how much more those which passe us in a passion. Though Fob spake what was true, yet he spake more then was meete. And they that heard him might take just occasion of offence, not knowing his spirit and the strain of his heart in speaking so. The Apostle James saith (James 3. 2.) If any man offend not in word, the same is a perfect man, and able also to bridle the whole body. He hath a mighty command over his spirit, that can command his tongue; especially when he is provoked. It is a reall part of perfection, not to offend in word. This good man spake many things well, yet all was not well spoken.

Againe, In that Fob spake thus, under the pressure of af-

fliction. Observe.

In times of affliction it is better to be much in bewailing of sin, then in making reports wherein we have not sinned.

There will no hurt come of that; but while we are reporting our innocency, and good deeds, though what we speak be true, yet 'tis subject to construction, and layeth us open to reproofe.

Lastly, We may learne from the dealing of Elihn with Job,

That in all disputations, and matters of controversie with others, we should take heed, that we fasten no uncharitable interpretation upon the words of our adversary, nor adde any thing of our owne to them, nor wrest them besides their grammaticall and genuine construction; yet even those speeches which are true in some respect, if they exceed the bounds of modelty, may freely be reprehended. For we ought not only to doe that which is good, and peake that which is true for the matter, but we ought to doe and speake in a good or becoming manner. Thus farre of the first fault which Elibu found and reproved in 10b, his overconfidence in faying he was not faulty, or in justifying himselfe. In the two next verses, he blames him with reflecting overboldly and unduely upon the dealings of God; The particulars whereof were expressed before in opening the whole Context, and come now to be further opened.

Vers. 10. Behold, he findeth occasions against me, and count-nit confrastioeth me for his enemy.

These words containe the first part of the second charge faciat omnia For the clearing of which I shall first explicate the words, & then stituta et conaby way of observation, shew what matter of charge or evill there tu, ut nihil ofis in them.

Behold, he findeth occasions against me.

I have heretofore shewed the emphasis of that word, Behold; And therefore, I palle it here; Behold,

He (that is, God) findeth occasions against me, or, (Arietly TIX 1217 confrom the Hebrew) he findeth breaches.

The verbe is translated Breake (Psal: 141.5.) It imports si abolitiones. fuch a breaking as is also a bringing to nought (Pal: 33.-10.) Sunt qui red-'Tis likewise applyed to the breaking of the heart by discourage- dunt occasioments (Numb: 32.7.) And it is fignificantly enough translated mes, quasi effet here, He findeth breaches against me ; that is, something or other vis transposition, to make a breach upon me, fomething to complaine of against me. alij querelas. The word is rendred in these three sences; First, An occasion; Radio X11 Secondly, A Breach; Thirdly (as the Septuagint) a complaint inde Hiphit or accasation. We may joyne all three together; for a complaint fregie,

Querit adverfum me et invenes, i.e. ut confringat et irrita mea studia, in-Sequar eorum, que quero et instituo. Merc: Ecce confrationes adversuns me invenit. Bez:

fractiones, contritiones et quaconfregit irri-Of rum fecit. Merc:

tem adversum me invenit. Sept: amat, quærit occasiones unde illus excitar. Bold: Deus Audiose questivit ansam me persequen-

Menter Seral' or acculation is commonly an occasion of breaches among men; Eux & pap. Ac- he that loves breaches will feeke, and feldome misseth occasions cusationem au- of complaint. We say of a man that is of a troublesome spirit, and given to contention (which is also Mr Broughtons translation) Behold, he picketh a quarrell against me; though I give him no just Qui querelas matter of offence, yet he either findeth or maketh one. Thus most of the Hebrew writers carry it; he findeth occasions to alter his former course with me, to cast me off, to lay his hand upon me, even to ruine and break me to pieces.

> Hence observe. To seeke occasions against another is hard and uncharitable:

Tosephs brethren were very suspitious of this (Gen: 43. 18.) The men were afraid because they were brought to Josephs house, and they said, because of the money that was found in our sacks mouth the first time, are we brought in that he may seek occasion against us; As if they had said, we well perceive he would gladly have some matter to accuse us, and so to detaine us upon that occasion. Thus said the King of Ifrael (2 Kings 5. 7.) when Naman came to him with a message from his Prince to defire him that he would heale him of his Leprosie; The King of Ifrael began presently to startle, and thought it was nothing but a meere trick and a device to bring on some further designe, what? said he, Am I God to kill and make alive, that this man is come to me, wherefore consider I pray you, and see how he seeketh a quarrell against me. They may be judged to watch for a discourtesie who defire courtefies of us beyond our power. This made the King of Ifrael jealous, that the King of Syria being confident of future successe, by his former successes against Ifrael, was by this device only feeking an occasion to renew the warre. We have an emisent Scripture to this purpose (Dan: 6. 4, 5.) Daniel being advanced high at Court, it drew a great deale of envie upon him among the Princes and Presidents; and therefore they refolved to try their utmost to pull him down; And hereupon (faith the text) they fought occasions against Daniel concerning the kingdome; that is, they enquired narrowly into his proceedings as to the mannagement of that great power and trust which the King had committed to him in civill things, but they could find no occasion

casion, nor fault, for asmuch as he was faithfull. They could not pick a hole in his coate (as we fay) neither was there any error or fault found in him. When this would not doe, then they would needs goe another way to worke (envie is restlesse) and because they were disappointed in their first attempt about civills, they proceeded to matters of religion; Then said those men me shall not finde occasion against this Daniel, except we finde it in regard of the Law of his God. And we see in the following parts of the Chapter, what occasion they found against him. This is hard dealing indeed, and it is quite contrary to the Law of Love in all the actings of it. The Apostle assures us (1 Cor: 13.7.) Love beareth all things, Love hath strong shoulders to beare wrongs and injuries, and Love believeth all things; not that a believer is a vaine credulous person, giving out his faith he knows not how, or to he knows not what; but he believeth all things to the utmost line of truth and reality, as also of appearance and probability; he that loves is very willing to believe that things are meant as they are spoken, and that they are intended as they are done. Thus he that loves much, believes all things, and further, charity hopeth all things; it hopes the best, and puts the fairest interpretation that may be upon those things and doings which carry in them at least some colour of suspicion; this is the Genius of Charity, the Character of Love. It beareth all things, it believeth all things, it hopeth all things. All which stand in direct opposition to the feeking of occasions against our neighbour. And I shall briefly shew how much such practices militate against and contradict the royall Law of love, by seven steps.

First, 'Tis against the Law of love, to be ready to take an occasion when it is given; we should be very slow and backward, in case of offence, to embrace or admit what is offered: though indeed, it is with the heart of man, I meane with the sless in heart in this poynt of the Law, as it is with the sless (that is, sinfull corruption) in the heart, as to the whole Law of God; Of which the Apostle saith (Rom: 7.8.) Sin taking occasion by the Commandement, wrought in me all manner of concupiscence. And againe (v: 11.) Sin taking occasion by the commandement, deceived me, and by it slew me: Sin took occasion by the Law; The Law gave sin no occasion to work concupiscence in Paul. The Law is farre enough from being the cause of sin, but it is (by accident

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not of it selfe) the occasion of sin; yea, sin presently takes occasion when it hath not indeed the shew of any just occasion. The Law by its prohibition, by the stop and check which it puts upon the sless, by the discoveries which it makes of the contrariety of our corruptions to the holiness of it, doth many times provoke and irritate, yea enrage and ensame them, but it affords not the least countenance or encouragement to our corruptions. Now this (I say) is the wickedness of the heart of man, with respect to sin in Generall, that it takes occasion by the commandement, to bend it selfe against the commandement: and so as to any particular act against a brother, to take an occasion to doe him a mischiese, is

wickedness, and a worke of the flesh.

Secondly, It is finfull to use our Christian liberty, when it may be an occasion of fin, or the laying of a stumbling block before others, though we use it not with an intent or purpose to make them stumble or fall into fin. The Apostle earnestly cautions the Romans to take heed of this (Rom: 14.13.) Let us not therefore judge one another any more; but judge this rather, that no man put a stumbling block or an occasion to fall in his brothers way. St Paul is there speaking about the observation of dayes commanded, and the use of meates forbidden by the ceremonial! Law. Now though some had a liberty in their consciences, to obferve the one, and use the other, yet he would not have them doe either with offence to weaker brethren: our care should be, either first to keepe our brother from falling, or to raise him up when fallen. Is it not then very finfull not to forbeare those things (which are no absolute duties) by which another may fall? And if it be so sinfull to doe many things which in themselves are not finfull, when we know they may be an offence or occasion of falling to others, though we intend it not; then how extreamly finfull is it to do any thing with an intent to make them fall! This is properly the devills trade, and woe to those who take it out of his hand, or joyne partners with him in it.

Thirdly, When any shall desire and even hunger after an occasion of accusing others, this is a very great height of wickednesse. The Apostle speakes of such (2 Cor: 11.9, 12.) where he tells us that he did forbeare his own right, not receiving maintenance for preaching the Gospel; When (saith he, v: 9.) I was present with you and wanted, I was chargeable to no man. But But why? he answers (v. 12.) What I doe I will doe, that I may cut off occasion from them which desire occasion. Some did, it seems, desire an occasion to charge him with covetousnesse and worldly mindednesse, that he preached the Gospel for filthy lucre; therefore, saith he, I will doe this, that I may cut off occasion from them that desire occasion to charge me with. The heart of man is full of evill desires, and this is one of the worst of them, to desire another might be found doing that, which might minister an

advantage to render him odious or blame-worthy.

Fourthly, Which is yet higher, some even pursue and hunt for occasions to calumniate and flander their brethren. The good Prophet Feremie had store of these ill neighbours (Fer: 20. 10.) I have heard the defaming of many; feare is on every side; report, say they, and we will report it; all my familiars watched for my halting, saying, peradventure he will be inticed, and we shall prevaile ugainst him, and we shall take our revenge on him. As if he had faid, How glad would not only my open familiars, but close enemies be, of an occasion against me, it would make them leape for joy to see me halt. By his halting they meant his finning, his doing that which was uncomely, or not fuitable to his profession; they watched, they lay at catch for his halting, not to hold him up, but to cast him downe. They sayd, report, and we will report it; we will make something or other of it, though in truth there be nothing. They had (which may be a fifth step of this wickednesse, a secret hope that he would halt and give them occasion of infulting. Peradventure (say they) he will be inticed, peradventure we shall catch him in this snare; this was their hope, and, if attained, their joy.

Which makes a 6th step of this wickednesse; For so David describes his enemies (Psal: 38.16, 17.) They rejoyce when my foot slippeth; for I am ready to halt, or (as we put in the margin) for halting. There is a double halting, a halting by transgression, and a halting by affliction; that I conceive David chiesly spake of in that place, because he presently adds in the close of the 17th verse, And my sorrow is continually before me. He shewes enemies possessed with the same evill spirit, and in the same possure (Psal: 35.15.) In mine adversity, or, in my halting, they rejoyced. The same word is used in this Psalme for adversity which we had in the 38th for halting. This is as true of evill

men, as halting is taken in the other notion, for finning. The wicked are as, if not more, ready to rejoyce at falls, or halts, by finning, as at falls or halts by fuffering. In both these cases (as David found in this 35th Psalme, v. 15.) the very abjects will teare the best of men (as they did David) and not cease. But what doe they teare? their flesh if they can; but to be sure (and so 'tis meant there) their good names and reputation by slanders and accusations. O how contrary is this practice and that joy to the spirit of the Gospel! The Apostle tells us, the Grace of charity utterly abhorres it (1 Cor: 13.6.) Charity rejoyceth not in iniquity. It neither rejoyceth in doing iniquity it

felfe, nor to charge others with iniquity.

Seventhly, (which is the highest step) Some rather then faile will forme and frame occasions against others; they will forge or fancy them in their own braine, and then accuse their brethren, as if they had been acting, what themselves have been imagining. Such the Apostle Peter speaks of (1 Pet: 3. 16.) where admonishing Saints to much strictnesse and exactnesse in walking, he gives this account, why they should doe so, That whereas they speak evill of you as evill doers, they may be ashamed that falsely accuse your good conversation in Christ. They who have not so much as a shadow of truth, will make something out of a lie; they will falsely accuse, and strongly impeach, knowing that if they doe so, some of the dirt (at least) will disfigure the faces, and stick upon the skirts of those who are impeached. Thus I have given seven degrees of this wickedness, every one of which plainly discover, and all put rogether, mightily aggravate the finfullness of this fin, the seeking of occasions against any man whosoever, much more against any good man. And therefore (which was the second poynt proposed for the clearing of this truth) you see how great a matter of charge was brought by Elihu against Job, when he saith, Job hath sayd, He, (that is, God) Jeeketh occasions against me.

Hence note, Secondly.

To charge the Lord with a willingnesse to breake with us, either upon no occasion, or to seeke an occasion that he may, is exceeding sinfull, and dishonourable to his Majesty, neere to Blasphemy.

How finfull is it, that we who give the Lord fo many occasions against us, that he needs not seek any, should yet say he feeketh occasions against us? The people of Israel (as it appeares) intimated, at least, that God had broken with them, or sought occasion to doe it (this word is used in that text, Numb: 14.34.) while the Lord to shew how ill he resented such thoughts and jealousies of him, tells them, According to the number of the dayes in which ye searched the Land, even forty dayes (each day for a yeare) (hall ye beare your iniquities, even forty yeares, and ye shall know my breach of promise, or (as read in the margin) my Altering of my purpose. As if he had said, Ye shall know whether Cognoscerio I have fought occasion against you, whether I have frustrated confractionem your hopes and endeavours, these forty yeares in the wilderness meam; si dici or no; ye shall know whether I have done any thing to breake pollit latine irand entangle you, or whether all this hath not proceeded from ritationem; non your owne frowardness and unbeliefe. The Lord who searched a verbo irrito their hearts, and saw the utmost scope of their complaints, found irritm, q.d. vithis evill thought lying at the bottome of all, that he furely had debitin ut ego put them upon all those difficulties, or brought them into those omnia allevestraites on purpose to breake with them. And therefore, he saith, stra per hos respectively find the saith of promise; Ye shall see one day, or at annos irrita falast, whether I have kept covenant, and stood to my engagement ciam, & conaor you, whether I have fought an occasion against you, or you tim ac institute have given me occasion to deale with you as I have done. So that impediam. when the Lord fayd, Te shall know my breach of promise; his mean-Merc: ing was, ye shall know that I have kept my promise to you exactly, or to a tittle, and that ye only have been the promisebreakers. 'Tis infinitely below the nature of God, to feeke occafions against the creature; And its strange that the lewes had any the remotest suspicion of him as doing so, after they had heard of those glorious stiles and titles in which he proclaimed his name (Exod: 34.6.) The Lord, the Lord God, gracious and mercifull, flow to anger, abundant in goodnesse and in truth, pardoning iniquity, transgression, and sin. What can be speld out of this name that should yeild the least shaddow of a jealousie, that the Lord would feeke occasions against them. A good Prince defires to finde many good subjects who deserve to be rewarded, but it troubles him to finde any who deferve to be punished, or whom he is necessitated to punish: Now what is the

the goodnesse of the most benigne and gracicus Princes in the world, to the graciousnesse and benignity of God! Againe, his precious promises evidence the unworthinesse of such a surmise : all which are full of mercy, and goodnesse, and parience, and pardon, and tendernesse to poore sinners: so farre is the Lord from feeking occasions to charge any one with what is not, that he feekes all the wayes and occasions he can to doe good, and to extend compassion to those who have done amisse. He even labours to deliver poore foules from their dangers, and from their fins. How farre is he then from defiring to find them tripping and finning, or from urging fin hardly harfuly or causlesty upon them? yea all the experiences of Saints bring in witness against this blasphemous apprehension. They will tell us from what they have found and felt, that when they have given the Lord occafion to destroy them, when they have put a sword into his hand to smite them, when by their unbeliefe, and pride, and neglect of knowne duties, they have layd themselves open to ruine and destruction, even then he hath held his hand and spared them. Is it not then a great, a grosse sin, to charge the Lord, that he feekes occasions against us? Yea indeed (as was touched before) the Lord needs not feek occasion against any man, for as much as the best of men give him too much occasion, and too often. He needs not stand to spy advantages against us, we lay our felves too open and naked to him continually. As in Fenceing, when two that are very expert at that art are engaged, there is watching for an occasion or advantage to get the mastery; but if an expert Master of Defence be to deale with an ignorant fellow that knows not his postures, nor how to use his weapon, he needs not feeke occasion, he may have him here and there and every where. It is so with the best of Saints, when they have to doe with God; He needs not watch for an occasion where to hit, or fmite them, for they through their ignorance and folly, lay their naked breasts open to his stroakes every day. Were he not infinite in mercy to cover our fins, and to pardon our transriones. Scult: greffions, we must needs perish under his justice.

Againe, The word is rendred, Infirmities, faylings, or leffer

Ecce invenit -סט תנו אות cat ea que pij sins; that's another translation of the text, and 'tis a usefull one; facium prater For as the former supposeth the Lord taking occasion, where none rectum, sed citra animum a deo aversum.

As if Elihu supposed Job saying, Behold, he seeks out my little faults, Que sivit demy vacillations, my trippings, my stumblings, in a word, my insir-us parva quamities. We may take them two wayes; First, for his youthfull dam, imo pene fins, the flips of his youth. Secondly, for his dayly fins, common-propter que, ly called faylings. As if Job had fayd, Though I can charge my velut si nefanselfe, and freely doe with many sins and weaknesses, yet I am not a do crimina comman chargeable with any crimes nor wickednesses, mine are no black missen, atroct nor bloody sins, no crimson, no skarlet sins; I have not sinned pre-condemnavit. sumptuously, or with a high hand, I have not given scope to my lusts, Bold: nor indulged my corruptions. I have not pleased my selfe with displeasing God; nor hath the bent of my soule been to breake his commandements, as bonds, yoakes, or shakles put upon me by an enemy; I have not rejected his dominion or rule over me in any wilfull defection or departure from his word. Yet notwithstanding God findes out my infirmities and faylings, and urgeth them forely against me, yea he deales with me as if I were his enemy, even for thole sins which I have committed through inadvertency or meere humane frailty: Some Interpreters infilt most upon this fignification of the word, as if the matter which Elihu charged 70b with were that he should say God carried it towards him as an enemy for finall faults or lefter fins. Nor doe I fee any thing which hinders the joyning of this and the former reading together; for furely he feekes occasions to punish and vex another, who infifts upon his letter fins and imperfections, as if they were great and grievous crimes. From this latter or fecond fence of the word, Obferve, First, in General.

To take strict notice of the faylings, informities, or leffer sins of others, is a point of very great severity.

Some are pleased with nothing more then to heare and discourse of other mens saylings. Tis a great sault to be picking up the letter saults of others; yet how many are there, who is they can but see, as it were, any bare place, they will be charging at it; if they see but the least scratch or sore, they as the fly, love to be feeding upon it, or raking in it. Tis our holinesse to take notice of the least sin in our selves, and the more holy any man is, the more quick-sighted and quick-sented he is in taking notice of his letter sins (when the least neglect of duty and of the least negligence in performance of duty, any ill frame

of heart, any vaine thought, any idle word, any undue carriage, any uncomelinefle, is taken notice of and corrected, this shewes an excellent frame of spirit, and a great measure of Grace) but it is not good to do fo by others, yea it is an argument we are very much wanting and fayling in holinefle our felves, when we are to apt to take notice of and aggravate every want and fayling in our brethren. Yea, when as Christ faith (Math: 7. 3.) We fee a mote in our brothers eye, we seldome see the beame in our owne. And it is an argument men have beames in their owne eyes, when they are fo quick-fighted in looking after motes in their brothers eye. I grant, it is a duty to be watchfull over one another as brethren, and to take notice, for right ends, of the least faylings and faults of any. This is a duty if we doe it with a purpole to pray for them, that they may walke more circumspectly; or that we may lovingly reprove, admonish, and counsell them; as also that we may consider our selves and our owne wayes, lest we fall as they have done. Thus to take notice of the least faylings of others, is a great Gospel duty. But to take notice of mens faults, to censure or defame their persons, to insult over them, or accuse them, this is the spirit of a Cham, who mocked at his fathers nakedness. And thus to be critticall about the faults of others, argues that we are careless of our owne.

Secondly, As to the particular case in the text, for which Job

is tax'd by Elihu, that he faid thus of God.

Observe.

To say or think of the Lord that he takes a strict and severe notice of our infirmities to reckon with us riggedly for them is very sinfull.

Such thoughts are a great derogation from the goodnesse and mercy of God. The Lord doth not willingly see the faults of his people; Though he seeth them, yet he doth not willingly see them; he is glad when it is with his people, as it was at that time with Israel (Numb: 23. 21.) He hath not beheld iniquity in facob, neither hath he seene perversness in Israel. But was there no sin to be seene in Jacob? Was Israel altogether innocent at that time? Surely they, even they, and even then were a sinfull people, and had their faults, neither sew nor small, but because there was no iniquity, no perversness nor prevarication against God found

found among them at that time, therefore he over-looked all their ordinary faylings and transgressions. As the Lord is so holy and of fuch pure eyes that he cannot behold any fin, the leaft iniquity to approve of it (Habak, 1.13.) so the Lord is so gracious and fo full of compassion, that he doth not severely take notice of, nor look upon the leffer fins of his people. David exalts the name and glory of God at large for this (Pfal: 103. 8, 9, 10.) The Lord is mercifull and gracious, flow to anger, plenteous in mercy; he will not alwayes chide. They are alwayes chideing, that are alwayes spying faults in children, servants or relations; they who take notice of every little fault, shall finde chidingworke enough in a family. But the Lord will not alwayes chide; neither will he keepe his anger for ever; He hath not dealt with us after our sins, nor rewarded us according to our iniquities: Like as a father pittieth his children, so the Lord pittieth them that feare him. A father doth not enquire into, much lesse punish every neglect of his child. I will spare them (faith the Lord) (Mal: 3. 17.) as a father spareth a son that serveth him. If a father seeth or is well perswaded that his son hath a heart to serve him, he will not curiously spy out the faults of his service, but faith to his child, It is well done, or at least, I take that well which thou hast done. Yearhe Lord is so farre from a strict inquiry after fuch faults, that he passeth by great transgressions (Mic: 7. 18.) Who is a God like unto thee, that pardoneth imquity, and passeth by the transgression of the remnant of his people; he retaineth not his anger for ever, because he delighteth in mercy. Though Asa (1 Kings 15.14.) was not through in the reformation; the high places were not removed, yet the Lord did not charge this upon him, for presently it followeth in the facred Story; Neverthelesse, the heart of Asa was perfect with God all his dayes. Yea, though Asa did fall into severall fins afterwards, imprisoning one of the Prophets, and oppressing some of the people, and in his fickness seeking to the Physicians, and not to the Lord, yet the Lord did not charge these acts upon him; He was so farre from a strict inquiry after his lesser sins, that he tooke no notice of those greater fins, but faith, His heart was perfect all his dayes. So in the case of David, the Lord would not see many of his sins, he would not blot David, nor burden his owne memory with them, but passed an Act of Oblivion upon them for ever. Ff2 Sarah Sarah (Gen: 18.12. (ipake very unhandiomely when the Angel came to her and told her the should have a son; yet the Apolitie (1 Per: 3.6.) referring to that flory, gives Sarah a very high testimony or commendation for one good word that was mingled with a great many ill or undue ones, yea and actions too; for she laughed; Notwithstanding all which, Peter sets her. as a patterne for all good women professing the Gospel to imirate: He would have them be in subjection unto their owne husbands; even as Sarah obeyed. Abraham calling him Lord, whole daughters ye are (faith he) as long as ye doe that which is well. That one word which the spake well, is recorded, yea reported to her praise, and all that were ill are buried in filence, forgotten and covered. The Lord hath respect to a little pure gold, though mingled with a great deale of drofs, and ownes a little. good Corne, though a great deale of chaffe be in the same floore or heape. Surely then he will not bring our infirmities and flips. to account against us, while our hearts are upright with him.

Thus you fee what matter of charge there was in these words, when Fob fayd, God fought occasion against him, when he had given none, or that he had only given some smaller occasion, and

vet Goddealt with him as an enemy.

But did Fob ever fay, That God fought occasions against him,

or tooke notice of his leffer fins to feverely?

I answer, Though some acquit Job wholly of this charge, and recriminate Elihu with this accusation as a slander, yet fob. had spoken words which might give occasion to charge him thus, (as was thewed also concerning those former speeches, I am. cleane from transgression, I am innocent, there is no iniquity in me) though Fob had not spoken these or such like words, with that scope and spirit as Elihu might seeme to alledge them; yet he had given Eliku cause enough to say so, white he spake more of himselfe then came to his there, considering that he was a sinfull man, and more then did become him in his condition, being an afflicted man. Upon both which accounts, it had better becom'd him to have been much in humbling himselfe, rather then at all in justifying himselfe. Now as Fob had spoken words which might vecunaum ve-beare out Elihuin his former charge, so we finde severall speediwit Job in ches or complaints concerning God, which may justifie him in sensu quem im- this. As for instance (Chap: 14.16, 17.) For now thou numbrest

ponit in Elibus.

22.I

brest (for numbring thou numbrest) my steps; dost thou not watch over my sins? As if he had sayd, thou watchest me so strictly, so narrowly, that I cannot (in the least) step awry, but presently I am observed and shall be sure to heare of it; Yea, my transgression is sealed up in a bag, and thou sowest up mine iniquity; that is, thou keepest the memory of my sins, thou dost not passe them by, but hast them ready by thee. When chast Foseps wanton mistresse disappoynted in her lust, was resolved to seeke an occasion of revenge, she layd up his garment by her until her Lord came home (Gen: 39.16.) To lay up the evill deed of another, presageth ill to him. And therefore when Elihu heard Job speaking thus, might he not say, Job hath sayd, God seeketh occasions against me, yea, (which is more) as it followeth in the verse under hand;

And counteth me for his enemy.

These words having been insisted upon somewhat largely from other passages of this Booke (Chap: 13.24.& 19.11. & Chap: 30.21. In all which places Job spake this complaint sometimes expressely, alwayes Equivalently). I shall not here stay upon the explication of them, only for as much as Job having sayd, That God took hold of small occasions given, or sought occasions not given, is presently charged surther by Elihu, with saying, Hecounteth me for his enemy. From this Connection of the former with the latter part of the verse.

Note

To seek or take ease occasions against another, is an argument that we beare no good will to him, or, It is a signe we look upon a man as an enemy, when we are apt and ready to seeke or take occasions against him.

There are two things which we are very ready to doe towards those we beare no good will unto, or whom we account our enemies. First, to diminish the good which they doe, to speak lightly of, and under-value their most prayse-worthy deeds. Ill will never spake well either of persons or actions. Secondly, whom we love not as friends, especially whom we hate as enemies, we are prone to highten their faults, and double their faylings; we (mostly) look on the evill deeds of an enemy in a multiplying, or in a magnifying glass; we make one fault many,

and a little one great. A true friend will speak the most of what is well done, and the least he can, with truth, of what is ill; He is so farre from seeking occasions against whom he loves, that he will hardly see them, when sindes them unsought. A noble enemy will not seeke occasions against a man, much lesse will a cordiall friend. It is no wonder when Job is taxed with saying, God sought occasions against him, that he should also say, He counterhme for his enemy.

From the matter of these words, He counteth me for his ene-

my, take these two notes.

First, Even good men when they are sorely grieved under the afflicting hand of God, are tempted to have hard apprehensions of God, at least to suspect and feare that God is no friend to them.

And this comes to passe upon a double consideration; First, Nature when pinched will shew it selfe; Now, man naturally, hath not only hard thoughts of God, but an enmity against him. And when nature is pinched, all the corruptions working in man, worke this way, unless over-power'd and checkt by grace. Secondly, when 'cis hard with us from the hand of God, then Satan takes his time to prompt us with hard thoughts of God, and to foment that enmity to the uttermost, of which our corrupt nature hath fuch store. What will Satan say, Doth God love thee, and starve thee? What? Doth God pretend kindness to thee, and deale thus with thee? is God thy friend, who takes away thy friends? is God thy friend, who leaves thee in the hand of enemies? doth he pitty thee, and yet keepe thee in these paines? is this his kindness to his friend? How can he say he loves thee? And half not thou cause enough yet to say, He counteth thee for his enemy. Thus Satan takes his time to provoke nature, which is forward enough of it selfe to thinke and speake hardly of God, if at any time he is pleased and sees it fit to deale hardly with us. And how great a combate hath many a gracious foule both with Satan and his owne heart, to get and keepe up good and honorablethoughts of God in a suffering condition, or under darke and (to fense) dismal dispensations.

Secondly, Note.

What soever God doth to or with a godly man, he should maintaine good thoughts, and speak well of God, or, when God deales most strictly and severely with his people, they should not look upon it as an argument of any ermity or ill will against them, or that he counterh them his enemies.

Let us take heed of such thoughts; David professed (Psal: 73. 1.) Truly God is good to Israel, even to them that are of a cleane heart. He is good to them (that's Davids intent there) not only when he doth them good, (as to outward things I meane, and to fencible appearances, for all is good in the issue to the Israel of God : now, I fay, God is good to his people, not only when he in that sence doth them good) but when he afflicts them, and layeth many outward evills upon them. When, as it is faid after in that Pfalme (v. 14.) He plagueth them (that word imports forest troubles) all the day long, and chasteneth them every morning; when he gives them their breakfast in sowre herbes, or with severest whippings, yet then, even then he is good to them, and meanes them no harme at all. Therefore how hardly foever God deals with us, let us not thinke he counts us enemies. The Temptation was strong upon David to take up hard thoughts of God in that case, yea it prevailed so farre upon him, that he concluded (v. 13.) Verily I have cleanfed my heart in vaine, and washed my hands in innocency. As if he had sayd, A map hath little priviledge from the worst of outward evills by his godsiness: But the Temptation did not prevaile long, he soone recovered himselfe (v: 15.) If I say I will speak thus, (that is, that I have cleanfed my heart in vaine) Behold, I should offend against the generation of thy children; that is, I should wrong the whole kind or race of godly men throughout the world, as if hypocrites, or as if God did not love them, or were not good to them, for who is there among all thy children whom either thou half not or mayest not chasten as much as thou hast chastned me. As no man can know the love of God by that which is before him, how prosperous soever it is; so it is most unsurable for any of the children of God, to thinke that God is not good to them, or doth not love them, because of the evill that is before them, how adverse or disasterous soever it is. For, God having loved his people in Christ, he loves them for ever; when once he hath broken

broken the enmity in our hearts towards himselfe, there is nothing shall ever be done by him towards us, which may speak us his enemies, or him our enemy, though a Job in great affliction may say, He countest me for his enemy, And handles me like one too; as it followeth.

Vers. 11. He putteth my feet in the stockes, he marketh all my paths.

We had these words expressely (Chap: 13. 27.) there they have been opened already, Thou puttest my seet also in the stocks, and lookest narrowly unto all my pathes. That which hath been said as to the Generall sence and scope of that text, may serve for this; And therefore I referre the reader thicher. I shall only adde two or three notes from the metaphor; He put my feet in the stocks, that is, he presieth me with very close and sore afflictions.

Hence Observe.

First, To be in affliction, is to be in a painfull condition; there is little ease in the stocks.

No chastning for the present seemeth to be joyous but grievous (Heb: 12.11.) To be under a crosse is be under a burden.

Secondly, Afflictions keepe us under restraint. He hath little liberty as well as little ease that is in the stocks: afflictions hold us in, they are as a prison to us. Afflictions are a restraint two wayes; First, to our corruptions; yea, through the grace of God, afflictions are more then restraints to corruption, they become the death of corruption, they are appoynted (among other fervices) for the mortifying of corruption, that it may not live in us, much more are they a restraint to corruption, that it may not get out, nor worke in us as before. Many times, when a good man hath the world at will, his corruptions thinke to have their will too; and when he is at liberty, lusts would grow licentious: Therefore Cod feeth it necessary to put his servants in the stocks, that their lusts may be in the stocks too. Thus he told the Church (Hof: 2.6.) Behold, I will hedge up thy way with thornes, and make a wall that the shall not find her paths. The thorne-hedge was as a stocks to stor them that they should not walk disorderly, nor act inordinately as they had done. This course God takes with

with many, he puts them in the stocks, that he may keepe them from the wayes of fin, or give check to some unruly affection. When we need this discipline, we may looke for it, and tis a mercy to be under it. Will you not keep order? (faith God) then you shall to the stocks. Secondly, afflictions are a restraint to our comforts, as well as to our corruptions. As this expression notes the taking of lufts short, so the taking of us short as to lawfull liberties and enjoyments. Sickness upon the body sowres all that this world hath, to us, and will not fuffer us to use much of it, how much soever of it we possesse. Many have enough to eate, who never eate in pleasure, as fob sayd (Chap: 21. 25.) And when in our-prosperity we run out and take unlawfull liberty, God fends an affliction, as his stocks, to hold us from our lawfull liberties. When we have had vaine out-goings and exceffes of spirit, all going well with us and comfortably in the world, we may expect the stocks next, or that things should goe

ill with us, yet for our good.

Thirdly, To be in the stocks is a disgracefull thing; it is not only a paine and a restraint, but it is a reproach; He that is in the stocks, or in the pillory, is exposed to shame, every one poynts at him, and many revile him. Affliction as to the eye of the world, carrieth a difgrace with it, or, at least, subjects the person afflicted to difgrace; And it hath been shewed from severall pasfages of this booke, how Tob's afflictions were interpreted to his differace; and he lookt upon, as I may fay, like a vagabond in the stocks, that God had brought him thither, and clapt him by the heeles for his misdemeanours. Though afflictions diminish no mans honour or esteeme with God, or with his people (an afflicted Saint is as precious and honorable in their eyes, as when in the greatest prosperity; The clouds of trouble cannot ecclipse the glory of Grace, nor render the gracious contemptible to those who know them such) yet, as to the eye and opinion of worldly men they doe. Tob fayd his afflictions were a witness against him, as if all were not right with him, yea, as if he had been very unrighteous. The stocks are a witness against a man, that furely he hath done some ill thing. Thus you see there is paine in affliction, restraint in affliction, disgrace in affliction, especially in the opinion of the world, and therefore to be in affliction is to be as in the stocks. He putteth my feet in the stocks.

He marketh all my paths.

Which some expound, as if when the Lord had let him out of the flocks, yet he was but like a prisoner with his keeper at his heels; He marketh all my paths. I have spoken to this also before; I shall now only Note, or moor as flow as 22 of mon moor

There is no stepping out of the eye or sight of God.

He markes all our paths, not only our open paths, but our fecret paths; not only what paths our feet walke in, but paths our hearrs walke in. He marketh what our thoughts are, what our scope is, what our aymes and ends are. He marketh not only our day-paths, but our night-paths; He watcheth all our paths. Take this Caution from it;

As the Lord marks all our paths, so it will be our wisdome to mark our owne paths.

If the Lords eye be so strict over all our wayes, shall we be carelesse of our wayes? If he look upon our walkings, shall not we look to our walkings? There are many arguments (from love, from returns of thankfulness for received benefits) which should provoke the people of God to heed and marke their own wayes; but furely this ought to be a very cogent argument, because God marks them, He marketh all our paths. Therefore as the Apostle gives counsel and admonition (Eph: 5. 15.) See that ye walke circumspectly, not as fooles but as mise. What our wisdome is, yea whether we have any wisdome, whether we are wise or fooles will be seene by our walkings. Some can talke and discourse very wifely, who yet walke very foolishly, and whose whole course. is folly.

So much for the opening of this charge brought by Elihu against Job, his over-justifying of himselfe, and his reflecting upon the goodnesse and love of God. Elihu proceeds yet further to deale with and refute him, as also to answer for God. Behold, in this thou are not just, &c. This I charge thee with and will prove it, thou haft spoken sinfully and unbecommingly of God and of

thy felfe in all this,

such of the leverity of Gods dealings and pro

JOB. Chap. 33. Verf. 12, 13.

Behold, in this thou art not just: I will answer thee,
That God is greater then man.

Why dost thou strive against him? for he giveth not account of any of his matters.

IN these two verses Elihu gives the first part of his answer, wherein we may take notice of these five things; First, He tells Job that he had erred and was mistaken, Behold, in this thou art not just. Secondly, He sheweth him wherein he had been mistaken, or what his error was; In this thou art not just, or, Behold thus, thou are not just in it. Thirdly, Elihu lays downe the generall ground, upon which he intended to convince Job of his error and mistake, The greatnesse of God, I will answer thee that God is greater then man. Fourthly, from that ground he drawes out a check or reproofe, in the beginning of the 13th verse, Why dost thou strive against him? Fifthly and lastly, He gives a reason of that reproofe, which ariseth also out of the former ground, the unquestionable Soveraignty of God; For he giveth not account of any of his matters.

Verf. 12. Behold, in this, thou art not just.

Behold, he calls for serious attention, and diligent consideration; Behold This; so the Hebrew rendred strictly; we render, Behold, in this thou art not just; What is this? what's the antecedent to this? we may assigne the antecedent in three things, or make it three-fold, according to what Elihu hath layd downe before in way of charge against Job in the former Context; First, This, that thou hast boasted thy selfe so much of thy innocency and integrity. Vers. 8th. Thou hast spoken in my hearing, and I have heard the voyce of thy words, saying, I am cleane without transgression, &c.

Behold, in this thou art not just.

Secondly, In this, That is, in that thou hast complained so much

much of the feverity of Gods dealings and proceedings with thee, (10. & 11.) Behold, he findeth occasion against me, and accounteth me for his enemy; He putteth my feet in the stocks, he marketh all my paths; Behold, in this thou art not just.

Hoc nomine judeum in jus provocare aufus

as. Merc:

There is a third antecedent, which we may take up from feftm non es, quod verall pallages in the former part of the Booke; and that is, because thou hast so often and so importunately desired to plead with God, and half made so many suites for a hearing with him, as if thou hadft somewhat to fay, which might acquit thy felfe and shew reason, why God should not deale thus with thee; For though 70b did not defire to plead with God as having any intent to accuse him of doing him wrong, yet he was therefore to. be blamed, because he defired to plead with him; seeing it becomes man to submit to the judgement of God without murmuring or complaining. So then Etihu had cause to charge him with this; God indeed passed it by, as knowing it did not proceed (as in the wicked) from malice, but from weakness and ignorance, as Fob also himselfe humbly confessed at last. Behold (thou hast too

often called for Instice) in this thou art not just.

Mr Broughton renders, Loe here thou art not in the right. These words, in this, or here, may also have a negative reference to what Tob had been charged with before by his friends. As if Elibu had fayd; I doe not charge thee with such crimes as thy friends have loaded thee with heretofore, I doe not burden thee with groffe impiety, nor with hypocrifie, I doe not tell thee thou hast oppressed the poore, or wronged the widdow and the fatherlesse, I have nothing of this fort to fay against thee. But in this or here, I have somewhat to say, wherein my judgement also is that thou art not just, nor in the right; for however thou art otherwise, or in other things upright and righteous, however just then hast been in thy transactions with men, and pure in thy worship toward God, yet in this I am sure, and I dare say it openly and avowedly, thou art no wayes justifiable, much leffe-just in that thou hast cryed up thy owne innocency, and spoken so much f the hard dealings of God with thee; yea, hast been so bold as to defire a day of hearing even before God himselfe. Let this be the Que-Rion or matter under debate; Whether or no, Job speaking thus highly of himselfe, and thus boldly of God, hath done right or no? Elihu undertakes the negative, he engageth to prove that Job had not done well, or right, how innocent soever he was, in speaking fo much of his own innocency, or (how hardly foever God dealt with him) in making so many complaints of his severity, Elihu undertakes to prove this negative; and Job never durst undertake the affirmative, that he had done right or well in speaking or doing so; and therefore in the close of the business he sits downe convinced, that he had been too bold with God, and too forward in justifying himselfe.

His argument (which runs through this whole discourse) to make good his negative assertion, may be formed up thus; He that speakes much of his owne righteousnesse, and seemes to reflect upon the righteousnesse of God, at least that God hath been over-rigo-

rous with him, is not just, nor justifiable in this.

But thou O Job hast spoken thus of thy selfe, and thus of God in

the extremity of thy paine, and in the anguish of thy spirit.

Therefore in this thou art not just, nor justifiable. No man of understanding can take thy part, or be an Advocate for thee in this matter; As for me, I must needs be and am resolved to be an Advocate for God against thee. The Major or first proposition is not express in the text, the conclusion is given in the beginning of the 12th verse, and the assumption or 2d proposition, is collected

from Fob's owne mouth in severall places of this Booke.

Againe, besides the generall scope of the words, and the tendency of Ethu in this dispute, we may consider the manner of his speech, how he deales with Job; Behold, in this thou art not just. In this manner of treating with Tob, the sweetnesse of his spirit, and likewise the boldnesse of it are observable. These two vertues or excellencies of an Advocate, shew themselves plainly in this one passage; Behold, in this thou art not just. For consider, First, He expresseth his reproofe negatively, he doth not say, Behold, in this thou art wicked, or thou hast impiously blasphem'd the name of God, but he speakes at as low a rate, as may be, Behold in this thou art not just, or justifiable, thou half not done right, or thou art not right; there is a great good temper of spirit, and a mixture of much meeknesse in such negative expressions: it being much leffe to fay to a man, in this thou art not just nor justifiable, then to fay positively or directly, in this thou art unjust, and defervest to be condemned. For though there be no difference in the thing between not being just and being unjust, yet there is much more mildness in the words; and a man takes lesse offence, when when told that he is not just, then in being told that he is unjust. The imputing of a crime to a man, is more and worse, then the denying him a vertue, or that he is vertuous.

Hence note.

We ought to temper our reproofes with much gentlenesse and meek nesse.

We should not speake cutting words, if other words will serve the turne. Thus the Apostle directs us (Gal: 6. 1.) Brethren, if a man be overtaken with a fault, ye which are spirituall, restore such a one with the spirit of meeknesse, considering thy selfe, lest thou also be tempted; deale as gently with a fallen brother, as thou wouldest with a man whose bones are dislocated or broken (so much the metaphor there used imports) There is a time indeed when we must rebuke (as the Apostle gives direction (Tit: 1. 13.) sharply, or cuttingly; we must goe to the quicke, that they may be found in the faith: but there is a great regard to be had to the state and spirits of those with whom we have to deale. As it is our duty to receive the word with meeknesse (Fames 1. 21. some receive the word proudly, riggidly, in the worst sence they can, yea they receive it rebellingly, now as we ought to receive the word with meeknesse) so 'tis good to speake the word with meeknesse, with as much meeknesse and tendernesse as the case will beare.

Secondly, consider this manner of speaking, Behold, in this thou art not just, Elihu tells him plainly of his faults, he reported them before, and here he applyed them home to his person; Behold, in this, thou rememberest thy owne words; Thou canst not but take notice what thou hast spoken; now I tell thee, in this thing thou art not just; Elihu doth not speak doubtingly nor fearefully, nor doth he tell fob what the thoughts of others were upon the matter, but he tells him directly, categorically, plainly from himselfe, in this thou art not just.

Hence note.

We are to hold out our convictions and reproofes with plainnesse, and to lay our finger upon the very fore; Behold, in this (or that) thou art not just.

We are to speake meekly, but not at randome, not uncertain-

ly, not flatteringly (Pro: 29.25.) A man that flattereth his neighbour, spreadeth a net for his feete; he doth but intangle and infnare him, in stead either of counselling or comforting him. When a man is our, it is best to tell him so; how else shall he get in againe? Flattering words are infnaring words; Behold, in this thou art not right. One of the Ancients speaking to this poynt, Majore supplitells us; It is more sinfull to flatter those that doe evill, then to doe cio dignus est evill our selves. And, surely it argueth a more corrupt mind, or a qui male agen-worser principle to dawbe sinners with the untempered morter qui male agit. of flattery, then to be dawbed with the mire of any particular fin Chryfost: or iniquity. A flatterer is a dawber and pillow-fower; A flatterer hath not a true fight of fin himselfe, and he doth what he can to keepe others from the fight of it. It is fafer to make finners fmart then itch. David invited a wounding rather then such a skinning of his fore (Pfal: 141. 5.) Let the right eons smite me, it shall be a kindness, (that is, I will not only take it kindly, but shall find it a kindness) and let him reprove me, and it shall be an excellent oyle, which shall breake my head; that is, it shall be so farre from hurting that it shall be (through Grace) a healing to me. No man had ever any cause to repent, either the giving or receiving of a wife and feafonable reproofe.

Behold, in this thou art not just.

But what is it, not to be just? I answer, not to be just, is not to give every man his due; yet Elihu intends it chiefly, of what Fob had spoken unduely to God; Behold, in this thou art not just.

Hence note.

They who doe not give God his right are unjust, as well as they who doe not give men their right.

Yea not to give God his right, is by so much the greater injustice, then not to give man his right, by how much God is greater then man; tooke how much God is higher and greater then man, by so much is their sin higher and greater, who give not God his right, then theirs, who give not man his right. Many thinke they are very just, very honest men, because they give every man his due, they wrong, they defraud no man, not any neighbour, not any brother with whom they deale: come and charge them if you can. Tis very good, & more then most men can truly say of themfelves.

selves, when a man is able to say he is just to his neighbour, no man can challenge him of injultice. But many fay this, who take no notice, how unjust they are to God; they are not at all sensible, how often they have denied God his right, nor how often they have done God wrong; they take no notice of this. They have second-table Justice, but they have not first-table Justice: this is it that Elihu chargeth Job with. His friends charged him with second-table injustice, that he was an oppressor, &c. but Elibu charged him with first-table injustice, that he had done wrong to God. Therefore, remember, not to give God his due feare, his due love, his due trust and submission (these are his rights by the first Commandement) is to be unjust; not to give God due worship according to his will, is to be unjust, because in fo doing you deny him his right in the fecond Commandement; not to speake or thinke reverently of the name, of the word, wayes, and ordinances of God, is to be unjust to God, because you deny him his right in the third Commandement. To breake the Sabboath, to steale Gods time, and convert it to your owne private use, to put it in your owne purses, as many doe, this is sacriledge, this is to be unjust to God, because you give him not his right, nor that which is due to him by the fourth Commandement; fo not to submit to the rod of God, not to be quiet under the chastizings of God, not to take all well at Gods hand whatfoever he doth with us, or to us, is to be unjust to God, because we then deny him the right of his foveraignty, and of that just power which he hath over his creatures.

Behold, in this thou art not just.

Elihu proceeds to give an account, distinctly, wherein this injustice lay.

I will answer thee, or (as Mx Broughton) I will tell thee, God is greater then man.

We render well, I will answer thee, &c. There is a four-fold way of answering; First, by information to a Question propounded. Every Question would have an answer. Secondly, by solution of an objection made; When any thing is objected against what is sayd or held; then to untie the knot, is to answer. Thirdly, there is an answering by consutation of a false opinion or te-

net; thus whole bookes that hold unfound or heterodox opinions, are to be answered; Fourthly, there is an answer by way of reproofe, or reprehension of faults or mistakes, either in speech or practice. Elihu his answer was of this last fort. For he observing how 70b had spoken, and what his carriage and demeanour had been, gives him a reprehensive answer, Behold, in this thou art not just, I will answer thee. And what was his answer? even Respondebo tithis, God is greater then man; or, I will answer thee, that God is bi et reprehenmore then man; The roote of the word fignifies to encrease or dam, idg; bac grow Great; but God is great, not by growth or encrease, but in plane infolubihis essence and being. He who is infinite in greatness, can have no li ratione quia addition to his greatness. God is the Great one, and he only is amplior est degreat. All men and things put together, are not only little no-multin partithings, but lesse then nothing compared to the Great God. Fur-bus homine; ther, the word by which God is here exprest, notes the great i. e. power of God, the strength of God; in opposition to which the 773' amplior word by which man is here exprest, notes his weakness and piti-est. Mexc: full frailty. And therefore Mr Broughton translates strictly according to the propriety of the Originall; I must tell thee the puissant is greater then the sorrowfull man; we say barely, God, he, the puissant, or the strong, the mighty God; we say, God is greater then man, he, then forrowfull man. There are three originall words, as I have sometime noted, which expresse man; Adam, importing the matter of which man was made, earth; Ish noteing his best perfection; and Enosh, intimating that sad condition which was brought upon us by the fall; Surely the puiffant is greater then forrowfull man.

But is not God greater then (Ish) The wifest and most accomplishe, the most perfect and mightiest of men, as well as he is greater then (Enosh) forrowfull or miserable man? I answer, the word *Enosh* is not to be taken exclusively, as if when he faith, the puissant is greater then the forrowfull man, he were not also greater then the greatest or strongest man; but it notes, that all men, or man confidered in his best estate, is but weaknesse and wretchedness, when put in the ballance with the great God, or the puissant. Lord what is man (faith David, one of the best and greatest of men, a King, Pfal: 144. 3.) that thou takest knowledge of him? or the son of man that thou makest account of him? Now if it be even too much that God should make any account of man,

then

then what is any man in account to God? O what man or Angel is able to cast up the account, how much the great God is greater or more then man. The words are plaine, only there is somewhat yet to be added or touched upon, to cleare up further the scope of Elihu in speaking thus to Job, which Ishall endeavour to cleare and make out, when I have given a note or two from the words, as they are a plaine proposition; God is greater then man.

Hence Observe. First, God is Great.

He that is greater then the Greatest, is certainly great; he that is higher then the highest, is high. This greatness of God is every where celebrated in Scripture. The Prophet (1sa: 12.6.) calls the inhabitant of Zion to cry out and shout; why? For great is the holy One of Israel in the midst of thee; that is, the holy one of Israel who is in the midst of thee, is both Great in himselfe, and declares his greatness in thee. (Mal: 1.14.) I am a great King, saith the Lord of hosts, and my name is dreadfull among the heathers. I need not stay to give particular Scriptures to hold forth the attribute of Gods greatness, his greatness runs through all his attributes. Whatsoever God is, he is great in it; He is great in power (Pfal: 56.3. Pfal: 147.5.) he is great in all forts of power, great in authoritative power, and great in executative power. As God commanderh what he pleaseth to be done, fo he can doe what he commandeth. The power of man in doing is not alwayes commensurate with his power in commanding; but Gods is. He needs no helpe, much lesse any leave to execute what he willeth. Againe, God is great in wisdome, he hath the compasse of all things in his understanding; God is so wise, that he is called the only wife God (I Tim: 1. 17.) The wisdome of men and Angels is folly to his. God is great also in his goodnes, fo great that Christ himselfe as man would not be called good, but told him that called him so by way of rebuke, There is none good but one, that is God (Math: 19. 17.) Holy David brake out into the admiration of that goodness which God hath layd up, yea of that which he dayly worketh for man. How much more did he and ought we to admire that goodness which is not so much in himselfe as himselfe? (Psal: 31.19.) O how great is thy goodnesse, which then hast layd up for them that feare thee, which thou

morkest for them that trust upon thee before the sons of men. The goodnesse which God acts and puts forth for the creature, is a great goodnetse (Isa: 63.7. Neh: 9.25.) but that goodnesse which is the goodnesse of his nature, is a goodnesse as great as God is, a goodnesse infinite in greatnesse. Againe, how often is God called great, yea admired for his greatnesse in mercy? When David (2 Sam: 24. 14.) made choyce to fall into the hands of God; he gave this reason of it, For his mercies are great. He is also great in wrath; we read (2 Kings 23.26.) of the fiercenesse of his great wrath. And how great is his Love? First, in redeeming us by Christ (Joh: 3. 16.) God so loved the world, that he gave his only begotten Son, &c. God loved us so much in that gift, that no man could ever tell how much love he hath given us in it. Secondly, His love is great in quickning us with Christ (Eph: 2. 4.) God who is rich in mercy, for the great Love wherewith he hath loved us, even when we were dead in fins, hath quickned us together with Christ. His love both in redeeming and quickning us is so great, that while we are called to the greatest study after the knowledge of, we are told we cannot know the greatnesse of it, (Eph: 3.18.) That you may know the Love of God which passeth knowledge. I will not flay upon this Attribute, the Greatnesse of God, onely take these five briefe inferences from it; God is Great. Then

First, God can doe great things, the greatest things, for us; every thing is in working as it is in being; they that are but little, can doe but little; God being great in his being, that is, in his power, in his wisdome, in his goodnesse, in his mercy, how easily can he doe great things! The Scripture is abundant in shewing forth the great things which God hath done, and will doe, 2 Sam: 7.22, 23. Job 5. 9. Psal: 71. 19. Psal: 86. 10. Psal: 92. 5. Psal: 111. 2. Pfal: 126. 2, 3. Pfal: 136. 7, 17. Foel 2. 21. The workes of God in all ages and in all places, have borne the stamp of and given testimony to his excellent Greatnesse. We say, There is nothing great to a great mind, or to a man of a great fbirit. A Great spirited man will overcome not only great difficulties, but seeming impossibilities, yea he is glad to meete with greatest difficulties, because they match the greatnesse of his mind. Then certainly the Great God, doth nothing but great, and can doe the greatest things. 'Tis no matter how great the things are which H h 2

we have need to be done for us, if we can but interest the Great God in the doing of them. God can doe great things in wayes of mercy for his people, and he can doe great things in wayes of Judgement against his enemies. Though his enemies be Great Oakes and Cedars, he can hew them downe (Amos 2.9.) Though his enemies be as great as the greatest mountaines, he can remove and level them; Who art thou. O great mountaine before Zorobabell, thou shalt become a plaine (Zech: 4.7.) that is, the great power of God, with Zerobubell, can overthrow or overturne those powers which oppose or stand in the way of his Church and people, though they appeare as inseparable and immoveable as a Great Mountaine.

Secondly, If God be Great, then he can pardon great transgrethons; you that are great finners feare not. Were not God a great God, the least of our fins could not be pardoned; were not he great in mercy, and great in goodnesse, our hearts would fayle. us, yea our faith could have no bortome to come to him for the pardon of our great fins; But why should great fins discourage us to aske their pardon of God, who is great in mercy? David made the greatnesse of his sin his argument to move the Lord to pardon it (Psal: 25.11.) Pardon my sin for it is great; who could speak thus, unlesse he had that upon his heart that he spake to the great God, who is greater in nothing, and hath magnified his greatnesse in nothing more then in acts of mercy to Greatest. finners?

Thirdly, If God be a great God; then he must have great services and duties; He must have great praise (Pfal: 48. 1.) great is the Lord and greatly to be praised; he must have great love, we must love him even with all our heart, and with all our might. He must have great feare (Pfal: 89.7.) Great faith (Math: 15. 28.) Great honour from all his people. When David was about to make great preparations for the building of the Temple, he faith. (I Chron: 29.11.) Thine O Lord is greatnesse, and the power, and the glory, &c. And when Solomon was about to build the Temple, he faith (2 Chron: 2.5.) The house which I build is great, for great is our God above all Gods. We see David prepared and Soloman builded in proportion to the God for whom the one prepared and the other built a house. Thus I may say of all you doe for God or to God, let it be the greatest your stocke and ability

can reach to, because he is a great God. The Lord himselfe useth that argument by the Prophet to urge his people to doe their utmost in whatsoever they were called to doe (Mal: 1.14.) Cursed be the deceiver which hath a male in his slocke, and voweth and sacrificeth to the Lord a corrupt thing; (that is, who when he is able to performe a greater service to the Lord, puts him of with a lesser one) for I am a great King, saith the Lord of hosts, &c. Therefore take heed of putting me off with weake semale services, I expect a male, your best, that service which is most spirituall and masculine.

Fourthly, If God be great, then, they who are but little themfelves, having an interest in God, may doe great things too. The least creature having an interest in the great God, is as great, yea infinitely greater then the greatest in the world, who stand in their owne Arength, Moses saith (Dent: 4.38. Dent: 7. 1.) that the presence of God with Israel was such, that by it they overcame Nations, greater and mightier then they; their littlenesse did nor hinder them, because the great God was with themin their workes and wayes; yea God loves to use small instruments, that his owne greatnesse who is the efficient may appeare. That question which was twice put in the Prophet (Amos 7. 2, 5.) is very often put in that case; By whom shall Jacob arise? for he is small. That which made it so questionable whether facob should rise, was his smallness; And could we remember the Greatness of the God of Facob, we should either never make such questions, or easily answer them.

Fifthly, Seeing God is great, we should be alwayes ascribing greatnesse to God, we should lift him up in his greatnesse. Thus Moses exhorted others (Deut: 32.3.) Because I will publish the name of the Lord, ascribe ye greatnesse to our God. And David at once prophecieth the same of others, and promiseth it for himselse (Psal: 145.6.) Men shall speake of the might of thy terrible

Acts, and I will declare thy greatnesse.

Againe, Consider these words as they are expressed comparatively, God is greater then man; As God is great, so greater then the greatest men. God is great above all Gods; that is, above all the Kings and Princes of the earth. Now I know (sayd Jethro, Exod: 18. 11.) that God is greater then all Gods (greater then Phareah and his Egyptian Princes) for in the thing wherein they

dealt proudly he was above them. David challenged all the Gods on Gods behalfe (Pfal: 77.13.) Who is so great a God as our God? Let any man name him if he can; He is a God above all Gods, that is, above the greatest powers in this world who are called Gods. Thus Christ comforts believers with an assurance of safety for ever (John 10.29.) My father is greater then all, then the devill and all.

But some may say, who knoweth not this that God is Great, or that he is greater then men or devills? Job himselfe spake much of this subject, yea his friends made it their businesse to exalt the greatnesse of God, as we may see in severall passages of this Booke. So that Elihu seemeth to say no more here, then had been sayd already, and doth no more then hath been done already. Is not this then a cold way of arguing to tell Job that which he

knew already?

For answer to this I shall stay a while (as was promised) before I goe off from these words, to shew why though for the matter this is no more then hath been sayd already; that, yet Elihu had reason to bring this argument for the conviction of Job, that God is greater then man; for though the Greatnesse of God hath been often spoken of in the course of this disputation, between Job and his friends, yet neither Job nor his friends did handle or improve it to that poynt, or in that extent, as here intended by Elihu, as may appeare by these following Considerations.

First, When Elihu spake of the greatnesse of God, we are not to understand this greatnesse abstractly or alone, but concreetely or in conjunction with his goodnesse and righteousnesse, with his mercy and faithfulnesse, &c. Job confessed the greatnesse of God, but he seemed to intimate severall things, to the disparagement of the goodnesse, mercy, and righteousnesse of God. For though in his frequent complainings he did not question, yet he did much darken and obscure these Divine perfections. And therefore Elihu speaking of the Greatnesse of God, urgeth it in conjunction with all his perfections, and indeed they cannot be disjoyned, except in notion or discourse.

Secondly, Elihu infifted so much upon the greatnesse of God, to hun ble Job, and to convince him that he had done amisse, in his bold appeales to him and complaints, about his dealing with him, Elihu doth wisely to hold out the greatnesse and sove-

raignty

that

raignty of God, for the keeping downe and repression of his yet, unhumbled spirit.

Thirdly, Elihu mannageth this argument for another end and purpose, then his friends did. They used it to prove Job was wicked or had done wickedly in the former passages of his life; He to shew that Job ought to be patient under and quietly submit to

the prefent providences of God.

Fourthly, This argument which Elihu brings from the greatmesse of God, hath not at all the lesse force in it, because grounded upon to common and generally received a principle, the greatmesse of God; yea, it hath therefore the greater force in it; for
what is more unreasonable then for man to intimate any thing
which reslects upon God, or to complaine of what God doth;
when as God, by the common consent of all reasonable men,
doth infinitely surpasse all men, both in greatnesse, and in righteousnesse, both in Justice, and in goodnesse. When the greatnesse
of God appeares in all these things, what can be more unreasomable then for man to infinuate any thing complainingly concerning God. From the consideration of this scope which Elihu had
in arguing from the greatnesse of God;

Note.

We may speake and believe aright, that God is great, and that he is greater then man, and yet not answer it in our practise, nor be duly affected with it.

Elihu did not at all question whether Job thought God greater then himselse; that was not the poynt in controverse; but he saw this principle was not answered in Jobs practise, or that he did not demeane himselse sutably to the Greatnesse of God, which he had proclaimed to others, and professed himselse to believe. And thus it is with many, most of all with those under great temptations and pressing afflictions. How apt are they to speake and act below, yea beside those principles which they believe and hold forth in their profession. It is an easie matter to say, and in words to acknowledge what God hath revealed himselse to be, but O how hard is it to live and walke up to such sayings and acknowledgements? Many tell us, God is greater then man, yet while they doe not fully subject themselves to God, they in estect deny that God is greater then man. Many acknowledge fully

that God is righteous, yet when they rest not in his dealings with them, they imply some unrighteousnesse in God. Many say God is wife, only wife, yet while they will be their owne carvers, and are unfatished with Gods allowances and providences, they make themselves wifer then God, or at least imagine things might be ordered with Greater wildome then they are. Many fay God is great in mercy, greater infinitely then man, yet when they should act faith about the pardon of their fins, they act it as if God had but the mercy of a man, or as if his thoughts were as our thoughts, and his wayes (in dispencing favours) like our wayes, and so they bring God downe to their owne fize and scantlings. If these had been asked the question, whether God hath not greater mercy then man, they would have answered, doubtlesse he hath; and yet they are no more in believing, then if the mercy of God were of the same measure with the mercies of narrow-hearted man. Thus we modle the Great God, and our Idea's or apprehensions of him according to what we fee in our felves, not according to what he is and hath faid of himselfe. And what are our rightest notions of God, but hoverings in the ayre, till we bring them downe into practife, or live up to them, till every thing we doe be an expofition of what we speake and believe of God. And when we believe indeed that God is greater then man, we make our felves just nothing before God: if we are any thing to our selves, or glory in any thing of our owne, be it little or great before God, we do not give God the glory of his greatnesse. The Lord speaking of his owne greatnesse by the Prophet, faith, All nations are but as the drop of the backet to him, yea they are as a little thing, as nothing, leffe then nothing; if therefore you make not every thing little, yea nothing before God, you detract from the glory of his greatnesse. Againe, they only acknowledge God in his greatnesse, who both agree to all he doth as just, and receive it as good, yea as best, how bad soever it be to nature, or bitter to their fence. Once more, they only acknowledge God fully in his greatnesse, who though God changeth and varieth his dispensations every day with them, though he empty them never so often from vessell to vessell, yet sit downe and say, God is unchangeable to them. It is because the Lord changeth not that we are not confumed (Mal: 3. 6.) therefore what changes foever his people meete with, his heart and thoughts towards them are not Secondly, changed.

Secondly, Note.

The very reason why we doe not stoop to God in silence, why we doe not suffer him quietly to doe with us and dispose of us how he will, is, because we dre not lay to heart as we ought the greatnesse of God.

Did we remember, that the great God is great in goodnesse, and great in wisdome, as well as great in power; in a word, did we, when we fay God is great, and greater then any man, know what we fay, it would prefently flop our mouthes, and for ever filence all our discontents & complainings, whether in reference to our personall or the publick concernments. We may pray that God would remove any affliction or evill that is upon us (to doe is fo not only our liberty but our duty) but we may not complaine of any affliction, as an evill to us, nor would we ever make such a complaint, if our hearts were taken up with this thought, that God is great in Goodnetse. Why doe we say, at any time, Surely we have tuffered enough, or too much already? Why doe we demand fo curiously wherefore God should use such severity against us? What is the reason of all this? even this, we doe not consider enough of his greatnesse. All our inward troubles at our outward troubles arise from this, because we doe not enough believe or not remember who God is. We by our ignorance and unbeliefe divest God (as much as in us lyeth) of his great goodnesse and wildome, when we feare, especially when we conclude, things are not ordered for our good. And though every man is ready to fay, he loathes yea trembles at fuch thoughts, yet we may lodge many fuch guests before we are aware. When sever we are overgrieved at any affliction, our owne or others, or would (without much free submission to the will of God) have things goe otherwise then they doe, we, upon the matter, make our selves greater and wifer then God. And though this be farre from our purpose, yet we cannot avoyd the imputation of it. That which is not (as some distingui h) the aime, scope, and intendment of the speaker or actor may yet be the aime and scope of his action, worke or speech; no doubt Jeb was very farre from the least thought of diminishing much more of denying the greatnesse of God, either in his power, wildome, or goodnesse, yea (as was granted before) he spake very highly of him in all these his glorious and divine perfections:

Find opera li-fections. It was not his end when he spake so impatiently and eet non operan-complainingly, to rob God of that honour of his greatnesse, yet Elihu did him no wrong when he fayd his imparience and complainings did it. And if any shall be found complaining like Tob, though they doe not formally deny, that God is greater then man, yet that interpretation and construction may justly be put upon their complaints.

But some may here object and say, how was Job such a mirror, fuch a patterne of patience, as the Apostle fames makes him (Chap: 5. 11.) if he manifested so much impatience as might be interpreted by others, though not intended by him a deniall

of the Greatnesse of God?

I answer, though all agree (and the testimony of the Spirit of God is enough to confirme it, though all should not agree) that the patience of Job was exceeding great, yet no man may fay (nor dorn the Spirit of God, in Scripture, fay it) that his patience was perfect; his patience was fuch as exceeded the most, yea (for ought that we know) the best of men, yet his was but the patience of a man, of a man compatied about with the like passions as other men. His patience was fincere and without hypocrisie, but his patience was not compleate nor without infirmity; or his patience (we may fay) was perfect as to the kind, but it was not perfect as to the degree. His patience deserved both commendation and imitation; yet he shewed (at times) such impatience as deserved reproofe, and should not be imitated but mortified and avoyded. Good men doe not only act lesse in goodnesse sometimes, but ill and much amisse. And while we see tallest Cedars fayle (they shall not utterly fall, Fob did not) Let him that thinketh he standeth (that is, who hath a strong opinion of his owne strength) take heed left he fall, (as the Apostle cautions him, I Cor: 10. 12.) for even the impatient complaints of Tob in his fufferings (like those sufferings of the Israelites for their fins spoken of in the former verses of that Chapter) fell from him for an ensample (or type) and are written for our admonition, upon whom the ends of the world are come.

Thus you fee the reason why Elihu tooke up this common prin-Que pueri ip ciple, which every Child learnes out of a Carechisme, to convince this holy man with. What was more knowne to 30b, or to gravi luda do any knowing man, then this, that God is greater then man? yet

Elihu:

perturbationa

Elihu chose this as the most commodious and effectuall argu-ut nova quement, to compose his spirit, and quiet him after all his distempe- dam proponenred and tumultuating complaints; nor hath Elihu yet done arguing downe the hight and unquietnesse of Job's spirit. We have him both reproving him for it by way of question, and giving him another unanswerable argument against it, in the next verse.

Vers. 13. Why dost thou strive against him, for he giveth not account of any of his matters?

The words are a reproving question; As if he had fayd, Thou dost ill, very ill to strive. There is a four-fold striving, three of which are held forth in Scripture under the word of the text.

First, There is a striving with outward force and power, ei- 217 contendether personally man with man (properly called contention) or re persinet ad more generally, nation with nation, properly called warre.

Secondly, There is a legall striving, a striving by way of plea, ad dei tribunal about matters of right and title. The word in the text chiefly instituendam; imports such a judiciary striving, a strife in law, when the adverse guod sape poparty or Plaintiffe impleads and commenseth his suit against the Stulavis Job. Defendant. Striving is taken in this sence and joyned with warring in the description of that contest which Tephtah had with the King of the Children of Ammon (Judg: 11.25.) And now art thou any thing better then Balak the son of Zippor king of Moab? did he ever strive against I (rael? or did he ever fight against them? That is, did he either make warre with Ifrael, or did he so much as challenge and plead his right to their land by law? That other name which Toash Gideons father occasionally gave him (Tudg: 6. 31, 32.) takes part from this word; Therefore on that day he called him Ferubbaal, laying, Let Baal plead against him, because he hath throwne downe his altar. As if he had fayd, Let Baal come and enter his action against my Son if he please; and let my Son alone to answer him.

Thirdly, There is a logicall striving, or a striving by dine of argument and reason. Thus disputants strive; and Books of controversie about matters of faith and worship are called Bookes of Polemicall Divinity. Nor indeed hath any kind of strife been carried on with higher and horrer animolities then those mannaged by tongue and pen in writing and disputing,

judicialem O forensem litem

Fourth-

Fourthly, The word is applyed to any angry passionate chideing and complaining. Thus tis used in that famous history (Exod: 17.) where the people of Ifrael (having journeyed from Sin and pitched in Reshidim, v. 1.) did chide with Moses: from which act (v: 7th) He called the place Massa and Meribah, because of the chideing of the chidren of Israel, and because they tempted the Lord, saying, Is the Lord among us or not? Because the people of Ifrael-throve with Moses, or rather with God himselfe, Therefore to keepe them under the fence of this fin and provocation, Moses called the name of the place Meribah, which fignifieth Striving. In this last sence, as striving is used by way of chideing and complaining we are to understand it here. Why dost thou strive against him? (faith Elihu) That is, why doest thou chide and complaine about the dealings of God with thee? or because he will not render thee a reason of his dealings with thee in this affliction. Job made many striving and chideing complaints, his first were eminently such (Chap: 3.11.) Why dyed I not from the womb? why did I not give up the ghost when I came out of the belly? why did the knees prevent me, or why the breasts, that I (hould sucke? He chideth hard about the hardnesse of his condition in this life, who chideth because he liveth. Read him in the fame language (Chap: 10.18.) and in a language not much unlike it in severall other places. Yea Fob doth (I say not formally yet vertually) call out or challenge God more then once to plead with him, and make good his cause against him. Why dost thou Strive with him?

For he giveth no account of any of his matters.

The word fignifieth properly to answer, and so the text might well enough be rendred here out of the originall, he answereth not. Mr Broughton faith, He will not speake for all his dealings. If If any man demand of God a reason of his doings, he may chuse whether he will give it him or no: He will not be brought to a reckoning: He will not, he needeth not to answer, or give an account

Of any of his matters, or, of any of his words.

'Tis frequent in the Hebrew to expresse matters or things, by this word, which in strictness signifieth but a word. (Chap: 19. 28,) Seeing the root of the matter (the text is the root of the (brow

word) is found in me. So here, He giveth not account of any of his words or matters. Againe, The originall faith, He giveth not account of all his matters. We translate full and right to the sence, when we tay, He giveth not account of any of his matters. For the meaning of Elihu is not that God giveth an account of some (though that be a truth) but not indeed of all his matters, he hath fome referved cases and counsels, but his meaning is, that he is not oblidg'd to give any man an account of fo much as of any of his matters. And then, that univerfall is to be taken diffributively, A'l for any. So we render it (Pfal: 147. 20.) where the Pfalmift thewing the special priviledges of Gods people, faith, He hath not dealt so with all nations; We translate more emphatically, He hath not dealt so with any nation. God was so far from giving the same priviledge to all nations, which he gave to his Israel, that he gave not the same to any nation. As if he had sayd, God hath honoured his peculiar people with peculiar favours, goe enquire and search all the nations of the world, and ye shall not picke out a people upon whom God hath bestowed such rich and precious mercies, as he hath upon his I/rael. And to this day the I/rael of God in every nation enjoy such spirituall priviledges and mercies as the Nations with whom they are civilly mingled know not of. But, to the poynt; Thus here, He giveth not account of all; that is, not of any of his matters.

Most of the Greeke translaters render (according to the strict- Quidigitur innesse of the letter) not matters but words: Why dost thou strive sum vocas in with him? for his words are such as to which none can answer. As judicium? omif the meaning of Elihu were; when God speakes, no man is able nesenim sermoto reply upon hun, or contradict him. His fayings are indeed irre-nes ejus funt fragable. Thus they gloffe their translation; Why dost thou call ejusmodi, quihim into Judgement, or strive with him? for all his speeches are such non possit. as cannot be contradicted. If God oppose, who can answer, and if Theod: God answer, who can oppose him? That's a good sence, though Graci in prima

not a good translation.

Some others interpret the latter part of the verse as contains non in tertia ut ing Job's answer to the question put by Elihu in the first part of it; nos legimus Why dost thou strive with God? (faith Elihu) To which Fob is sup- verbis posed, replying, Because he gives me not an account of my matters; Juis; quasi Eli-God doth not answer to my words, and therefore pardon me if I bu mimicae complaine or strive with him: I hope while I am thus unanswered ferat, cur cum

persona 1127 you evausus es consendere dicens,

verbis meis non respondet, Oc. Bold:

quia omnibus you will hold me excused if I move againe and againe, yea, even strive for an answer. But the Grammar of the text is against this reading, the words being plainly in the third person, his matters, not in the first, my matters; and 'tis too great a boldnesse with the text, to make such a change in the translation. Besides 'tis more agreeable to the scope of the place, to take the latter part of the verse as a reason given by Elihu, why Job should not strive with God, then to take it as a reason given by Job why he did.

fus eum litigas Jun:

I find a learned translater among the Modernes, who taking the latter part of the verse as a reason given by Job of his striving Quare adver- with God spoken of in the first, yet keepes to the third person; Why dost thou strive with him? Because he will not give an answer bus rebus suis (or an account) of all his matters. As if Elihu had sayd, I plainly non respondent, perceive the cause why thou (O Job) art so unquiet, and still perfiftest striving with God, 'Tis even because he doth not answer thy so often repeated desire, to summon thy appearance before him, and then to give thee an account of his proceedings with thee. But consider, man? art thou well in thy wits? knowest thou what thou dost, or sayest? wilt thou a poore narrow-hearted creature take it ill at the hands of the great God, and as it were strive with him, because he doth not render a reason of all his matters, and expound all his doings unto thee? The argument may be formed thus.

He is not just or right who striveth with God, because God doth

not give him a reason of all his actions and administrations.

But thou seemest to strive with God, because he hath not given thee an account or reason of his administrations towards thee; there-

fore thou art not just.

This is a faire and proper sence; yet I shall keepe to our reading, and make this latter part of the verse, as a ground or reason given by Elihu why Job ought not to strive with God, as those two other readings make it a reason why he did; As if Elihu had fayd, why dost thou strive against him? Consider as God is oreater then man, so he is absolute in his greatnesse, or his is a soveraigne Greatnesse.

For he giveth not account of any of his matters.

This I conceive the best and clearest rendring of these words, which thus understood yeilds us severall usefull observations: First, upon the whole matter, thus:

Gracioss

Gracious men doe not alwayes hold out the same gracious frame of spirit.

There was a time when Fob was far from striving with God, far from doing or speaking any thing which had the least shadow or favour of it. Time was, when Job was altogether for, and in fubmitting to God; Let God doe what he will with him, he had not a word to fay against him. After all the fad reports and mestages which were brought to him of the devastation of his whole estate in the field, yea of the disasterous death of all his children in one day, and at once; did Job strive with God? did he utter one word of complaint, or so much as of any diffaction? No, not one, but gave Glory by this confession; The Lord hath given, and the Lord hath taken, bleffed be the name of the Lord. Was not here a cleare yeilding of himselfe up to God, to doe what he would with him? Did he not freely lay himselfe low, when God had layed him at the lowest? who ever heard or read of a more perfect worke of patience in a meere mortall man? Yet in the process of the business, Job did not only speak such words as carried a shadow of striving with God, but were reall strivings and uncomely pleadings with him. His heart did not retaine that first sweet submissive frame throughout the affliction, which appeared to admiration at the beginning of it. The flate of grace abideth alwayes, 'tis not (as some affirme) loseable; 'tis not, like the best things of this world perishing. But though a state of Grace abideth alwayes, yet every mans grace (if any mans) doth not alwayes abide in the same state. A true frame of grace shall never be destroyed, but the heart of a gracious man doth not alwayes continue in the same frame. The heate of grace may be cooled, the hight of it abated, the strength of it weakned, and the beauty of it faded. He that a while agoe walked and acted very humbly, may upon another temptation act very proudly, and walke as if he were above all his brethren. He that one while hath acted very felf-denyingly, may at another time act very felf-feekingly. He that hath acted very lovingly, (the very law of love being stamped upon his words and workes) may at another time act very unloyely and lovelefly, and doe things which are very much beside and below, yea contrary to the fulfilling of that royall Law; He may be so far from bearing his brothers burden, (which)

(which is the fulfilling of that law of Christ, Gal: 6. 2.) that he may be a burden to his brother. And while at one time you might have done and spoken almost what you would to him, and he could beare it, at another time, doe what you can, or speake what you can, he is offended. Such changes and varieties are found upon the most gracious frames of spirit, which the best of Saints have in this world: We have only this to hold to, the state of grace is unchangeable, and we are waiting for such a frame of grace as shall never change. That gracious frame in which the hand of God will set us up in the day of our resurrection to glory, shall never change, nor decline a haires breadth to all eternity. We shall be as pure, and as holy, and as spirituall, and as heavenly, and as meeke, and as full of the praite of God for ever, as ever. As full to eternity as in the very first moment in which that glorious frame shall be set up. But in this life to how great a degree of grace soever we attaine, we seldome retaine the same degree, but are flowing and ebbing like the water, waxing and waining like the Moone. Job was found Ariving with God, who a little before had so humbly submitted and was so fully resigned unto him.

Secondly, Observe.
There is a spirit in man very apt to strive with God.

Doe ye thinke (faith the Apostle, Jam: 4. 5.) that the Scripture faith in vaine, The spirit that dwelleth in us, lusteth to envie, or (as the margin hath it) enviously; surely no; the Scripture doth not speake this in vaine, and if any thinke it doth, their thoughts are vaine. Now, as there are lustings in men to envie against their brethren, because of the gifts and good things of God which they enjoy; so there are lustings in men to discontent against God, because of the evills which themselves suffer. When God seemes to contend with us, we really fall to contending with God. The waters of Meribah will be an everlasting winess of this; of which Moses sayd (Numb: 20. 13.) This is the water of Meribah, because the children of Israel strove with the Lord, and he was sanctified in them. The Apostle dorh more then intimate this readiness of man to strive with God, while by a vehement expossulation he checks it, and reproves all men for it. (1 Cor: 10.22.) Dee we provoke the Lord to jealousie? are we stronger then he? They prefume fume much upon their strength, who are forward to strive, they especially who provoke and challenge others to strive with them. There is a spirit in man which stouts it with God, even to a provocation of strife with him,

But you will fay, When may we be fayd to strive with God?

I answer, we doe it these foure wayes.

First, Man striveth with God by disobeying his commands; that's a strife with his holiness. The lawes of God beare the image or flampe of his holiness. All disobedience is an unanswerableness to the Law, wilfull disobedience is a making voyd the Law. He that is resolved to fin, witheth there were no Law to stop him from finning, or to punish him when he hath sinned. What greater strife can be raised against the Law-giver, then to

wish he had given no such Law?

Secondly, Menstrive with God, by not believing or distrusting his promises. That's a strife with his faithfulness, or with his power. Unbeliefe is one of the worlt wayes, if not the worlt of all the wayes of striving with God. The reason why that place at the rock in Horeb was called Meribah (Exod: 17.7.) was because the people did not believe. They thought they must dye with thirst in the wilderness when they saw no water. They fell to this fin againe a fecond time upon the like occasion, while they abode in Kadesh (Numb: 20. 1, 2, 3.) And as the people strove there with God by their rebellious unbeliefe, so also did Moses and Aaron by their unbeliefe, that God would give water to fuch rebells, as it follows in the same Chapter (v. 10, 11, 12.) There is no fin fo often, or fo properly called a provocation as unbeliefe is. Yea by unbeliefe we strive so much with God, that we are fayd to weary him (Ifa: 7.13.) O how doe they weary God, who either thinke him so weake that he cannot, or so unfaithfull that he will not make good his word, or performe his promises! The first of these is alwayes in unbeliefe, the latter

Thirdly, We strive with God by not bearing his hand, or by our impatience under the crofs which his hand layeth upon us: while we quarrell with the rod, we quarrell with God who chasteneth us with it. This was the most special way in which 70b strove with God; and the finfulness of it, hath been severall times

toucht upon in this booke.

Fourthly, any murmuring word about, yea any discotented thought with our owne condition, though not vented by words, though it be kept in, and lye close in the bosome, is a striving with God. And so likewise is any tumultuating thought about his providences towards others, and his stating of affaires in the world.

Now as there is such a sinfull principle in man to strive with God; so considering, as hath been shewed, how many wayes it workes (and many more wayes of its working might be shewed, this, I say, being considered) we may be found striving with God before we thinke ofit, yea while we oppose the very thought of it. Therefore (as Gamaliel warned the Jemes, saying (Acts 5. 39.) Take heed what ye doe, lest haply ye be found even to sight against God; Those Jemes did not thinke their opposing the Mestengers and Ministers of Christ, was a sighting against God; But Gamaliel told them plainely it was. So in many other cases, we may do & say that which brings us under the same charge of striving with or against God, though we have no purpose (as Job had not) to strive with him.

Againe, As this text sheweth us Job striving with God, so it sheweth us Elihustriving with or questioning Job about it. This question or exposulation, Why dost thousstrive with him? was a

chideing severe reproofe of him for doing so.

Hence note.

For man to strive with God is most uncomely.

Doth it suite the condition, or become the state of man to doe so? it doth not become man as a creature to strive with God, much lesse as a new creature, as a professed servant of God, as a Saint, as a Christian. We never act so unlike either creatures, or new creatures, Saints, and Christians, as when we strive with God. 'Tis a shame for a childe to strive with his father, or for a servant to strive with his Master, how much more for a creature to strive with his Creator, man with God?

Fourthly, The rebuke which Elihu gave Job, did not only import the uncomelinesse of his striving with God, but the sinful-

nesle of it.

Hence note.
To strive with God (in any of those wayes before described)
is a sin exceeding sinfull.

How

How extreamly finfull it is for man to strive with God, appeares by all the relative duties of man to God: Every fervant and fon of God, is bound, first, to submit to God; is it not exceeding finfull to strive where we ought to submit? Secondly, Every godly man by these relations to God, is bound to be content with (which is more then barely to fubmit to) all his dealings; Doe not they fin, who in stead of being content, strive with God because he deales so with them? Thirdly, Man ought, not only to be content, but to be well-pleased with what God doth; How farre are they departed from a well-pleasednesse with God, who strive against him, which is an act of high displeasure? It is -fayd of David (2 Sam: 3.36.) What soever the King did pleased all the people. The people did not fay to David their King, doe what you will, we will be pleated with it; But David was to gracious a Prince, fo good a King, that he did nothing that was justly displeasing to the people. Tis more then comes to the share of a man, though a King to fay, Let him doe what he will, we will be pleased with it, but tis certainly our duty to say to God, Doe what you will, doe your pleafure with us, and to us, we will (through grace) be pleased with it. Is it not very finfull to thrive with him about any thing he doth, in and with all whose doing we ought to acquiesse, and be well pleased?

Fifthly, These words, why dost thou strive with him? import

a high prefumption in those who doe so.

Hence observe. Striving with God is a presumptuous sin.

The Prophet saith, (Isa: 45.9.) We unto him that striveth with his maker. Let the potsherd strive with the potsherds of the earth: Shall the clay say to him that fashioneth it, what makest thou? or thy work he hath no hands? When the Prophet saith, Let the potsherd strive with the potsherds of the earth; his meaning is, let man strive with man, but let not any man presume to strive with his maker; for then the potsherd striveth with the potter. In all which he doth not encourage man to strive with man, (though his match) but sheweth how insufferable a boldness it is for any man (how match lesse soever among men) to strive with God. The King of Judah having sent a challenge to the King of Israel, He returned this answer (2 Kings 14.9.) The thistle K k 2

that was in Lebanon sent to the (edar that was in Lebanon, &c. As it he had tayd, What a presumption is it for a thisse to equalt it selfe with a Cedar? and therefore he adviseth (v. 10.) Thou hast indeed smitten Edom, and thy heart hath lifted thee up: glory of this and tarry at home; for why shouldest thou meddle to thy hurt, that thou shouldest fall, thou and Judah with thee? As if he had sayd, thou canst get nothing by medling with me but blowes, and most probably, thine owne ruine to boote. Now if an earthly King shall look upon it as a presumption for another King his equall in dignity to contend with him, how much more may the God of heaven, who is King of Kings, and Lord of Lords, count it an high presumption for any man, though the greatest King on earth, to strive with him?

Sixthly, We use to say to those who act foolishly, Why doe you thus? And therefore when Elihu saith to Job, Why dost then

strive against him?

We learne.
Striving with God is a foolish and a most irrational thing.

Sinners are fooles, all fin is folly, irrationallity is stampt upon every sin. Striving with God is a sin so eminently foolish as may carry away the bell, for foolishnesse, from all other sins. I will

give you three things, to shew why it must needs be so.

First, We cannot helpe our selves by striving with God. Christ argues the folly of inordinate cares from this ground (Math: 6.27.) Which of you by taking thought can adde one cubit unto his stature? It is not mans care, but the presence and bleffing of God which encreaseth both the stature of man and his estate. Cares may breake our sleepe, yea breake our hearts, but they cannot fill our purses, nor heighten our persons, either in a naturall or in a civill notion. Is it not then a foolish thing to take inordinate care? is it not greater folly to strive with God? Seeing as by caring you cannot get any of the good things of the world, so by striving with God, you cannot get off any of those evills which he layeth upon you. Secondly, Is it not a very foolish thing to strive with God, seeing we are so farre from helping our felves out of trouble by it, that we doe but increase our trouble, and the more enrangle our selves by it? What doe we by Arugling but Araiten the bonds of our affliction, and get wearineile neffe, in stead of expected ease? till we are quiet with God, how can we hope that he should fend us quietness? Thirdly, It is a foolish thing to strive with God, because by striving with him in reference to any misery that is upon us, we hinder our selves from taking comfort in any remaining mercy. Though God takes away many mercies, yet while life remaineth there is fomewhat of mercy remaining. When Fob was stripped to his skin, yet he had somewhat left, which was a ground of his bletfing God. The greatest loosers have somewhat left, they escape at least (as 70b) fayd he did at worst, Chap: 19. 20.) with the skin of their teeth. But while we strive with God about the mercies we have lost, we loose the comfort of all the mercies we still enjoy. And is it not extreame folly to deprive our felves of what we have by complaining about what we have not? Why dost thou strive? Thus much from the emphasis of the former part of the verse, as 'tis put into a chideing or reproving question, Why dost thou strive against him? From the latter branch.

He giveth not account of any of his matters.

Observe.

First, The power and dominion of God is absolute.

God is not subject to any reckonings with man whatsoever he doth. He that may doe what he will, and can doe nothing but what is right, neither may nor can be brought to any account for what he hath done. He that is unaccountable is absolute in power.

Further, God needs not give man any account, upon these three grounds. First, He oweth no man any thing; He hath received nothing of us, and if a man hath not received, he needeth not account. They that have any trust from men, are to give account. But what hath God received from man? Man receives his all from God. Why then should God give any account?

Secondly, Confider, the Lord hath wronged no man, nor can be. He is infinitely just and righteous in all his wayes; the not only doth just things, but things are just because he doth them. Why should he give an account of any of his matters, who neither doth nor can doe any matter which is unjust. If we know and were fully assured of a man (in whose hands we have trusted much)

much) that he were so just, that he would not (though he had opportunity) deceive us of a farthing, we would never call him to an account. As it is fayd of those treasurers in the story of the Kings (2 Kings 12. 15.) They reckoned not with the men into whose hand they delivered the money to be bestowed on workmen, for they dealt faithfully. An example hardly to be parallel'd in an age by the fons of men. Many are more defirous of trufts, then carefull to discharge them; They love to have much treasure passe through their hands, that some of it may, in passage, slip into their owne pockets and purses. Justice and faithfulness are rare Jewels among men, and therefore it is but need they should have a check upon them, and be called to an account. But the holy God is altogether just and faithfull, therefore to what purpose should he be called to an account. Let us rest quiet in this acknowledgement, That he whose will is the highest reason, can doe nothing without reason. Man was created under God, and then he returnes to the order of his creation, when he prefers the judgement of God, even when he doth not understand it, before his owne.

Homo sub deo est conditions ordinem redit, quando sibi æquitatem judicis, etiam quam non intelligit anteponit.

Greg 1.13.

Mor: c. 18.

Thirdly, There is no man, no nor Angel, that hath any authority to call God to an account. They that are accountable to others, are under their power, either as being in degree above them, or as having made a compact & covenant with them (though their equalls) to give them an account. But who shall call God to an account, who is higher then the highest? And though God hath condiscended to make a covenant with man, and therein given him affurance that he will doe him good, yet God hath engaged himselfe to give us an account how or in what way he makes good or performes his Covenant. Man must give an account to God how he hath performed the Articles of the Covemant, not God to man. As man is a fraile dying creature, so he is an accountable creature (Luke 16. 2.) Give an account of thy Stewardship, for thou mayst be no longer Steward (Rom: 14. 12.) So then every one of us skall give an account of himselfe to God, God will call every man to a strict account of his receits and expences, what talents of time and opportunities of parts and abiliries, of power and Authorities, have been put into his hand, as also how he hath husbanded and improved them. We, alas poore creatures, by firiving with God, call him (upon the matter) to give us an account of his matters; And in the meane time forget the

the account which we must give to him of all our matters. It is our duty and will be our wisdome to account so with our selves every day, that we may be ready for our account in that Great and last Audit-Day; And as to remember & prepare for our own account in that day, will keepe us from doing or saying any thing which may be interpreted a calling of God to an account all our dayes: so that remembrance will make us strive how to improve and be bettered by the afflictions and troubles wherewith we are exercised in the world, in stead of striving with God, because he puts us upon those severer exercises; for how we have improved our afflictions will be one part (and that a very considerable one) of our account to God in that day.

Lastly, The two parts of this verse connected and considered together, (Why dost thou strive against him, for he giveth not account of any of his matters) The latter being a reason of the for-

mer, give us this Observation.

God being absolute in power we ought to sit down quietly under all his dealings: Or thus, The consideration of Gods absolute Soveraignty, that he gives not account of any of his matters, should stop all our strivings and pleadings with or against God.

Our strivings against God are of two sorts, or in a double respect; They respect either our eternall, or our temporall estate.

First, With respect to our eternall state (for about that we are apt to call God to account.) O what strivings are there in the hearts of men about Gods abiolute soveraignty in electing of some and rejecting of others. The Apostle is much upon it (Rom. 9.) where having represented the Lord speaking thus by Moses (vers. 15.) I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion: He presently prevents an Objection, or the strife of man with God about that saying, (vers. 19.) Thou wilt say then, why doth he yet find fault? (As if men might find fault with God, if he in that case should find fault with them?) for who hath refisted his will? This is mansplea against the soveraigne will of God. But what saith the Lord by the Apostle to such a pleader? we have his reproof of him for an answer in the next verse, Nay but O man, who art thou that replyest against God? shall the thing formed say to him that formed! formedit, why hast thou made me thus? hath not the Potter power over the clay? The Apostle brings in this Argument as to mans eternall state; he must not strive with God about that. He must not fay, why doth God find fault with man? O man, who art thou that dost logick it thus with God? His absolute power is his reason why he dispoleth thus or thus of thee, or any man else. He will give thee no account why it is so, but his own will to have it so. For shame sit downe, stop thy mouth for ever, speak not thus to God. If thou art, as thou canft not deny, a thing formed by God. then fay not why haft thou made me thus? And as now thou frivest with God about that which thou canst not understand, so at last (though now thou dost not) thou shalt understand that thou oughtest not to have striven with him about it. And indeed if men have a mind to strive with God, they may find as many occasions for it in the doctrine of his conditionall decrees of foreseene faith, repentance, and persevering bedience, as in his absolute. We shall never want matter of quarrelling with God, till we have learned fimply, that is, graciously to submit.

Secondly, This truth should much more quiet our spirits, and stop our strivings in reference to our temporal estate. And that, First, As wrapt up in common with others. Did we consider the soveraigne power of God in ordering the affairs of Nations and Churches, we would glorishe him in a gracious silence however we see things goe with them. The Scripture urgeth us often to this fixednesse of mind in the midst of all publick revolutions and changes upon this only account. Heare David (Psal. 46.9, 10.) Come behold the works of the Lord, (What works? ruining works) what desolation he hath made in the earth. God made strange work in the World at that time, Those countryes which before were as the Garden of God, became like a desolate Wildernesse; who was able to beare this with patience? Yet the Spirit of God

on, yet no man may strive with God about it; and the reason given why no man may, is only this (which is indeed all the reason in the world) He is God. So it follows in the Psalme, Be still and know that I am God; As if the Lord had said, not a word, do not strive nor reply, whatever you see, hold your peace; know that I being

faith in the next words, it must be patiently borne; when God lets men strive and warre with one another to a common confusi-

God I give no account of any of my matters. Thus the Prophet

cautions the whole world (Zech. 2. 13.) Be silent O all flesh before the Lord, (doe not dispute the doings of God, doe not murmure at them) for he is raised up out of his holy habitation. That is, God is going to work (as a man raised out of his bed is) therefore doe not you trouble your selves, nor rise up against him in your words or thoughts what work soever he makes. Like counsell is given (Psal. 75.5.) List not up your horne on high, speak not with a stiffeneck; for promotion cometh neither from the East, nor from the West, nor from the South: But God is the Judge, he putteth down one, and setteth up another. All great changes proceed from his judgment; take heed of judging the sentence of the great Judge. Remember, That he whose name alone is Johovah, is the most high over all the earth. (Psal. 83. 18.)

Againe, This is as true if we respect the private or personall estate of any man. If God makes a man poor in estate or despised in the World; if he make him sick or weak in body, he must not say unquietly, why doth God thus? If he taketh away our Relations, if he empty our families we must not strive with him. When old Ely had received one of the saddest messages that ever was sent man. It is the Lord (said he) let him dre what seemeth him good (1 Sam. 3. 18.) So David (Psal. 39.9.) I was dumb, I opened not my mouth, because thou didst it (Psal. 62. 1.) Truly my soul waiteth patiently upon God. The word is, my soul is silent before God. And (Psal. 42. 5.) How doth David chide his soul for making a noyse? Why art thou disquieted O my soul, hope thou

in God.

But you will say, May we not at all strive? what ever God doth in the World, or with us, must we fit downe under it, or

rest satisfied in it, and say nothing?

I answer, Pirst, we may and ought to be very sensible of all the dealings of God. But we must not be unquiet under any of them. It is one thing to seele the smart, and another thing to dispute the rod. Some are under a kind of Stoicall stupidity; they doe not strive with God, because they doe not mind what God doth, they are not sensible. Others are stout, sturdy, and proud spirited, they care not for the crosse, they slight and despise rebukes. Thus or upon these grounds not to strive with God is as bad, if not worse then that striving with him which this poynt distinguished and disapproves. We may, yea we ought to take notice of every stroak we receive from God.

L 1 Secondly

Secondly, As we should be sensible of the hand of God at any time upon us, so we may pray for the removing of his hand; 'Tis not a sinfull but a gracious act, to strive with God by prayer for deliverance out of trouble.

Thirdly, A min under the Rod may use means to get it off, and free himselfe from it, even whise he is quiet under it. So then, the quietnesse of mind in our afflicted condition here intended and pressed, is opposed only, first, to fretting and repining. Secondly, to vexing and tumultuating. Thirdly, to distracting cares. Fourthly, to desponding sears. Fifthly, to killing sorrows. Sixthly, to uncomposednesse of spirit for our callings. Seventhly, to hard thoughts of God. Eighthly, to the using of any unlawfull meanes to help or rescue our selves out of the hand of evill.

And that we may be preserved from all these strivings against God, and unquietnesse of spirit under any of his saddess and darkest dispensations, which will certainly run us upon some of, if not all those eight most dangerous rocks, last mentioned, Let me lay down a few considerations, why we should not strive with God in such a manner: And prescribe some preservatives to keep us at

the greatest distance from it.

First, Consider, to strive with God dishonours God and darkens his glory; for hereby we call his wisdome and goodnesse, yea his truth and faithfulnesse to us in question. What can be done more dishonourable to God then this? God resented it as a great dishonour, that Moses and Aaron did not sandlifte him (that is, give giory to his name) before the children of Israel (Num: 20.12.) and therefore told them, Te shall not bring the children of Israel into the land which I have given them. As if he had sayd, Ye have not honoured me as ye ought in this thing, and therefore I will not honour you in that. But what is it, that Moses and Aaron did not sanctifie God in? it was (saith the text) in not believing. And what is that (at best) but a striving with God, as to the truth of his word and his faithfulnesse in sulfilling it?

Secondly, Such striving with God hinders the exercise of grace, and stops the worke of the new creature. He that striveth with God by way of murmuring, can never strive with God by

praying and believing.

Thirdly, Such strivings with God are the exercisings of our lusts and corruptions. Then is the time for anger and discontent,

or any evill affection to come forth and act their part.

Fourthly, Striving with God is an argument that fin hath much strength in us, and that corruption hath got a mighty hand over us.

Fifthly, Striving with God layeth us open to all the temptations of Satan, to all the fiery darts of the Devill. Our shield is gone, when once we strive with God, who is our shield in all Satans strivings and assaults against us; And then we stand naked before that armed enemy.

Sixthly, Striving with God, doth at once unfit us for every good duty, and putteth us further off from every defired mercy.

Seventhly, and lastly, Striving against God, makes man most like the Devill, who is the most unquiet and discontented creature in the world, and is alwayes both striving with God, and vexing at his owne condition. The devill's sin at first was striving with God, and 'tis the summe of all his actings and workings against man ever since. None resemble the devill more lively then male-contents; and who are they but such as strive and struggle against the afflictive providences of God.

Now for the preserving and keeping of our hearts from this great, this complicated sin, a sin containing many sins in it, and

disposing us to all sin. Lay these things to heart.

First, let us consider our own nothingness in comparison of God. God is all, and what are we? we are nothing, and shall we strive with God? shall folly strive against wisdome, and weaknesse against strength? When the Prophet would comfort the people of God against the strivings of the nations with them, he doth it upon this consideration (Isa: 40: 17.) All nations before him are as nothing, and they are counted to him lesse then nothing, and vanity; To whom will ye compare him? And surely we may by the same argument, much more deterre all men from striving with God. Shall single persons strive against him, to whom not only they, but whole nations are nothing, yea and lesse then nothing?

Secondly, Doe we find our selves under a crosse, or in a hard condition? remember we have deserved no better. As we are nothing, so we have deserved nothing. Jacob to keepe his spirit quiet in a time of great distresse confessed (Gen. 32. 10.) Lord I am unworthy of the least of thy mercies. As if he had sayd, I have no reason to complaine, or be angry, to fret or vex at this dis-

pensation, yea though thou shouldst let the cloud of my brothers wrath b. eake upon me, and swallow me up, for what am I? If we consider we have deserved no good, we shall never strive with God about any evill that befalls us; especially, if we consider

Thirdly, That we are ill-deferving, or such as deferve the greatest evills. None of us suffer but what our owne sin hath procured, yea sin might have procured us soarer sufferings. Every sin hath a crosse in the belly of it. And shall we strive with God

because of our crosses, when our fins have made them?

Fourthly, Why should we strive with God about these things? are they worth the striving with God about? furely they are not worth the striving with men about, much lesse with God. If we were in the best outward estate that ever any man enjoyed in this world, yet we were not then got a step beyond vanity (Pfal: 39.5.) Every man in his best estate is altogether vanity. Suppose God should give you a blank, and bid you fit downe and write what you would have as to your outward state, and then beflow it upon you, yet in this best estate, you and your all are altogether vanity. And will ye strive with God for taking a vaine thing from you? Will you be so much distatisfied for the taking away or want of that which could not fatisfie you when you had it, nor can when you have it againe? If a man had all these comforts which he strives for, they could not make him happy, why then should he strive because they are removed from him? But as they are vanity, because unable to satisfie when we have them, fo they are vanity, because of our uncertainty to hold them. Yeasuppose we hold them as long as we can have them, it is but a while. And shall we strive with God about loosing that which at longest we cannot keepe long? To be sure these things are not necessary for us : Christ sayd to Martha, There is one thing necesfary (Luke 10. 42.) But a worldly comfort of any kind is not the necessary thing which Christ there intends; And shall we strive with God about unnecessaries?

Fifthly, Know, afflictions are the portion of the people of God in this life. They are the corrections of a father, and there is no fon but hath his correction, or may have it. And shall we strive with God for fending us our portion, our son-like, child-like

portion?

Sixthly, I would fay this to believers, Why will ye strive with

with God about any of your afflictions? they are for your good and benefit. And will ye strive with God, because he is doing you good? let your afflictions be never so sad, never so fore, and to sence never so bad, yet God is doing you good by them; be

not angry with your owne good?

Lastly, Why doe we strive with God under our afflictions; He loveth us as much under affliction, as in a prosperous condition. God is tender to his in their troubles, and shall they be harsh to him, when he is so tender towards them? A parent that hath but nature, will tender his child most when sick and weak, and will not God? Let us take heed we be not found striving with, or having hard thoughts of God while the bowels of his most

tender compassions are moving towards us.

To shut up this whole poynt. As Christ when he saw his Disciples in danger to be carried away with the seare of man, saith to them (Luke 12.4,5.) Be not asraid of them that can kill the body, and after that have no more that they can doe; But I will forewarne you, whom you shall feare; seare him, which after he hath killed hath power to cast into hell, yea I say unto you, feare him. Now, as because men are apt to seare, yea mostly to seare that which they should not, Christ sheweth them whom to feare. So (as hath been shewed) because men are very apt to strive, but they commonly strive with those, and about those things, which they should not. Therefore I will tell you with whom and with what ye should strive. If ye will needs be striving, pray

First, Strive with the sin in your owne bosomes, strive with your owne lusts and corruptions. One of the great Gospel duties which we are called to, is to mortifie our earthly members. To strive with all inordinate affections, with pride, with envie, with love of the world, and with uncharitablenesse to the death.

is our duty, if ye will needs strive, strive with these.

Secondly, If you will needs be striving, then strive with the sins of others in a gracious and zealous manner, as Nehemiah did, who contended with the Nobles for their prophanation of the Sabbath, and their unlawfull marriages (Neh: 13.17. & 25.) we should strive with one another to hinder that which is evill. Gideon broke downe Baals altar, he strove with Baal, and was therefore strnamed Jerubbaal (Judg: 6.32.) So let us strive with the corrupt practices, courses, and customes of the times, we live

in, not dilly and comply with them as many doe. The Apostle saith (Heb: 12.4.) Ye have not yet resisted unto blood, striving against sin. That is, either the sin of others, or the sin which others would force you to. Though we should strive against our owne sins especially, yer 'tis good to strive against sin in whom-soever we see it.

Thirdly, If you will be ftriving, then strive with Satan, The Adversary; Submit to God, and refift the Devill, contains the whole dury of man, (James 4. 7.) Our businesse is not to strive with God, but to submit to him; And our businesse is not to submit to the Devill, but to strive with him. How doe most run a contrary course? They refift God, and submit to the Devill. O fad! Here's a threefold bleffed strife; First, Strive with the lusts and corruptions of your owne hearts; Secondly, Strive with the fins of others, and their follicitations of you to fin: Thirdly, Strive with the Devill and his temptations. Doe not strive with God, why should we strive with God at any time, or in any thing, whom at all times, and in all things, we ought to ferve, honour and obey? So much of this chideing question, in which Eliba reproves Job, and he had given but too much occasion for it. why dost thon strive with him, he giveth not account of any of his matters.

and the second of the second second second

JOB. Chap. 33. Verf. 14.

Fer God Speaketh once, yea, twice, yet man perceiveth it not.

TN this verse and the context following, Elibu begins his second answer to fob, which is also continued to the end of the Chapter. His answer is layd downe.

First, In generall at the 14th verse.

Secondly, In particulars by way of instance, from the 15 verse to the 29th.

Thirdly, He summes up or recapitulates the whole of his

discourse, in the 29th and 30th verses.

Fourthly, Concludes, feriously inviting Fob to answer what he had fayd, as also, what he had yet to fay, verf: 31, 32, 33.

This 14th verse hath some difficulty in it; And though the crosse and various thoughts of Interpreters about it have made it more difficult, yet there is one thing wherein all Center and agree; That, Elibs in this 14th verse and so forward propounds certaine wayes by which God is pleased to reveale and manifest himselfe unto man. First, to humble and bring man to a true sence. of himselfe; Secondly, to worke in him an acknowledgement of his great goodnesse and righteousnesse in all his dealings with the children of men. For having fayd at the 13th verse, Godgives not account of any of his matters; He is above all reckonings and dayes of Audit (having thus, I fay, afferted the absolute soveraignty of God over man) he adds, to mittigate and allay the seeming severity of this affertion, That although God be so high and great, that he is not at all obliged to give any account of himfelse or of his wayes to the creature, nor will allow any man to rationem redbe so bold as to strive with him about, or question any of his mat-dere tenetur. ters, yet he is pleased freely and graciously to condescend unto Tanto tamen man many wayes; and not only once but often, not only often in amove nos comone way, but by severall wayes to give him cleare intimations plessitur ut sewhat his will is, what he requires of him, and calls unto him for, fuorum rationes if man had but will and understanding to perceive it; for be speak- aperire digneeth once, yea, twice, yet man perceiveth it not. So then, man hath tur, etfi id non no reason to complaine (as Fob sometimes had done, and many semper observations). Lavat:

others in like distresses doe) that he is in the darke, and doth not perceive the minde of God towards him, why he is so afflicted, and why God contendeth with him; for God doth give touches, hints, and admonitions, sometimes more privately, sometimes more openly, and if man doth not perceive them, it is his owne fault.

Vers. 14. For he speaketh once, yea twice, yet man perceiveth

We render the first word of this verse by that causall particle, For; yet because the text doth not strictly carry a reason in it of what was sayd before, but is rather an explication or an accommodation of it; therefore some begin the verse, not with that causall particle For, but with an adverb of time, when. So Mr Broughton, when the omnipotent speaketh once, &c. And the reason of it is, because we find another adverb of time answering this at the 16th verse, when God speaketh once or twice, and man perceiveth it not, &c. then he openeth the ears of men, and sealeth their instruction. As if Elihu had sayd; If speaking mill not doe it, somewhat else shall; or when God having spoken once or twice, yet sindes man unattentive and unsencible, he takes another course; then he openeth the ears of men, and sealeth up their instruction. If they understand not his meaning by dreams and visions, he will awaken them to purpose. We say,

For God speaketh.

As if here a reason were given why God should not be called at all (as being so great he ought not) to give man an account of any of his matters, for he speaketh once or twice, he is aforehand with man.

For God Speaketh.

To speake, in strict sence, as speaking is the forming up of words by an articulate voyce, is proper to man; yet in Scripture God is sayd to speake, when or howsoever he maketh knowne his mind to man. Which he alwayes doth in such a way, as is most suitable to his owne greatnesse, with respect to mans weaknesse. When God giverh us any intimation of his owne will, and of our duty, of what he will doe for us, or of what he would have us doe, then

then he is layd to speake to us. (Heb: 1. 1.) God who at sundry times and in divers manners spake in time past unto the fathers by the Prophets, hath in theee last dayes spoken to us by his Son. God spake to the old fathers, as at many times, or by many parts, so in divers wayes and manners; he delivered his mind unto the people usually by the Prophets, and to the Prophets in dreames and Dei admonition visions. The speaking of God was either immediate from him-woch et sormoselfe in those dreames and visions to the Prophets, or mediate by selfe in those dreames and visions to the Prophers, or mediate by elt, etsinon semthe Prophets. And though now God doth not speake to us im- per ipse et lomediately as he did to the Prophets before Christ came in the quatur ut sape flesh, and to the Apostles after he was come in the flesh, yet All veteribus pathe Prophericall and Apostolicall writings are the speakings of lebat quocungs God to us, besides what he dayly speaketh to us (answerable to tandom mode what is written) both inwardly by the workings of his Spirit, and admonest. outwardly by the workes of his providence. For he fleaketh Merci once, &c.

Hence note.

In what way soever God reveales his minde unto man, he speakes unto him.

Every manifestation of the will of God to us is a Sermon; what, man speaketh to us according to the word of God, is to be received as the word of God. For as God speaketh to us, though not formally, yet expressely in the holy Scriptures, which are his word, so he speaketh to us vertually, though not expressely by his works. And that, First, by his workes of creation; by them God is continually opening and manifesting himselfe to man in his wisdome, power, and goodnetle. He speaketh to us, Secondly, by his works of providence, whether first they be works of mercy (every mercy hath a voyce in it, every bleffing a speech) or secondly, whether they be works of judgement (Micah 6. 9.) The Lords voyce cryeth unto the Citie, and the man of wisdome shall see thy name; heare ye the rod, and who hath appointed it. Sicknesses and lattes, the croftes and troubles that we meet with in the world, cry aloud to us, especially when they make us (as they often doe) cry aloud. As the heavens declare the glory of God, and the firmament sheweth his handy worke, day unto day uttereth speech, and night unto night sheweth knowledge (Psal: 19.1, 2.) so those things that are done and acted night and day, utter the

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mind and speak out the heart of God unto man.

For God speaketh once, yearwice.

TTRI in una pro DYPI wice.

The Hebrew is, monce, that is, for one Turne or Time, or by one meanes or way. The word once, hath a threefold fignificatiin una on in Scripture, all which are applyable to the text in hand.

First, Once, is as much as surely, certainly, verily, irrevocably. Thus (Pfal: 89. 35.) Once have I sworne by my holinesse, that I will not lie unto David; That is, I have furely sworne, certainly sworne, irrevocably sworne, my word, yea my oath is out, and it is immutable; That which God (in this fence) once faith, it is alwayes fayd, or 'tis fayd for ever; how much more. that which he swareth? Thus the Apostle argueth (Heb: 6.17,18.) God willing more abundantly (or more then needed as to him and the truth of the thing in it felf) to frew unto the heires of promise the immutability of his counsel confirmed it by an oath, that by two immutable things, in which it is impossible for God to lye (namely, his promise and his oath) we might have strong constation, &c. In like notion we may expound that once, which we finde (Heb: 9.27.) And as it is appointed unto men once to die (or to dye once) and after that cometh the judgement. Some referre, once, to dye, as if the meaning were, it is appointed unto men to dye once, that is, men must expect to dye a naturall death, which happens but once, and once (at least equivalently) will and must happen to all men. Others referre the once to appointed in the sence of this present exposition; It is appointed once; that is, God hath certainly and firmly appointed established and decreed this thing, he hath ratified it in heaven, that men must dye; This statute is irrevocable; The thing is appointed, and there is no reverling or revoking of that appointment. This is a good sence, and sutable enough to the scope of Elihu; God speaketh once, that is, what he speaketh is a fure and certain word, an infallible word; the word fetled for ever in heaven (Pfal: 119.89.) his promise is not only sure but most sure. As the Apostle speakes (2 Pet: 1. 18, 19.) And this voyce which came from heaven we heard when we were with. him in the holy Mount. We have also a more sure (the Comparative imports the Superlative, a most (ure) word of prophecy, whereunte ye doe well that ye take beed, as unto a light that shineth in a darke place, untill the day dawne and the day-starre arise in your bearts.

hearts. As the whole propheticall, so the whole historicall and doctrinall word of God is most fure, being once spoken it is spoken for ever, And written as with a pen of iron, and the point of a Diamond, and that upon a rocke which cannot be removed. That which was vaine-gloriously, and beyond the line of man, sayd of the Law of the Medes and Persians, (Dan: 6.8.) is only true of

the word of God, it altereth not.

Secondly, This once speaking, notes the speaking of a thing Semel loquitur so sufficiently or fully, that there is enough sayd at once, and so no id ipsum non more needs be fayd. The vulgar translation takes up this fence, repeter. Vulge God hath (poken once (that is, he hath spoken fully or sufficiently for Quia guod sufmans instruction and admonition at once, and therefore he tran-ficienter factore flates the latter part of the verse, thus; And be doth not repeate of iterare sait the second time. That which is done at once sufficiently, needs perfluim est. not be done a second time; This is a truth; There is a sufficiency and a fullnesse in the word of God once spoken, there needs nothing to be added; or as others expound this translation. When once God speakes, that is, resolves and determines a thing, he doth not (as man who often repents of what he hath purpofed) bring it into a fecond confideration, for he cannot erre, and therefore he needs decree but once. But though this be a truth, yet I doe not conceive it to be the meaning of this place, because it doth not well agree with what goes before, and lesse with that which followeth at the 29th verse; Loe all these things worketh God oftentimes, or (as our Margin hath it) twice and thrice with man. And therefore here Elihu rather intimates the variety of those wayes by which God reveales himselfe to man, then the sufficiency of any one of them. For though we grant any one of them sufficient, yet God out of his abundant goodnesse is pleased to reveale himselfe more wayes then one, and more times then once.

Thirdly, This once, may be taken exclusively; so in Scripture, once is once and no more, once and not againe; or as we fay, once for all, and so it is opposed to the repeating and acting over of the same thing. Thus Abisha sayd to David (1 Sam: 26.8.) God hath delivered thine enemy into thine hand this day, now therefore let me smite him, I pray thee, with the speare, even to the earth at once, and I will not smite him the second time. Once smiting is there opposed to smiting more then once; As if he had fayd, I

will pay him home, or dispatch him at once, there will be no need to fetch another blow. Thus when the Apostle had sayd in the Epistle to the Hebrews (Chap: 9. 27.) It is appointed unto men once to dye, and after this the judgement, presently he addeth, So Christ was once offered to beare the fins of many; there also once is opposed to twice, or a second time, excluding all repetition of the facrifice of Christ. As 'tis fayd (Heb: 10. 10.) By the which will we are sanctified, through the offering of the body of fesus Christ once for all. And therefore the same Apostle in the same Chapter (v. 26.) terrifieth Apostates with this dreadfull doome; If we fin wilfully after that we have received the knowledge of the truth, there remaineth no more facrifice for fins; that is, neither will Christ give up himselfe to be a facrifice againe for such as have (after light received about it, and some seeming closings with it). cast off that his sacrifice, nor can any other sacrifice be given. In this sence also sometimes God speakes, once, He speakes once and will speake no more, once and not a second time; though we have a twice here in the text, yet, I fay, in some cases and unto fome persons, God speaketh once and will not speake againe. Whence rake this observation or Admonition rather.

It is dangerous refusing the first call, the first word of God. Possibly, you may never heare more of him or from him, once may be all.

God may speak in thy case, not only once, that is firmly and certainly, not only once that is sufficiently, but once (that is exclufively, once) and no more for ever. That moving caution of the Apostle is grounded upon such a sad possibillity as this (Heb. 3.7.) Wherefore as the holy Ghost saith, to day if ye will heare his voyce, barden not your hearts; and again (vers. 13.) Exhort one another dayly, while it is called to day, left any of you be hardened through the deceitfullnesse of sin. As if it had been said; heare to day, hear this hour of the day, for you know not, first, whether there will be a morrow or another day for you; secondly, if you have a morrow, yet you know not whether you shall have a word to morrow: both time and season, dayes and opportunities are in the hand of God; and he that neglects the feafon of one day, hath no affurance of another day, much lefle of a feafon with the day. Who knows whether the cock shall crow twice or no? possibly the cock

cock may crow but once; in what a condition had Peter been if it had been so with him, for after he had (as Christ notwithstanding all his confidence to the contrary, told him (Mark 14. 30.) denyed his Master thrice, he never called to mind the words of Christ, nor had any thought of humbling himself for what he had done, till (as 'tis said, vers. 72.) The second time the Cock crem. Every one hath not a promife (as Peter equivalently had) that the cock shall crow twice, or that God will affoard him meanes a second time to awaken him out of his fin. That which the Lord spake of affliction, to shew the fullnesse of it, may also be fullfilled concerning his warnings and admonitions (Nahum 1.9.) I will make an utter end, affliction shall not rise up the second time : We should hear at first speaking, lest it should prove that when the Lord hath spoken once, he should make an utter end, and fay, instruction and admonition shall not rise up a second time. And to be fure, as Abraham after he had interceded for Sodom and Comorrah severall times, said at last (Gen. 18. 32.) Olet not the Lord be angry, and I will speak yet but this once. So the Lord when he hath spoken oft to sinners and is not heard growes so angry, that he comes at last and saith, I will speak yet but this once. God will at last come to his, but once mo re to all men; and with some he is at his once at first and no more for ever. There is a time when every man shall hear his last word, and God will speak but that once; and somtimes it is but once in all that God will speak. Therefore take heed, it is dangerous deferrings if God speaks once, if he call & knock once, it is our sin & folly too, that we doe not hearken to, and open at his first call and knock, though the Lord doth (I grant) usually and mostly exercise much patience towards finners, calling and knocking once and againe, as it followeth in the text, He fpeaketh once,

Teatwice, or a second time.

Severall of the Jewish writers interpret this twice of the two sorts or wayes of divine revelation which are spoken of in the following parts of this context; God speaks to man by visions and dreams, and God speaks to man by diseases and sicknesses, as we shall see afterward. But I rather take it more generally, not only as to the divers manner and distinct wayes of his speaking, but as to the divers times, or reiteration of his speaking; he speaketh

once, yea twice: As he speaks severall wayes, so severall times, twice or thrice, possibly, in the same way; twice by visions, twice by dreams, twice by fickneffes, and often by his Ministers; He speak-

In duabus et fc: eth once, vicibus.i.e. bis guod uno verbo dicunt סים aut secundo i. e. sterum semel i- from each. terumg; logui-

admonitione

non femper con-

tentus. Druf.

Yea twice.

I shall consider this twice three wayes, and give a brief note

First, consider twice as to number; twice strictly taken is more tur deus una then once. One is no number, but two is.

> Hence note. God is so gracious that he speaks once and againe, once and a lecond time to sinners.

Who is there among us that hath not had experience of Gods speaking to him more then once? And that not only with respect to the various wayes of speaking, but with respect to various times of speaking. He speakes more then once by his word, more then once by his workes, whether of judgment, or of mercy. Some finners are consumed in a moment or at once, (as it is said of Corah, Dathan, and Abiram with their confederates (Numb. 16.21.) others dye of a lingring consumption. God waiteth to be gracious, and therefore he rarely speaketh his all or striketh his all at once. He gives precept upon precept, line upon line, he fends forrow upon forrow, crosse upon crosse, that sinners may at last remember themselves, returne and live.

Secondly, As twice notes a number, fo it may be confidered as a small number, yea as the smallest number; twice or two is the first number, the first step into number. They that doe a thing more then once cannot do it leffe then twice, nor can that number which is more then one be leffe then two. When the woman in the book of Kings told the Prophet (I Kings 17. 12.) I am going to gather two flicks. Her meaning was, a very few sticks, only enow to make a little fire to bake a Cake with. And when the Spirit of God would shew how few, comparatively to the rout of the World, they are and will be that bear witnesse to the truths of Jesus Christ, he calleth them two Witnesses (Rev. 11.3.) they are a number, yet exprest by the lest number, that we should not have our eyes upon the multitude, or think, that is not the

truth

eruth which is not followed by great numbers, or the most of the World. The traine of Christ is not large, nor are his wayes throng'd, few there be that find them. As they whem he calls forth to be eminently his witnesses are not many, therefore called two; so they that receive their witnesse are not many; The world wonders after the beast. Thus as two or twice imply a small number; so in Scripture language, that which is done more then twice is supposed done often or many times (2 Kings 6. 10.) When the Prophet had told the King of Israel where the forces of the King of Affria would come, and by that meanes defeated him of his putpose; it is said, And the King of Israel sent unto the place which the man of God told him, and warned him of, and faved himfelf there, not once, nor twice; that is, many times, which made the King of Syria wonder how it came to palle that he was so often defeated; he thought he had laid his plots so wisely and closely that the King of Ifrael could not escape, but he saved himself not once, nor twice; more then twice is many, but bare twice is the narrowest compasse of number imaginable.

Hence note.

God hath not given us any ground to presume upon frequent warnings or speakings.

Though he speake more then once, yet it may be but twice, possibly but twice precisely, probably but twice restrainedly taken. The Lord would not have us build upon the hope of future. speakings, to the neglect of what is presently spoken. Though God be very patient and long-suffering to sinfull men, yet he hath not given any man, the least occasion, no not by a promise of speaking a fecond day, to continue one day much leffe to continue long in: fin. When God spake (as I may say) at the largest rate of his patience to finners, he fayd (Gen. 6.3.) My spirit shall not alwayes strive with man; not alwayes, that is, though it strive long, yer it shall not strive very long, and that he may know it, I will give him a day, yet his dayes shall be an hundred and twenty yeares. This was somewhat a long day indeed; But remember this hundred and twenty yeares, was all the time that was granted to all the men of that world, there was not so much granted to every particular man of that world, possibly the Spirit of God did not Arive a day longer with many a one among them. Therefore take heed

heed of prefuming. When the Lord speaketh once, doe not say, I will stay till he speakes a second time, and if he condescend to speake twice, doe not believe that he will alwayes speake.

Thirdly, Twice, may be confidered as a small certaine number, put for a small uncertaine number. Tis frequent in Scripture, to put a certaine number of any kinde, for an uncertaine; Sometimes a certaine great number, for an uncertaine great number; and sometimes a small certaine number, for a small uncertaine number. As twice is not to be tyed up strictly to the smallest number; so not to any number whether small or great.

Hence note. No man knows how oft he shall be warned or spoken unto by God.

God doth not put an absolute stint upon any of his actions. Beware of neglecting the least twice, the first twice, which is the lowest twice; for though we cannot binde God up strictly to twice, it may prove three times or foure times, yet whether it shall be so many, or how many it shall be, no man nor Angel knoweth. Twice cannot be very often, and 'tis uncertaine how often. Therefore if you hearken not when God hath spoken once (take it strictly) doe not stop your eares at the second speaking. It is fayd, Moses smote the rock twice (that was twice beyond his Commission, for he should not have smitten it at all) and the mater came out aboundantly. How many rocks, that is, hard hearts, hath God smitten by his word and his workes twice, and yet we fee not the waters of Godly forrow flowing out; the rocks are fmitten more then twice with the rod of God, with the rod of his mouth in the ministery of his word, they are imitten with admonition upon admonition, with reproofe upon reproofe, with threatning upon threatning, and yet the waters came not out aboundantly, yea scarce at all. May not they feare that they shall have poenall forrow upon forrow (Paul tooke notice of the goodnesse of God to him, that he did not let him have afflictive forrow upon forrow (Phil: 2. 27.) but, I say, may not they feare they shall have pænall forrow upon forrow) that is, everlasting floods of forrow, who after the Lords speaking upon speaking, and reproving upon reproving, give no proofe of their godly penirentiall forrow? Ohow angry was the Lord with Solomon, because his heart was turned from the Lord God of Ifrael, which had appeared

to him twice (I Kings II. 9.) God appeared to him in Gibeon (1 Kings 3.5.) when he was first made King, putting him to his choice, or giving him a blanke to aske what he would, and he chose well, he chose wisdome and had it. God appeared to him a fecond time after the building and dedication of the Temple (I Kings 9.2.) And said unto him, I have heard thy prayer, and thy supplication, that thou hast made before me, &c. Thus the Lord appeared solemnly unto Solemon twice, and but twice for any thing that appeares upon record in that folenme manner. Now when notwithstanding these two appearings of the Lord to Solomon, the heart of Solomon was turned away from the Lord God of Ifrael, his anger was kindled against Solomon, and the Lord smote him once, yea twice, renting his kingdome, and pulling away ten tribes at once, from his fon and successor. O doe not refuse God speaking to you twice, or the renewed speaking of God; to doe so is very finfull, and therefore very dangerous. For as ris a figne of a holy heart, of a gracious frame of spirit, to heare twice at once speaking; as David professed he did (Psal: 62.11.) God hath spoken once; twice have I heard this, that power belongeth unto God: also unto thee O Lord belongeth mercy. There are severall rendrings and interpretations of those words; But that which to me feemes most intended by our rendring is, I heard what was once spoken twice at once, that is, I heard it speedily, and I heard it believingly; as foon as ever the word came to me I received it, and I received it not only with my eare, but with my heart. That's a bletled way of hearing, and they who heare fo, at first speaking, may well be fayd to heare that twice which God speaketh once. But how fad is it that God should speake twice, thrice, yea foure times, and yet not be heard fo much as once! When Job was brought upon his knees (Chap: 40.5.) he faid, Once have I spoken, but I will not answer: yea twice but I will proceed no further, fob began to be sensible of that which Elihu was working him to, that he had been too forward, yea too forward with God; Fob began to fee his error, and recanted it; I have spoken once, yearwice, but I will proceed no further. 'Tis good, that after once or twice finning or failing, we yet fay we will proceed no further. O how deplorable is mans condition, when the Lord shall fay, I have spoken once, year cwice, but now I will proceed no further, I will speake no more band this usually comes to passe, when

when men are dull and flow of heart to understand what he speaketh, which as naturall men alwayes, to godly men often are, as it followeth in this text; He speaketh once, yea twice,

Yet man perceiveth it not.

That is, apprehendeth not sometimes that God is speaking to him, and he seldome understandeth what God is speaking to

There is a little varietie in the exposition of this latter clause of the verse; The word man not being expressely in the Hebrew (and therefore we finde it put by our translaters in a distinct character) the text runs only thus; God (peaketh once, yeatwice, he perceiveth it not. This hath occasion'd the vulgar latine interpreter to referre this last clause of the verse to God also; giving out the sence thus; God speaketh once, and a second time he doth not repeate it; As if here were a warning given, that all should deus et secundo attend the very first motion of Gods voyce to them; For he speaketh once, and doth not repeate the same. But I shall not stay upon . repetit. Vulg that, because I see not how the Hebrew word by us rendred to perceive, can with any tolerable fignificancy be rendred to re-מות ara- peate : yet, there is a fecond rendring of the text in the same tedice intendito. nour, giving a genuine sence of that word, which is very profitaculos prosperit, ble and proper enough to the scope of the place, God speaketh once, animadvertit, and he doth not consider upon it a second time; That is, when God speaks or decrees to give forth any thing, he doth not take it into deus et secundo consideration againe or review and bring it about upon second illud non consi- thoughts, as men often doe; yea it is their duty (though it be a derar. Scult: duty arising from their frailty) so to doe. Men ought to consider often and review their owne words as well as their works. But (faith Elihu, according to this reading) God speaks once, and doth not consider of it againe; for he hath the measure and compasse of all things fo fully in himselfe, that he needs not turne backe his thoughts upon any of his determinations, as if there could be a mistake, or any error in them. This is a very glorious truth, highly advancing the name of God above every name among the best of the children of men. And it ariseth clearely from the text, leaving out the suppliment which we make of the word man. Yet according to the opinion of the most and best expositers, yea according to the clearest scope and tendency of the text, that

Semel loquitur id-ipsum non

viderit.

An Exposition upon the Book of Jo B. Vers. 14. Chap. 33.

word man is rather to be supplyed, God speaketh once, yea twice,

And man perceiveth it not.

'Tis common in Scripture to leave such words unexpressed, as must necessarily be understood. And therefore I shall only insist

upon our owne translation.

Yet before I proceed to that, I shall touch upon another reading of these words, as referring unto man, which doth not so much carry a reproofe of mans dullnesse, as a commendation of Gods goodnesse, thus; God speaks once, yea twice, if man perceiveth it Loquitur deus not. As if he had fayd, If man be so weake and darke, so dull and semel et duastow of apprehension, as not to perceive Gods minde at his first speak-bus (vicibus) ing, yet God is usually so gracious and condescending as to speake consideravit etwice, or a second time, even to that man. This reading doth ex- am. Pisce ceedingly exalt and fet forth the goodnesse and graciousnesse of God; and we have frequent experience of it, that when God speakes once, and findes creatures dull of hearing, he speakes a second time.

Our reading gives in these words as a charge of mans darknesse and flownesse to apprehend the meaning of God speaking to us either in his word or works. God speakes once, yea twice,

Yet man perceiveth it not,

The Hebrew is, man feeth it not. There is an eye in the under- הור באישור נה standing, the mind of man heholdeth the sence of words, even as Non viderit ilhis bodily eye beholdeth the colours, and dimensions of any lud, sc: homo materiall object: Yet the eye of mans mind is to bleared and quitur. Verbo dim-fighted that though God speak once, yea twice, he seeth, he hoc ne Elihu perceiveth it not. That is, he doth not clearly perceive it. Elihu utitur sexies makes use of this word fix times, Job thrice, Zophar once, in all Job ter Zophar which places, they intend an exact observation and through specu- ifto verbo dililation of the matter which they treate upon, either in the affirma- gens et clara tive or in the negative; here as a rebuke to man Elihu makes significari speuse of ic in the negative, man perceiveth it not.

Hence note. Man of himself cannot perceive the mind of God in spirituall speakings, or God speaking about spirituall things.

The propheticall Sermons are called visions; The vision of Isa-

vatio curiosa. Coc.

iah the son of Amos, which he saw (Ila. 1. 1.) yet when they preached them to the people, many of them faw nothing; their visions were to the people as parables or darke sayings. Man in generall falls under a twofold confideration; first, as unconverted or carnall; and in that state he perceiveth notatall, when God speaks once and twice, yea thrice, he perceiveth nothing. And

that proceeds from a double ground.

First, from the naturall pravity of his heart, and the blindnesse of his mind. Of such the Apoltle saith (Eph. 4. 18.) They have their understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindnesse of their heart. And hence he concludes (1 (or. 2. 14.) The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse to him, neither can be know them, because they are spiritually discerned; spirituall objects must have a spirituall eye to see them.

Secondly, this comes to passe sometimes from the judgment of God upon carnall men; who as in mercy he caufeth the blind to fee, so in wrath he striketh those that have no mind to see with greater blindnesse, and punisheth their former rebellion and obflinacy against the word received with an impotency to perceive it. Yea God doth not only leave such in the blindnesse of their mind and dullnesse of their understanding, but gives them up to it. The Prophet Isaiah was a Gospel Preacher, he held out the light clearly, yet his hearers were under fuch a doome, that the very light which he held out blinded them; so that the more he spake the lesse they perceived (Isa. 6. 10.) And he said, go and tell this people, hear ye indeed, but understand not; and see ye indeed, but perceive not: make the heart of this people fat, and make their eares heavy, and (but their eyes; left they fee with their eyes, and) hear with their eares, and understand with their hearts, and convert, and be healed. This is a dreadfull Scripture; The Lord is highly provoked indeed, when he judicially thuts up the eyes of men, and hardens their hearts against his own messages, not that he infuserh any hardness or instilleth any ignorance into them; but gives them up to that ignorance hardnesse and darknesse which already possesseth them. And then though God speak once or twice, or a hundred times, they perceive it not: They that harden their hearts, shall have them hardened by that which is the ordinary

meanes to loften and melt them; and they that shut their eyes against any truth, are in danger of having them shut against all truth, even by that means which usually openeth eyes. Thus we see that this first sort of men, meere carnall men, cannot see of perceive when God speaketh, and why it is so.

Secondly, (which I concaive rather to be the meaning of Elihu here) Man may be confidered in his spiritual state. That is, as converted and renewed in spirit, by the mighty working of the Spirit. Now to men in this estate God speakes once, yea twice, and they perceive it not. They that are spiritual doe not alwayes

perceive spirituall things. For

First, they have much corruption in them. Though they are renewed, yet they are renewed but in part; we see in part and but darkly, yea sometimes Saints can hardly see at all, especially as to some dispensations and manifestations of God! he may speak once, yea twice and thrice to them in such a thing, or to such a purpose, and they take little or no notice of it. He may poynt unto them by such providences, and by such Sermons, and yet they look upon themselves as un-concerned, not making any home-application of what they outwardly hear or see, yea feele and smart under; and all this by reason of some prevailing corruption.

Secondly, this may proceed from their negligence and flothfullneile; good men are not alwayes carefull as they should, much lesse criticall and wisely curious to observe every, providence of God, and to confider why or for what end fuch or fuch a word is fent to them. As carnall men thrust the word from them, so godly men faile much at all times, and at some times wholly neglect to lay the word to heart. They doe not compare themselves, that is, their lives and consciences, their thoughts and wayes with the word, and then no wonder if they perceive not what is spoken to them. Even a 706 may be hindred by his own indulgence from perceiving what God faith unto him. The Prophet complained of the people of God for not striving to take hold of him. (Isa. 64. 7.) There is none that calleth upon thy name, that stirreth up himfelf to take hold on thee. And may we not complaine that few stirre up themselves either to take hold of the word of God, or that the word may take hold of them? Paul exhorted Timothy (2 Tim. 1. 6.) to stir up the Gift of God that was in him. They that have received both gifts and grace may be much wanting to themselves

instirring them up. Though we deny mans naturall power, yet persons converted have a spirituall power, which they often negated to stir up. When the servants of Benhadad (1 Kings 20. 32,33.) came to Ahab upon that message to beg his life, it is said, The men did dilligently observe whether any thing would come from him that they might take holdne, and urge it in savour of their Master; and as soon as Ahab said dropt that word, he is my Brother, as soon as they had that word, they did hastily eatch it and applyed it for their present purpose. So they that are godly should observe what is spoken unto them, what corruption is smitten by the word or by the rod of God, and as soone as ever such a word is spoken, they should take it up and apply it to themselves.

Thirdly, those many lutts that are in the heart of a godly man, not yet fully more field, as secret pride, self-love, and unbelief, these hinder him from understanding the mind of God. And therefore we are counselled by the Apostle James (Chap. 1. 21.) to lay aside (that is, to get subdued and mortissed) all silthinesse and superstuity of naughtinesse, and (so) receive with meekness the engraffed word which is able to save our souls. As if he had said, we can neither perceive nor receive the word savingly, unlesse our lusts are cast out and cast off. How much any man neglects this duty of mortifying his susts, by so much is he rendred both unable

to perceive the word, and unfit to profit by it,

Lastly, Mr. Broughton renders the words thus, God Speaks once, yeatwice, and man will not mark it. We say, man perceiveth it not; he faith, man will not mark it. As our reading shews the weakness and imperfections, or the negligence and flothfullnetle of man, when he doth not perceive what God speaketh; so his sheweth the obstinacy of man. The will of man is as perverse, as his understanding is blind. Man hath not only a wound or a weaknesse in his will unto that which is good, but he hath a rebellion in his will against that which is good, and that not by some occasionall disgust or sudden gust of passion, but he is naturally set and resolved against that which is good. Man mill not mark what God speaketh in his word and works. Christ upbraids the Jews (Joh. 5. 40.) Te will not come unto me that ye may have life; he chargeth the fault upon their wills. 'Tis certaine man hath a will not to come to Christ for life; yet that is a forced and farre fetcht inference which some make from it, that man bath therefore power and will

will to come. Sure enough man hath a will not to come, he hath not only an inabillity, but an enmity and an opposition in his will against Christ: he will not come to Christ that he may be saved, but would take up his falvation somewhere else; he would be his own Saviour, or let any one fave him, rather then be faved by Christ; all things confidered, especially this, that he must deny himself, and neither be found trusting to his own righteousnesse, nor acting any unrighteousnesse, if he desires to be saved by Christ. And as there is a resistance in the will of man against the true dispensation of Gospell grace; so against any other dispensation whereby God fpeaketh to him. The unchanged will of man rifeth up against the will of God manifested in his works, as much as against his will manifested in his word (Isa. 26. 11.) Lord, when thy hand is lifted up they will not see. If his hand be lifted up in publick judgments they will not fee it, if in family or personall judgments and afflictions they will not fee it, but thut their eyes and hoodwink their own understandings. Yea, they are oftentimes so wilfully, or rather so madly blind, that they had rather say it is the hand of blind Fortune, then the hand of the Allmighty and All-seeing God. Now who is so blind as they that will not see? Till this rebellion against the holy will of God with which the will of man is filled be cast out and subdued, let him speake once, yea twice, let him fpeake by word or works, by promises or by threatnings, by good or evill, yet man will not mark it. Thus much in generall of Gods revealing himself to man; In the next words we have the distinct wayes fet downe by and in which he revealeth himself: In a dreame &c. d days (181) 10 for our of an air motive on

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10B. Chap. 33. Verf. 15, 16, 17, 18.

In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed: Then he openeth the ears of men, and fealeth their instruction.

That he may withdraw man from his purpose, and bide pride from man.

He keepeth back his soule from the pit, and his life from perishing by the sword.

Libu having faid in the former verse, that, God speaketh once, L' yea twice, yet man perceiveth it not; proceeds to give instance of those severall wayes by which God speaketh to man. His first Instance is given (v. 15.) where he brings in God fpeaking to man in dreams and visions. And as he shews us God speaking in dreams and visions, so he sets downe his aymes or ends in doing so, and they are three-fold.

First, God aimes at mans instruction (v. 16.) Then he

openeth the ears of men, and sealeth their instruction.

The fecond aime of God in such dispensations, is repentance and humiliation (v. 17.) That he may withdraw man from his

purpose, and hide pride from man.

The third and last end here exprest why God speaks by dreams and visions, is mans salvation (v. 18.) He keepeth back his sonle from the pit, and his life from perishing by the sword. These are the parts and specialties considerable in this context.

Vers. 15. In a dream, in a vision of the night, &c.

D77 pingus

The roote of the word rendred a dreame, fignifieth that which greffin, en va is thick, groffe or fat, and by a metaphor a dreame, because poribus crassis dreams are naturally caused by gross and thick vapours, arising new, quem form- from the stomack & furning up into the head. Sleep is caused imnie consequent mediately by vapours and dreams are our work in sleep. A dream is an Imagination which the minde frames and formes, or which is formed and framed in the minde while we sleepe; or, A dream is the worke of the soule, while the body is asleep. Sleepe is the binding

up of the outward sences, hearing, seeing, feeling, &c. yet then the inward fences, phantalie and memory are at liberty and free to worke. The phantalie is very quick and nimble, when the body lieth as a logge and stirres not. The phantasie (as we say) builds Castles in the ayre, and makes strange Chimera's in the braine by day, much more by night. In Dreams, there is an image of things or persons represented to us. When Pharoah dreamed, he saw seven leane kine, and seven thin ears, as also seven fat kine and seven full ears of corns. Facob faw a ladder in his dreame reaching up to heaven, and the Angels of God ascending and descending. Toleph fary his brethrens sheaves doing obeyfance to his sheafe, he law also the Sun and Moone and eleven Starrs, doing obeyfance to him. Nebuchadnezzar dreaming faw an Image with the head of gold, with shoulders and breast of silver, with belly and thighs of brass, and leggs of Iron, &c. These dreamers had images as clearely represented to their mindes, as any thing can be to the most waking and wakefull eye of the body. And though in many dreams there are no such formall similitudes presented to the mind, but only a voyce heard speaking, yet nothing can be declared to us in a dreame without forming in our mind some kind of likenesse. When it is sayd that God came to Abimelech (Gen: 20. and to Laban Gen: 31.) and an Angel of the Lord to Toleph (Math: 1.) speaking to them in dreames, they had such things exhibited to and impressed upon them, as gave the former two affurance that God spake to them, and the third that he was spoken to by an Angel of God.

Further, We may diffinguish of dreames; First, some are meere naturall dreames; and they arise source wayes; First, from the temperature of the body, Melancholly and flegmaticke persons, have their speciall dreames, and so have men of a sanguine and of a cholericke complection. The first encline to dreame of sad, the second of sottish, the third of pleasant things, and the last of wrathfull wranglings and contendings. Secondly, Naturall dreames are caused by the diet or food which we eate, speciall meate inclining to speciall thoughts and imaginations. Thirdly, Meere naturall dreams flow from the buisiness or speciall worke wherein we have been ingaged in the day; as Solomon speakes (Eccles: 5. 3.) a dreame cometh thorow the multitude of buisiness; that is, a man dreams at night of what he hath been do-

00

ing in the day. Fourthly, Naturall dreames arise from vehement affections to or defires of what we want, and would have. Thus (Isa: 29.7.) The hungry man dreams he eats, and the thirity man dreams he drinks; For being pincht with hunger, and parche with thirst, his appetite is not only strong, but fierce and violent after meat and drinke. These and such like are naturall dreams. I call them so because the rise or reason of them is feated in nature, and they are fuch as have no other cause but what is common and naturall to man. Nature let alone or left under fuch outward accidents will produce fuch dreames,

Seconldy, There are diabolicall dreams; the devill knows how to stirre the humors and worke upon the phantasies of the children of men. Satan is skilfull and diligent in folliciting our lufts and corruptions both day and night, and they being once follicited or moved to worke, cannot but worke in us both fleeping and waking. Yea the devill can inspire false doctrines and opinions by dreames, as well as provoke to wicked practifes. Of such dreamers we read (Deut: 13. 1, 3.) If there be among you a false Prophet, or a dreamer of dreames. False Prophets had many dreams (Fer: 23. 25.) Such were wont to fay, I have dreamed, I have dreamed. Because the holy Prophets had their dreams from God, the Devill would give his unholy Prophets dreams too, which were lies and vanity, deceits and errours, leading them out of the way of God, whether we respect truth of doctrine, or purity of worthip. We may reduce all diabolicall dreames to these two heads; They are either, First, false dreames, that is, dreames of falshood, for he is the father and former of lyes; or, Secondly, they are filthy defiling dreames; for he is an uncleane spirit, and the feweller of all filthy fires and uncleannesses, whether corporall or spirituall.

Thirdly, There are divine dreames, so called, First, because immediately fent by God; Secondly, because the subject matter of them is divine and heavenly, or some manifestation of the holy. will of God to man. There are five special Messages upon which

dreames are sent from God.

First; To reprove or admonish; Thus God dealt with Abimelech in a dreame, that he should not meddle with Sarah (Gen: 20. 3.) and with Laban, that he should not hurt Facob, nor hinder him in his journey back to his fathers house (Gen. 31)

24.) whereupon Jacob told him, God rebuked thee yester night. That dream of Pilates wife (Math: 27.19.) was sent to admo-

nish Pilate about giving Judgement against Christ.

Secondly, God sends dreams to instruct, and informe; There are teaching dreams, that of Joseph (Math: 1.21.) was not only to shew him what to doe about Mary his espoused wise, but to instruct him about that Great mystery of God manifested in the steph, to save lost man.

Thirdly, Dreams are fent for support and consolation in a time of trouble (Gen: 28.12.) God comforted Jacob by that dream, when he was in a desolate condition, and assured him of

his presence.

Fourthly, Some dreams are sent of God upon a sad message to afflict and terrisie; Job bemoaned his sufferings and sorrows by such dreames (Chap: 7.13, 14.) When I say my bed shall comfort me, my couch shall ease my complaint, then thou scares me with

dreames, and terrifiest me with visions.

Fifthly, God foresheweth what shall come to passe, he reveals his own counsels, as to suture providences, by dreames and visions. The seven years of famine were revealed to *Pharoah* in a dreame. And the great things of the Church, and of the world too, were revealed to *Daniel* in a dreame, and in visions of his head upon his bed (*Dan:* 7. 1.) The message of the dreame in the text was for instruction and admonition, as will appeare at the sixteenth verse; God speaketh in a dream; and surther

In a vision of the night.

Some take vision here as a second way of divine revelation. And 'tis true, the Scripture speakes of dreams and visions distinctly (Numb: 12. 6.) Others make visions to be only appurtenances to dreams; For though there have been visions without dreams, yet dreams are seldome, if at all, without some kind of vision. This seemes the intendment of this text, In a dream, in a vision of the night; That is, in a dream with a vision of the night, as making the vision to be nothing else, but either a representation of the matter dreamed of, or of the manner wherein it was represented to the dreamer. And I conceive, that Eliha in this verse is speaking only of one, not of two wayes of Gods revealing himselse to man; or rather of one then two. Yet whether we take

take the vision distinctly from or joyntly with the dream, the scope of Elihu in this text is equally answered and fulfilled.

Further, Elihu doth not only report the way of Gods discovering himselfe, that is, in a dream, in a vision, but he declares the time or feason of these dreams and visions, or of these visions in a dream; that is, the night, and the night confidered under this division.

First, When deep sleep falleth upon men.

Secondly, When they have their sumberings upon their bed; that is (as I apprehend) at the beginning of the night, and break of day (for those are the slumbring times of the night) or in the middle of the night or midnight, for then usually menare fallen into and abide in a deep sleep, or as we render, Then

Deep sleep falleth upon men.

Some fleeps, as we may fay, are but shallow fleeps, flight fleeps, in comparison of other; Deep sleep is that which we call, Dead fleep. The word here used by Eliha, notes the strongest and the foundest sleep, and therefore 'tis fitly distinguished from sum-

berings upon the bed.

שוק תררטה פול quam Aben Ezra.

There are three words in the Hebrew which signific steep; er quam it whereof the first signifies sleep in generall; the second, deep sleep; et Tuw plus the third, any slight sleep, which we here translate sumbering. Ordinary sleeping is more then slumbring, and a deep sleep, more then ordinary sleep; we commonly say, such a man is fast asleep, he is, as it were, bound hand and foote. Sleep is the binding of the senses, and so, by consequence the binding of all the members of the body. We often finde this distinction in Scripture (Pfal: 132. 4.) I will not give sleep to mine eyes, nor sumber to my eye-lids; that is, I will not only not give my selfe to fall afleep, but I wil not fo much as (according to our manner of speaking in that matter) forget my selfe. We find the same distinction (Pf: 121.4.) Behold, he that keepeth Ifrael shall neither slumber nor aliquan. Sleep. The words are a description of the exact watchfulnesse of do simpliciter God over his people, he that doth not so much as slumber, he that weddirur dormi- never lays his eyes together, he that doth not only not take a nap re; Grace est (as we say) but not so much as once nod (to so little the Hevusa' (sus pro- brew word may be drawne downe, which is likewise the imporprie capite nu-tance of the Greek word, he, I say, that doth not so much as nod)

Bold:

nod) is farre from sleepe, furthest of all from deep sleep. In both these degrees of sleep, the Lord speakes by Dreames, first,

in deep fleep; Secondly, in flumbrings.

Some conceive that Elibu intended by these different words, to fet forth two forts of dreams; First, those dreams which men have when extraordinary deep fleep falls upon them; fuch as that spoken of (Gen: 2.21.) God commanded a deep sleep to fall on Adam, when he tooke the rib out of his side and formed the woman. We read also (Gen: 15.12.) that a deep fleep fell on Abraham when God revealed to him what should become of his posterity, and how they should be in Egypt, and there much oppressed foure hundred yeares, &c. It is faid also (1 Sam: 26. 12.) A deep fleep from the Lord was fallen upon them; that is, upon Saul, and his guards, who lay round about him. And that might be called a fleep from the Lord, both because it was a fleep which the Lord fent, and because it was an extream deep sleep. Secon dly, there are dreams in ordinary fleep, or in very flumbrings or noddings upon the bed, we may call them waking dreames. Thus Elihu sheweth God taking severall times or seasons for the revealing of himselfe in dreams; sometimes in deep sleep, and often in the least and slightest sleeps, called slumbrings.

I shall not here insist upon or discourse the way of Gods manifesting himselfe to the Ancienrs, by dreams & visions, but referre the Reader to what hath already been done upon the 4th Chapter at the 12th and 13th verses; where Eliphaz, speaks almost in the same manner as Elihu here about visions; And, indeed there is a very great Consent between their two parts in this booke, that of Eliphaz, and this of Elihu; They were both holy and propheticall men; both of them had the same designe in speaking about dreams and visions, namely, to convince and humble Job; and both of them expresse themselves in terms of a very neere Cognation. So that if the reader please to consult that place (Job 4. 12, 13.) he will find these words farther cleared, as to the nature and severall kinds of visions. And if he turne to what hath been done upon the 14th verse of the 7th Chapter, he

may find the doctrine of dreams further opened.

Only let me adde here a note or two.

pague

First, It hath been the use of God to reveale his mind by dreams.

And I may give you five reasons why God used to apply himfelf to man in dreams: First, becaute in fleep man is, as I may fay, ar best leisure for God to deal with him; he is not distracted with bufinette, nor hurried with the labours of this life, but is at reft. Secondly, when we are awake we are very ready to debate. and discusse what we receive by our own reason, we are ready to Logick it with God; but in fleep we take things barely as offered without discussions or disputes. Thirdly, in sleepe when all is quier, that which God represents; takes and leaves a deeper impression upon the mind of man. Common experience teacheth us how dreams flick, and how those apprehensions which we have in our fleep dwell & abide with us when awake. Fourthly, I conceive the Lorddoth this chiefly that he may shew his divine skill in reaching & instructing man, or that he hath a peculiar art in teaching: he teaches fo, as none of the masters of learning were ever able to teach and instruct their Schollars. There was never any man could teach another when he was afleep; they that are taught must at lest be awake, yea they must not only be awake but watchfull; but now God is such a teacher, such an instructor, that when we are afleep he can convay instruction and teach us his lessons; this (I fay) doth wonderfully magnifie the divine skill and power of God, who is able to make us heare and understand doctrine even when we are afleep and cannot heare. There may be also a fifth confideration moving God to this. Possibly God would hereby affure us, that the foul is a distinct essence, and hath its distinct operations from the body; and that even death it felf cannot deprive the foul of man of its working. For what is fleep but a kind of death? sleep is a short death, and death is along sleepe. Now when the body is (upon the matter) laid afide, the foul can goe to work: when the body lyes like a block and stirs not, the foul can bestir it self about many matters, and run its thoughts to the utmost ends of the earth, yea and raise them up to the highest heavens, in bleffed intercourses with God himself. There's no need to prove the matter of fact that 'tis fo; what night, with reference to some or other, doth not utter this poynt of knowledg?nor need I stay to prove that this is, if not a demonstrative, yet a very probable argument of the distinct substantiallity of the soul from the body, namely its operations when the body (with all its proper and peculiar faculties and powers) is a fleepe, and contributes nothing to those operations. For though it be granted that some irrationall creatures (who have no immortall part, nor any thing substantiall in them distinct from their bodies, though it be granted I say, that these) may have dreames; yet their dreams differ as much from those of men, as themselves doe.

Secondly Note,

The revelation of the mind of God by dreams and visions, was much, yea most used in those ancient times. When God had not so fully revealed his mind by Scripture or his mind in the Scripture, then he spake often in dreams and visions; and hence the old Prophets were called seers.

The Apostle reports, God speaking at fundry times, and in divers manners in times past, unto the fathers by the Prophets, (Heb. 1.1.) The Greek text hath two very fignificant words, TOAUMHOUS & the former most properly implying how God gave out his mind in modure on the divers measures, or how he parcelled it out, the other implying the severall wayes in which he gave it out. As the measures were various, sometimes more sometimes lesse of his mind about divine matters and mysteries being dispersed, so the waves manners and formes of this dispensation were very various; yet the most usuall way was by dreams and visions (Numb. 12.6.) If there be a Prophet among you (faith the Lord) I the Lord will make my self known unto him in a vision, and speak to him in a dreame. Yea we find that in the first dayes of the Gospel, dreames and visions were frequent. The Apostle falling into a trance had a vision (Aits 10. 10.) He saw heaven opened and a certain vessell descend, &c. And when Christ would have the Apostle Paul carry the Gospell into Macedonia, a vision appeared to him in the night (Acts 16.9.) There stood a man of Macedonia, and prayed. him, saying, come over to Macedonia and helpus. The same Apostle saith (2 Cor. 12. 1, 2.) I will come to visions and revelations of the Lord, whether in the body I cannot tell, or out of the body I eannot tell. Pauls foul was wrapt up in such high and intimate converses with God, that he even forgot how it was with his body, or had little to doe with it. Which fuites well with that description which the Apostle John gave of himself, when he had the whole mind of God concerning the state of his Church to the end of the world, revealed to him in feverall visions, I (faith he Rev. 1.10.)

was in the spirit on the Lords day, &cc. That's is a famous promise, which was first reported by the Prophet Foel (Chap: 2. 28.) and after repeated by the Apostle Peter (Acts 2. 17.) I will pours out my Spirit upon all flesh, &c. and your young men shall see visions, and your old men skall dream dreams. Thus it is every where clear in Scripture, that dreames and visions were frequent both in the Old Tellament times, and in the beginning of the

New;

But now in these last dayes (as the Apostle saith Heb. 1. 2,3. palling from those former wayes of Revelation described in the first verse) God having spoken to us by his Son, whom he hath appointed heir of all things, by whom also he made the Worlds, who is also the brightnesse of his glory, and the expresse Image of his person: God I say having speken to us by his Son, and we having now a clearer manifestation of the mind of God then the old fathers had, the Son who once spake to us in person on earth, still speaking to us in the Gospell every day; therefore now for any to look after dreams and vitions, or vifible apparitions for the revealing of the mind of God, is to goe backward to the old state of the Jewish Church, or to the infancy of the Gospell Church, while the Canon or Rule of the Scripture as to all matters of faith and holy life was not fully finished and compleated. And though we ought to be farre from limiting God, yet he hath limited us from looking after any wisdome in the knowledge of his will above that which is written (i Cor. 4. 6.) The Apostle also testifying by the Spirit of God, that the Scripture is sufficient to make every man wife to salvation and the man of God perfect, throughly furnished unto all good works (that good work especially of helping others to falvation) 1 Tim. 3. 17. 17.

Ardentibus vout daret mihi Luth. loci class,

Luther observing how many were deluded in his time by en precatus sum dreames and visions, which they falsely attributed to God, as the deus certu sen- immediate Author of them; earnestly prayed about two things: fum scriptura; First, that God would give him a sound understanding of his mind er passum feci revealed in the Scriptures. Secondly, that he would not fend him cum domino des dreames or visions, yea, saith he, I even contracted with God that sones vel son- Find the would not. And doubt lesse he did this upon a double ground. First, to oppose the wild opinions and practices of those, who had nothing to pretend for them but dreames and visions. Secondly, com, quarte to advance the honour of the written word in its sufficiency, not

only without the help of any humane tradition, but without any further divine revelation. And therefore though God should please to speak to us now by dreames and visions, yet that were only (as the Apostle speaks about his adding of an oath to his promise (Heb. 6. 17.) to shew that he is (ex abundanti) more abundantly willing to satisfie our weaknesse by such a condiscention, then that there is a necessity of it, with respect to any deficiency of the Scriptures sullnesse. And hence it is, that if men shall professe they have received any thing from God by dreams or visions, concerning what is either to be believed or done, the matter of those dreams must be examined and weighed at the ballance of the Scriptures, and is no surther to be credited then

as 'tis found agreeable thereunto.

Chap. 33.

It cannot be denyed but that men may make profitable use of their dreames at this day; they may see much of themselves when their eyes are shut up by sleepe. Evill men may see their lusts at worke in the night, and find out what lust is most working and wakefull in them. What is faid in History of the ancient Perfian Kings, that they were feldome feen in the day, but came to view in the night, is true of a mans special fin, or of that fin which reignes and Kings it in him. What ugly apparitions of lust hath many a man in his nightly dreams, especially of those filthy lusts which are most proper to the night? Thus also good men have fometimes a clearer fight of their graces in the night by dreames, then in the duties of the day. What holy frames of heart? what lively actings of grace? what fweet and ravishing communion with God have many godly men found and felt in dreames? That may at lest, be somewhat of Davids meaning, when he said (Plal. 16.17.) My reines also instruct me in the night sea-

Lastly, Though we cannot make any certaine conclusions, either what we are, or what we are to doe from dreames; yet from them they who are wise and watchfull may sometimes gather strong conjectures about both or either. To make dreames the rule or warrant of what we doe is extreamly dangerous, yet that we may have hints what to do in a dreame, I nothing doubt, nor can there be any danger in it, while the matter hinted is consonant to the rule of the word, both as that which is lawfull to be done, and lawfull for us (all circumstances considered) to doe, Other-

Pp

wife

wife, whatfoever we may think our felves warned or warranted to doe by dreames, is but a mock or trick put upon us by the Devill,

or a deceit of our own foolish selfish hearts.

Thus we have feene the first way of Gods speaking to men of old, by dreames and visions of the night; what work God is pleased to make with and in man by such speakings, will appeare diffinely in the three following verses.

Vers. 16. Then he openeth the ears of men, and sealeth there instruction.

In this verse Elihu gives us the first of those gracious designes or purposes of God in sending dreams or visions of the night; then he openeth the ears of men. There is a twofold eare of man, first, externall, that organ of hearing placed in the head. Secondly, internall, that power of hearing feated in the heart. God can uncover or open both. There are but few who have their outward eare stopt, we rarely meet with a deaf man. But we every where meete with and speak to those who are internally deafe. The Lord openeth this inward eare, and he only is able to doe it. God opened the heart (or internall eare) of Lydia to attend to the things which were spoken of Paul (Acts 16.14.) The Septuagint render this place of fob expressely so. Then he openeth the mind of men. Their translation comes close to the sence, though not to the let-

SOTE CHARA-NUTTEL VED DU-Spanwy.Sep.

Quidam banc laquendi formubræorum consuctudine, qui quis eccanion

ter of the Originall. Further, the Hebrew is (as we put in the Margin) He reveallaminstam effe eth or uncovereth the eares of men. This revealing or uncovering putant en he- of the eare, fay some, noteth only private speaking, and is a similitude taken from a common custome among men, who when they cum antiquis would convey their mind secretly to a friend that stands by, put feculis prolin- their head near to his eare, and take up the brim of his hat, or put amalerent co-by his haire (if long) that they may whifper in his eare. Thus mam, eag; au- in a dreame God whispers and speaks silently unto men. This resoperirent, si seems to have a sutablenesse with that (Chap. 4. 12, 13.) where Eliphaz spake of a thing brought secretly to him, or that was whispered or stoln into him. But I conceive there is more in this place then the intendment of a fecret and private conveyance of the mind of God unto marin a vision or dreame.

And therefore this opening of the eare imports the removing

or taking away of that (whatfoever it is) which hinders the ef- aliquid in illofectuall hearing or obeying of those metsages which God sends to rum aures in men. When God spake in a dream, he did more then speak, he sufussiare velopen'd the ear, yea, he gave an eare to hear: This powerfull work defluentes caof God upon the heart is elegantly expressed by opening the eare, pillos et in abecause when the ears are flopt, we cannot hear, till that which pertes oures tastops them is pluckt out or taken away; so that here we have cito murmure stops them is placed out of taken away; to that here we have aliquid infil-speaking with effect, or the cleare and penetrating power of the labar. Sanct: Spirit of God sweetly and prevailingly infinuating his mind Cinthins auto man. God speaks so as he will be heard.

Hence Observe. First, The eare of man is naturally stopt against the teachings of Loquinur et au-

There are many things which stop the eares of man, or man vel aperire est hath many eare stoppers. I will name leven, all which God re-infinuare alimoves and takes away when he effectually reveals his mind to quid auribus aman. First, the eare of man is stopt with ignorance, that's a thick intimis sensibus vaile or covering upon the eare, and keeps out the mind of God reponendum sit. till it be removed. And, Secondly, Unbelief is another ear-stop-Clariorem et per; till the Lord removeth that we cannot hear. Thirdly, Im-penetrantiorem penitency or hardnesse of heart stops the eare, there are a number voluntatis diof Scriptures I might give for each of these. Fourthly, the love of vinæ denotat. any particular fin is an eare-shutter or an eare-stopper, and the Coc: Lord removes that, when he opens the eare. Fifthly, Prejudices stop the eare, prejudices fomtimes against the person speaking, somtime against the word spoken. That man will never hear a word to purpose, who hath a prejudice against the person, or a prejudice against the word, either a prejudice against the man, or against the matter. Sixthly, Pride stops the eare too, the proud man will not hearken, therefore God humbles and brings down the spirit that the word may be heard. Seventhly, and lastly, the World is a great ear-stopper, that locks up the eare against the word; the world in the profits of it, and the world in the pleafures of it, and the world in the cares of it, and the world in the fears of it, the world by or in every one of these stops the eare, and by these the ears of all men naturally are stopped, so that they are as it is said (Pfal. 58.4.) like the deafe adder, that stops her eare, and will not hear the voyce of the charmer, charme he never so misely.

rem vellit et admonuit, & c. Horat. dire facit. Auremrevelare

Till all these stoppers are removed, and the eare opened, there is no receiving of the word.

Secondly Observe.

God is able to open and unlock the eare of man.

Though it hath never so many stopples in it, he can pull them out, never fo many locks upon it, though all the feven spoken of, and seven more obstruct the ear, yet he can open them all, and make a free and uncontroulable passage for his word into the remorest and closest chambers of the soul. God can speak loud enough, not only to make the deafe, but the dead hear his voyce. Verily, verily I say unto you (saith Christ, Joh. 5. 25.) the hour is coming, and now is, when the dead shall hear the voyce of the Son of God: and they that hear shall live. By the dead he means not those who are corporally, but spiritually dead, that is, dead in fins and trespasses, and in danger of eternall death for their fins and trespasses, even these heard the voyce of the Son of God then speaking personally, and heard it afterwards ministerially, in the dispensation of the Gospell, and that voyce revived them, not only by giving them the comfort of that naturall life which they. had before, but by bringing in a new spiritual life which before they had not. Then the internall eare is opened to purpose when those internall or mystically darke graves of sin are opened, and the foul comes forth into the light of life.

Yet more distinctly. God may be said to uncover or open the

eares of men, when he doth these four things.

First, When he makes us not only to heare but to attend, not only to heare but to hearken; or not only to heare but to give eare. Many give the word of God the hearing, but they doe

not give eare to the word of God.

Secondly, God opens the ear when he makes us not only attend, but understand, or when he takes the vaile off from our minds. The Apostle saith of the Jewes (2 Cor: 3.14.) The vaile remaineth upon them untaken away to this day in the reading of the old Testament (and it doth so still) so that as they could not, so yet they cannot, Looke to the end of that which is abolished; that is, to Christ, who was the end or scope at which the whole Ceremoniall Law (now abolished) did then ayme. When once the eare is divinely opened, then the vaile of ignorance and spirituall blind-

nesse

nesse is taken off from the mind, both as to that greatest truth, and all other necessary truths. The opened eare is an understanding eare.

Thirdly, God openeth the eare when he causeth us to believe what we perceive and understand. As faith sets the whole soule aworke for God, so faith is the great worke of God upon the soule. When the eare is opened, truth is not only knowne, but

favingly believed.

Fourthly, This opening of the eare maketh the foule obedient; Jesus Christ in that great prophecy of him (Pfal: 40.6.) to shew his ready obedience to his fathers command, faith, Mine eare hast thou opened (or digged) The eare of Christ was never thut in the least, either through ignorance or unbeliefe; but he is fayd to have his eare opened, only to shew his constant preparedness and readiness for obedience. He came into the world with an open eare to all the will of God; and therefore it followeth in the 7th and 8th verses of that Psalme, Then said I, loe I come, in the volume of thy book e it is written of me, I delight to doe thy will, O my God, yea thy law is within my heart. Christ is brought in by another Prophet speaking to the same poynt with fome little variety, but with very great fignificancy of expression (Isa: 50.4, 5.) He makeneth morning by morning, he wakeneth mine eare to heare as the learned; we usually say, Sleep is in the eye, yet this prophecy intimates a fleep in the eare, thou hast wakened mine eare. What we are to understand by this wakened eare, is cleare in the next words of the same prophecy, The Lord hath opened mine eare, that's the word of Eliphaz, and the consequence of opening the eare, set downe in the Prophet, is the same now given in this poynt, The Lord hath opened mine eare, and I was not rebellious. He doth not fay, The Lord opened mine eare, and I heard, but, I was not rebellious; that is, I gave up my felfe to obey the word or command, which I heard. The fame Prophet (Isa: 48.8.) describing the rebellion of the Tewes, puts this as the reason of it, Yea thou heardest not, (that is, thou didfi not attend) yea thou knewest not, that is, thou didst not understand, yea thine eare was not opened; as if he had fayd; thine unopened eare was the cause why thou diddest neither attend, nor understand, nor obey the word spoken to thee. So much of the first gracious designe of God in speaking to men by dreams

and visions of the night; Then he openeth the ears of men. The second is given in the latter part of the verse.

And Sealeth their Instruction.

obsignavit; confirmavit perfecit.

The word fignifies not only to seale, but to perfect or conclude. He fealeth Instruction.

There is a threefold use of seales and sealing; First, to distinguilh one thing from another; Secondly, to keep things fafe and fecret; Thirdly, fealing is to confirme and ratifie; A Bond, Deed, or Evidence in writing, till it hath a Seale, is but a fcrip of paper of no force, but when once the Seale is put to it, then it is confirmed, then there is strength and force in it. A seale fortities the writing, or maketh it authentick. He sealeth their

Instruction.

7012 a radice ribus.

Disciplinameorum velut impresso sigillo confignat. Tygur:

Phrasis obsignandi eruditioqui eruditur ve. Coc:

The word here used fignifies both correction and Instruction, 70' vincivit and so it is rendred by some here, He openeth their eares, or sealligewit per me- eth their chastisement. Mr Broughton takes that sense, or seal-taphoram castigavit erudivit, printerh why they are chastised; that is, (as himselfe expounds it) corripuit ver- When he hath chastiled them, he sealeth up the decree of their bis aut verbe- judgement; or as another, He proposeth it unto them as firme and concluded, if they doe not repent and imprinteth in their mind the certainty of it, as also the true cause of it. We render fully to the sense of the word and scope of the text, He sealeth their instruction; that is, upon the opening of the eare there is a fealing or a fetting home the word which is received. When the eare is opened to receive, God will make men hold what they have received. The fealing of instruction, fignifies the efficacy, energy, or effectuall working of God with the word, he ratifies and confirmes it to the foule, he maketh his word as fure to them efficaciter eru- as a sealed Bond, both with respect to the duty commanded, and dire sc: ut non the mercy promised. And, indeed, we have as much need to have concedatur ei Instruction sealed, as to have the eare opened; for 'tis possible the eare may be opened, we may heare and understand, and in et vim eruditionis non senti- sealed. The instruction is then sealed, when we keepe what is received, as the eare is opened when we receive what is offered. Unlesse the instruction be sealed, we heare and obey only for the present, not for the time to come, that is, we doe not retaine

and hide the word received for use and practise.

Now, whether we take this fealing in reference either to correction or instruction, it yeelds us matter of profitable meditation. First, As it referrs to correction.

Note. God a Jureth sinfull man that he shall smart for it, unlesse he hearken and obey.

It is as fure that he shall, as if he saw it under hand and seale; Castigationem or as if the sentence were engraven upon his conscience, and eorum obsignat. fixt before his eyes. If the eare be not obedient to instruction, i.e. Significat the back must submit to correction; If the word will not doe it, the castigaturum rod must; if teaching will not serve the turne, chastning shall; He nist a percato fealeth their correction. Every correction threatned is not certain-destiterint, non ly inflicted; for Elihu faith afterward (v. 26.) He shall pray un- secus ac sisento God, and he will be favourable to him; but the meaning is, mans tentiam hance literia mandafcorrection is fealed in case he proceeds on in his sin; if he does fet, easig; litenot give proof that his eare is opened by his obedience to in-ras oblignager. Aruction, there is no escaping correction. The correction of the Pisc. dearest children of God is sealed, if they heare and doe not. God Vellicans ipsowill not cocker his stubborne children, nor spoyle them by sparing ru aures et imthe rod; He will certainly meet with them one time or other, caltigationes either by ficknesse, or poverty, or reproach; the order the war- an min ipsorum rant is sealed for their correction.

We may much more apply this to the wicked, to the ungodly Bez:, and rebellious, who though they have their outward ears open, yer their hearts remain shut; If the correction of the godly be sealed in that case, to be sure, the destruction of the wicked is; they are sealed for death, yea they are sealed for hell; the writ of their eternall Judgement is sealed. If Judgement must begin at the house of God, where shall the ungodly and the sinner appeare? what shall the end of them be that obey not the Gospel of God?

Further, Take it as we render it, referring to instruction, He. fealeth their instruction.

Whence note. God is able to set home his instructions effectually upon the soule.

He can leave such an impression upon the heart, as as shall never be forgotten nor worne out. He can make every word flick; And

insculpens .

And so this is but a further illustration of what was said before; he openeth their ears to receive the word, and then fealeth instruction upon them. The Apostle speaking of some persons converted, who were the fruit of his ministry, faith, Ye are the seale of mine Apostleship (1 Cor: 9. 2, 3.) that is, ye confirme and ratisfie my ministry, that it is of God, and that God is in it. Now as the conversion of sinners, and the building up of Saints, is the seale of our ministry; fo the fealing of instruction upon the soule, is the conversion of sinners, and the edification of Saints. When a finner is converted, his instruction is sealed upon him, and when a Saint is built up and edified, and increaseth in the things of God, then instruction is sealed upon him also. And untill we thus profit by the word, we have the word, as I may fay, without a feale, nothing fastens upon us.

Thus much of the first defigne of God in sending dreams and visions in those times, it was to open the ears of men, and to seale their Instruction; This being only a generall benefit aymed at by those meanes, we have those which are more speciall set

downe in the words which follow.

Vers. 17. That he may withdraw man from his purpose, and hide pride from man.

This 17th verse containes two of those blessed ends or defignes of God in revealing himselfe to man by dreams and visions, or by visions in a dream, of which Elihu spake in the two former verses; as then he takes an opportunity to open the ears of men, and seale their Instruction, to fasten and fix his word upon them, to make it stick and stay by them; so in all this his purpole is;

That he may withdraw man from his purpose.

TiDil auferre re in meliu.

The word rendred to withdram, fignifies, to take off, or put erit, vel muta- away, to remove or change for the better. (Ifa: 1. 16.) Put away the evill of your doings; that is, doe no more evill, or (as the Lord speakes by another Prophet, (Fer: 44.4.) O doe not this abominable thing that I hate; we render the word in the other sense (Job 27. 2.) He hath removed my Judgement farre from me. There is in man a kind of fettledness and resolvedness upon

his purpose, he will on; but saith Elihu, the Lord withdrawes him, he stretcheth forth his hand, and pull's him back; He withdraweth

Man.

Adam, the earthly man; The proper name of the first man, is the common name of all men. Man is earthly by nature, and to are all his natural purposes. To draw an earthly man from that which is earthly, is no easte matter; only the power of God can doe it, He withdraweth man

From his purpofe.

The word which we render purpose, properly fignifies a morke; Two a and so it is translated not only elsewhere, but here by severall Interpreters. Mr. Broughton is expresse, That the earthly man leave off to work, and then by work, he means an evill work, as by purpose an evill purpose. The word work set alone usually signifies an evill work, as the word mife put alone is taken for a good wife (Prov. 8.22.) He that findeth a wife, findeth good; every one that findeth a wife doth not find good, (there are many bad wives) only he that finderh a good wife finderh good. So on the Ut a moveau contrary, the word worke standing here alone implyeth a bad homo opus, see work. And to withdraw man from his work, or from his purpose, Juum et animum is to withdraw him from his evill work or purpose: The Septua-malum. Iun: gint gives it clearly so, that he may withdraw man from unrighte- stoope Lau drousnesse. And Mr. Broughton gloffing his own translation, faith, frees. Sept. that he leave off mans work, and do the work of God.

Againe, This terme work, seemes opposed to the thought or concupiscence of the inner man; he withdraweth man from his work, that his hand may not effect what his heart hath contrived: that the bitter root may not bring forth evill and bitter fruit. Or if we follow our translation, the sence will be the same; He withdrameth man from his purpose, that is, he checks and stops the inward motions and workings of mans heart, and so keeps him from bringing it to perfection by an outward evill work. (Tam. 1. 15.) Then when lust hath conceived, it bringeth forth sin, and sin, when it is finished, brings forth death; God in great mercy takes man off from his purpose when he finds him upon an evill device or purpose; he crusheth the Cockatrice's egge that it may not be hatch-

Qq

ed, and destroyeth the conception of those Babylonish brats that they may never come to the birth. (Mic. 2. 1.) Wee to them that devise mischief on their beds, when the morning is light they practice it, because it is in the power of their hand. The work begins at the heart, there 'tis plotted and contrived; the heart is the workhonse of sin; now the Lord withdraws man from his purpose, and will not fuffer the inward work to be accomplished by the outward work.

minem ab iis qua fecit. Vulg.

Further, we may refer these words either to what is past, or to what is to come; some translate (referring it to what is past). Ut avertat ho- that he may turn, or withdraw man from those things which he hath done; that is, from those evills to which he hath already set his hand; this is done by giving man repentance, which is our being humbled for, and turning away from any evill already committed.

Our translation refers it to what is intended to be done, for that's a purpose. So the meaning is, God doth these things that he may keep man from doing that evill or mischief which he hath refolved upon, or at least is forming and hammering in his thoughts. Abimelech had an evill purpose for the matter (though possibly the purpose of his heart was not evill, for he said to God (and God said he spake true) in the integrity of my heart, and innoceneg of my hands have I done this, Gen. 20. 5, 6. (he was I fay about mevill purpose for the matter) when he thought to take Abrams wife from him, but the Lord came to him in a dream, and withdrew him from the evill of his purpose. Labar intended evill, or hard dealing to Jacob, but the Lord met him also in a dreame, and withdrew him from his purpole, saying, (Gen. 31.24.) Take heed thou speak not to Jacob, neither good nor bad, that is, hinder him not in his journey, either by threatnings or by promises. Thus man is taken off or withdrawn from evill purposes by preventing grace, and from evill workes by repenting grace.

I shall prosecute the words according to our reading only, which imports that when man hath some evill purpose upon his heart, the Lord visits him in dreames and visions of the night, to withdraw him from that purpose.

Hence observe First, Man is very forward and eager upon evill purpoles.

God himself must come to withdraw and fetch him off, or other-

therwise he will be driving them on. The heart of man naturally hath no other purposes but evill purposes, and upon them it is set (as I may fay) to purpose; that is, he will effect and bring them about if he can. When Moses reproved Aaron concerning the golden Calfe which he had made, at the instance and violent importunity of the people, Aaron answered for himself (Exod. 32. 23.) Let not the anger of my Lord wax hot, thouknowest the people that they are set on mischiefe, they are bent to it, they have such a mind to it, that there's no turning them from it; they will hear no reason nor take any denyall, when the fit is on them. There is a fetting of the heart of man continually upon evill; the wind blowes that way, and no other way, the wind fits alwayes in that bad corner till God turneth it. There are two gracious acts of God, spoken of in Scripture, which doe exceedingly shew forth the finfullnelle of man; every act of grace doth in its measure aggravate the finfullnesse of man, and alwayes the higher grace acteth, the more is the finfullnesse of man discovered, especially (I fay) in this twofold act of grace. The former whereof confists in drawing; the latter in withdrawing; there is a gracious act of God in drawing the finfull fons and daughters of men to that which is good. Man is drawne, First, into a state of grace or goodnesse, by this he is made good. He is drawn, Secondly, to acts of grace or goodnesse, by this he doth good. Of the former Christ speaks (Joh. 6.44.) No man can come to me, except the Father which hath feat me draw him, that is, no man can believe, (for by faith we come to Christ) except he receive power from on high. God draweth the foul to Christ, and that's a powerfull act of divine drawing, though not a compulsory act: and as God must draw man into a state of grace, which is our union with Christ by the Spirit in beleeving, so he draweth him to the acting of his graces. Of this latter the Church speaketh to Christ (Cant. 1,4.) Draw me, and I will run after thee. These gracious drawings shew that we are not only utterly unable, but averse to the receiving grace, and so becoming good, while we are in a state of nature; as also that we are very backward to doe that which is good, even when we are in a state of grace. Now as God acts very graciously in drawing man to good, fo Secondly, in withdrawing him from evill, from those evill purposes and evill practices, to which all men are so easily yet so strongly carried. The Prophet (Fer. 2.

23, 24.) elegantly describes the exceeding forwardnesse of that people to evill, while he compareth them to the swift Dromodary, traversing her wayes, and to the wild Asse in the Wildernesse that snuffeth up the wind at her pleasure (or the desire of her heart) in her occasion who canturn her away? As the wild Asse set upon her pleasure, & in her occasion, when she hath a mind to it, will not be turn'd away; such is the heart of man. That other Prophet (Isa. 5. 18.) telleth us of those who draw iniquity with cords of vanity, and sin as it were mith a cartrope; that is, they set themselves with all their might to doe mischief. When men are thus vainly bent upon vanity, it is a mighty work of God to withdraw them from their work. When, what men are purposed to doe they are fastened to it as with cords and cart-ropes, what but the power of the great God can withdraw them from it?

Whence note Secondly,
Unlesse Goddid withdraw and fetch us off from sin, we should
run on in it continually.

When man is in an evill way, he hath no mind to returne till God turneth him; let come on't what will he will venture: 'Tis only through grace that the heart either abstains or returns from evill. David saith (Pfal. 18. 23.) I have kept my self from mine iniquity. David kept himself from his iniquity, yet he was not his own keeper: It was by the power of God that he kept himself from that sin to which he was most prone, even from that sin to which his own corruptions and the Devills temptations were alwayes drawing him. David had some special iniquity to which his heart was inclined more then any other, and from that he kept himself, being himself kept by the power of God through faith unto salvation. Of our selves we can neither keep our selves from doing iniquity, nor leave off doing that iniquity, which we have once done. How can man withhold himself from sin, while sinhath so great a hold of him, yea the Mastery over him?

Thirdly Note.

God is graciously-pleased both to withdraw man from doing evill

and to draw him to repentance when he hath done evill.

Between these two the grace of God is daily working in and towards man, and it worketh for the effecting of both many wayes.

First,

First, by his word, and that in a fourfold consideration. First, by the word of his command, he every where in Scripture forbids man to doe any evill, and bids him repent of every evill which he doth. Secondly, by the word of his threatnings; they are as thunderbolts to deterre him. Thirdly, by the word of his promises, they are divine allurements, sweetly yet effectually to entice him. Fourthly, by the word of his perswasions, they are full of taking arguments to convince and win him.

Secondly, God withdrawes man from fin, and drawes him to repentance when he hath finned, by his works: First, by his works of Judgment, they break him to these duties. Secondly, by his works

of mercy, they melt him into these duties.

Thirdly, God withdraws man from fin and drawes him to repentance by his patience and long-suffering. (Rom. 2.4.) Despisest thou the riches of his goodnesse and sorbearance, and long-suffering, not knowing that the goodness of God leadeth them to repentance. As if the Apostle had said, O man, if thou knowest not the meaning of Gods patience towards thee, and that this is the meaning of it, thou knowest nothing of the mind and meaning of God towards thee.

Fourthly, The Lord withdraweth man from evill purposes by seasonable counsells. David was going on in a very bad purpose (1 Sam. 25.) and God stirred up Abigail to meete him, and by good counsell to withdraw him from his purpose: This David acknowledged (vers. 32,33.) Blessed be the Lord God of Israel, which sent thee this day to meet me. As if he had said, I was fully purposed to revenge my self upon Naball, and had not surely lest a man of his house alive by the morning light, if thou hadst not met me; therefore blessed be God who hath sent thee, and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed bloud, and hast by thy good counsell withdrawne me from that evill purpose.

Lastly, consider God withdraweth man from his sinfull purpose, all or any of these wayes, by putting forth his mighty power with them. For his word alone, his works alone, his patience alone, the counsell of man alone would not doe it, if God did not stretch forth his own arme in and with these meanes for the doing of it. Nothing is any further efficacious then as God is with it. (Numb. 222) Balaam was going on in his wicked purpose, being sent for

by Balak to curse the people of God: And though the Lord sent his Angell to be an adversary to him in his way (verf. 22.) so that his Asie turned out of the way into the field, yet Balaam went on in his purpose, yea though the Angell standing between two walls caused his Asse to turne so suddenly, that the cruthe Balaams foot against the wall (verf. 25.) yet Balaam went on in his purpose: Once more though the Angell went further and stood in a narrow way, where there was no way to turne to the right hand nor to the left, so that the poor Asie fell down under him (v. 27.) and speaking (as the Apostle Peter expresseth it, 2 Epist. 2.) with mans voyce rebuked the madnesse of the Prophet; Yet so mad he was that all these checks and warnings, could not withdraw him from his purpose. And what the Lord did at that time to Balaam by an Angell, that he doth by some other means and providences to stop many from their evill purposes, who yet will not be flopt. He speaks to them in the ministry of his word, he speaks to them in his works; he spreads their way with roses, he hedgeth up their way with thorns, he bestoweth sweet mercies upon them, he sends sharp afflictions upon them, to withdraw them from their evill projects and purposes, yet on they goe like Balaam, unlesse he send more then an Angell, even his holy Spirit to withdraw them.

Lastly, Elihu reports it as a speciall favour of God to with-

draw man from his purpose.

Whence note.

It is a great mercy to be hinder'd in sinfull purposes and intendments.

Disappointments are acts of grace, when we are acting against grace; If God stop us from doing evill, not onely by his word, but by blowes, or by a hedge of thorns, yea if he stop us by a drawn sword, it is a great mercy. Though God throw us to the ground (as he did Saul, afterwards Paul, when he went with a bloody purpose to vex and persecute the Saints (Asts 9.) let us count our selves exalted, and rejoyce in it more then in any worldly exaltation. Tis a rich mercy to be kept from executing an evill purpose, though by our owne poverty and outward misery. The doing of that which is sinfull, is worse then any thing that can be done to us, or endured by us, as a stop against sin. Sin

hath death in it; fin hath wrath in it; fin hath hell in it; fin hath Devill and all in it; therefore to be kept from fin, let it be by what means it will, if by paines and pining ficknesses, if by reproaches and difgraces, yea if by death, we have cause to blesse God. The greatest and sorest Judgement which God powres upon finfull men, is to let them alone in or not to withdraw them from their fins. To be suffered to goe on and prosper in fin, is the worst of sufferings, the last of Judgements, the next Judgement to hell it felfe, and an infallible figne of an heire of hell. Thus the wrath of God waxed hot against Israel when he gave them up to their owne hearts lusts, and they walked in their owne Councel (Pfal: 81.11.) This was the highest revenge that God could take upon that finfull people. He fayd a little before, Ifrael would none of me; when God wooed them they were so coy, they would have none of him; and then, faid he, goe on, take your fill of fin; I give you up to your owne hearts lufts. The Lord did not fay, I gave them up to the sword, to the famine, or to the pestilence, but to their owne hearts lusts, and to walke on in their own way; That person or people may be jure, God hath purposed evill against them, whom he will not withdraw from their evill purpoles. The severity of the wrath of God against the Gentiles is exprest and summ'd up in this (Rom: 1. 26, 28.) He gave them up to vile affections; he gave them up to a reprobate mind, to doe things which were not convenient. A naturall man left to him elfe, will soone doe such things as nature it selfe abhorreth and blusheth at. The same dreadfull doome is denounced (Rev. 22.11.) He that is unjust, let him be unjust still; and he that is filthy, let bim be filthy still. I will not withdraw him from his way, let him goe on and perish, let him goe on and fink downe to the pit of perdition for ever. As St John in the Revelation foretelling the Church, given up or left to (not in) great sufferings of all sorts; Here is the patience of the Saints. So when we see the world given up and left in great finnings of any fort, especially if to finnings of all forts, we may truely and fadly fay, Here is the wrath of God. Tis therefore a great mercy, if God will any way withdraw man from his finfull wayes and purposes, especially when he taketh fuch gentle wayes, as dreams and visions, counsels and instructions, to withdraw man from his purpose, and (as it followeth in this verse I to

hide pride from man.

peruit, imponendo aliquid quo tegas.

The word which we render to hide, is to hide by casting a covering, a vayle, a garment, or any other thing, over what we defire should be hid, (Prov. 12. 23.) A prudent man concealeth knowledge; it is this word; he doth not pretend to know so much as he knoweth; he puts a vayle upon his own abilities, (as Moses upon his face when there was such a shining beauty imprinted there) rather then reveales them unnecessarily or uncalled. Tist the foolish man, or he that hath but a shew of wisdome, who loves and affects to be shewing it. But to the text. The word is used also, to note that gracious act of God, his pardoning the sin of man. (Psal: 32. 1.) Blessed is the man whose transgression is forgiven, and whose sin is covered. God covers our sins in the riches of his grace, by the perfect righteousnesses.

Now there are two wayes by which God hideth pride from man. First, by pardoning it; Secondly, preventing it. Here to hide pride from man, properly, is not to pardon it when acted, but to prevent or keep man from the acting of it; God indeed hides the pride of man by pardoning it (and that's a high act of grace) and se hideth pride from man by keeping man from doing proud-

ly, or from shewing his pride in his doings.

The Superbia excellentia.

The word rendred pride, fignifies Eminency, or Excellency, because men are usually proud of that wherein they are eminent and excell; there lyes the remptation to pride. And therefore as a man should turne away his eyes from a beautifull harlot, lest the should ensure him, so God hides mans owne beauties, eminencies, and excellencies, even his best workes from him, lest he should be proud of them, and so goe a whoring after them: or as God did with the body of Moses, he not only buryed him, but hid him (for tis fayd, (Deut: 34.6.) No man knoweth of his sepulcher to this day) and 'tis well conceived that the reason why God hid his sepulcher, was, lest the people of Ifrael should be drawne afide to some undue or superstitious veneration of him. So God hideth (by fome meanes or other) that which is most eminent in us, from us, lest it should draw us aside to some undue estimation of it, and so prove but matter or fewel for pride to kindle upon. Thus the Lord hideth pride from us, when he hideth that from us, which (confidering our corruption) may probably make us proud.

מצבר

And the originall word here used to signifie the man from whom God hideth pride, hath a neere cognation to this notion about hiding pride it felfe. Man is twice exprest in this verse, ver not by the same word; The first word notes man in the weaknesse of his constitution, an earthly man; This second notes man in the powerfulness of his condition, a frong man, a mighty man, an eminent man, a man with all his furniture, in the fullness of his earthly glory and greatness; when man hath much naturall power, much civill power, with the various additions and ornaments of both these powers upon him, then man is in greatest danger to be proud, & then God hideth pride from man. And who can hide pride from fuch a man but God alone. Men commonly blow up such men with pride by great applauses, and such men have mostly great thoughts and high apprehensions of themselves, and are very forward to discover (which is the greatest discovery of their weakness) their owne pride. God only hideth pride from man; that is, he makes it not to be, as well as hinders i'ts appearing; that which is hidden is as if it were not. The word is used in that sense (Job 3. 10.) Because he did not hide sorrow from mine eyes; Sorrow is hidden from us when the matter of forrow is so taken away, that we forrow not at all. To hide pride is to take away the matter and occasion, the incentives and motives of pride, whatsoever is a nurse of pride, or doth encourage the pride of our hearts, that's to hide pride from man.

Comprehending all fin, Herwithdraweth man from his purpose, and hideth pride; that is, sin of all sorts from man; and doubt-lesse there is pride of one kinde or other in every act of sin; There is a heightening of the spirit against God, some dissatisfiaction with the mind and will of God, and thence a setting up of our will against the will of God in every sinner, especially in bold and wilfull sinners. Such sinners would not let the will of God stand, but desire that their own may. This is pride; This in some degree is mingled with every sin, and pride leads to all sin; therefore in Scripture sometimes an humble or meek man is opposed, not only to a proud man in speciall, but to a wicked man in generall (Pfal: 147. 6.) The Lord lifteth up the meek, he casteth the micked down to the ground. Where the micked man in the latter part of the verse, stands in opposition to the meek or hum-

ble man in the former part of it. Nor can it be denyed, but that as pride is in it selfe a very great wickedness, so it gives a propension and fitnesse for the doing of all manner of wickednesse. And thus take it in the largest sense, 'tis a truth that God hideth pride, that is, every sin from man, otherwise he would soone shew forth any sin as much as pride. But I rather keep to that strictnesse of Interpretation here, as pride is opposed to humilitie, which is not only a choyce grace, but the ornament of all those graces which are hidden in the heart, and held out in the life of a gracious man. And thus the Lord by exercising man with dreams and visions in his affliction, doth first stop and check the very purposes of evill, that they come not to act, and when man hath brought to passe or acted any good purpose, he keeps him from oftentation. He hideth pride from man.

It being the Lords defigne to hide pride from man, by those

fore-named dispensations.

Observe, First.

Man is naturally much disposed and very prone to pride.

Those things which Children are apt to abuse or hurt themselves with, their parents hide from them; They will hide edgetooles from them, lest they get a wound by medling with them; They will hide fruit from them, lest by eating overmuch they get a surfet. Thus the Lord our tender father often hides all the means and occasions of pride from the eyes of his children, because they are so ready to boast and lift up themselves in pride.

Man (as was shewed at the 13th verse of the former Chapter) is a proud piece of flesh, and hath much proud flesh in him. The Prophet saith (Ezek: 7. 10.) Pride hath budded; pride hath a roote, and it brings forth fruit. There is a two-fold pride, or pride of two sorts. First, secret unseene pride, or pride of heart; Secondly, open visible pride, or pride of life. In allusion to the Prophets metaphor, we may say, there is pride in the bud, and pride in the roote, pride buddeth outwardly.

First, At the tongue, menspeak proud words, they speak boastingly and vaine-gloriously (Psal: 75.5.) Speak not with a stiff neck, that is, speak not proudly. Pride budded at the tongue of Nebuchadnezzar (Dan: 4.30.) when he walked in his Pallace and said, Is not this great Babell that I have built for the house of

the kingdome, by the might of my power, and for the honour of my

Majesty. Here was pride building at the tongue.

Secondly, Pride buddeth also at the eye, in scornfull losty looks. David profest that his heart was not haughty, nor his eyes losty (Psal: 131.1.) The haughtiness of many mens hearts may be seene at those windowes of the body, the eyes, in losty looks. These are threatned with a downfall (Psal: 18.27.) The Lord will bring downe high lookes, that is, proud men who looke highly. And againe (Isa: 2.11.) The losty lookes of man shall be humbled, and the haughtiness of man shall be bowed downe. Once more saith the Lord (Isa: 10.13.) I will punish the fruit of the stout beart of the King of Asyria, and the glory of his high lookes. There we have pride in the roote, a stout heart, and pride in the fruit, high lookes. (Isa: 3.11.) The shew of their Countenance testifieth against them; that is, they look proudly, though (which should lay them in the dust) they live very lewdly, yea they are proud of their lewdness.

Thirdly, How often doth pride bud in apparell, in vaine fashions, and new-fangled attires, in the affected adornings and trimmings of a body of clay? What are these but the buddings of pride? yea the flaggs and banners of pride. Some are as proud of their gay dresses, as the Peacock of his feathers. We commonly say, Fine feathers make sine birds, but how soolish are those

birds that are proud of Feathers!

Secondly, There is pride of heart, or pride budding in the spirit of man, which doth not shew it selse; only the mind swels within. When men have high thoughts of themselves (though they doe not (as the Apostle Fude hath it) speake great swelling words of vanity, yet they have great swelling thoughts of vanity, then pride buddeth in their spirits, their minds swell, and the mind will swell more then the tongue. The tongue swells mightily, but the heart much more. The spirit of a man may lift up it selse on high, when the man looks very demurely. (Hab: 2.4.) Behold, his soule which is lifted up, is not upright in him; If the soule be lifted up, the man falls; He that is high-minded, cannot be upright in his minde.

It may be questioned, Whence it cometh to passe, that the soule of man is so much and so often lifted up with pride? What

caufeth this swelling and heaving of his spirit? I answer,

First,

First, Some are proud of their birth, either, that they are borne of great men, or that they are borne of good men. The Baptist admonished the Jewes of this piece of pride (Math: 3. 19.) Thinke not to say within your selves, we have Abraham to our father. As if he had sayd, I well perceive what makes you (as we speake proverbially) stand so much upon your pantastoes? and talk within your selves, at such a rate of your selves, is it not because you are of Abrahams stock? But I say unto you, let not your heart swell with these thoughts, we are Children of Abraham; for God is able even of these storaise up children to Abraham; that is, God will not want a people, though he should lay you aside, and entertaine you no longer for his people.

Secondly, Others are proud of riches, yea they boast of the multitude of their riches (Psal: 49. 6.) Even they who desire to hide their riches as much as they can, yet cannot but tell the world they are proud of their riches, so proud, that they slight and contemne all men that have not as much riches as they; O what rejoycings have most rich men over their riches? Hezekiah a great King and a Good man (a rare conjunction) had much of that upon his spirit (Isa: 39. 2.) when Ambassadours came from Babylon, He was glad of them, and shewed them all his treasure; He affected they should see what a rich King he was, and what masses of Gold and silver as well as what multi-

tudes of men were at his command.

Thirdly, Many are proud of their honours and powers in the world. They are high-minded, because they are set in high places; 'Tis a dishonour to some great men that they have not true-lygreat spirits. And 'tis the temptation of all great men to have

proud spirits.

Fourthly, Not a few are proud of their bodyly perfections and strength; many a soule is defiled and deformed with pride-by the bodyes beauty and fairenesse; many look not after the beauty of holinesse, while they doat upon the beauty of their owne comelinesse; they see themselves in their beauty, till they are proud of it, and care not (which should be our greatest care, and shall be our greatest priviledge, Isa: 33.17.) to see the King in his beauty. As some trust in their spirituall beauty (Ezek: 16.15.) so others over-weene their corporall, both are the effects of pride; and the first is by so much the worse of the two, by how much it riseth from a better object. Fifthly,

Fifthly, Many are proud of their naturall parts, proud of their gifts, proud of their wit, proud of their memory, proud of their eloquence and abilities of speaking. As knowledge it selfe puffeth up (1 Cor: 8. 1.) so doe all those endowments which serve either for the getting or expressing of our knowledge. Gifts and abilities, whether naturall or improved and acquired, doe not more fit us for service, then tempt us to and (unlesse grace

worke mightily) taint us with pride.

Sixthly, As many are proud of what they have, so others are .. proud of what they have done, they are proud of their actions, their spirits swell with the thoughts of their owne workes. Some are so wicked, that they are proud of their evill workes. The Apostle faith, They glory in their shame (Phil: 3. 19.) David complain'd of many (Pfal: 4.) who turned his glory into shame; but these turne their shame into glory, that is, they are proud of that for which they ought to be ashamed. Now if some are proud of the evill, of the mischief which they have done, how easily may we grow proud of the good which we have done? proud of our duties, proud of our righteous deeds, proud of our charitable deeds to men, proud of our prayers to God, proud of our zeale for God, as Jehn was who tayd, Come and see my zeale for the Lord. The heart of a good man may foone have too much to doe with what he hath done, his thoughts may quickly worke too much towards and upon his owne workes. But as for hypocrites and felfe-feekers, who doe good to be feene of men, they cannot forbeare seeing it themselves, and surely that fight of the eye cannot but affect the heart with pride.

Seventhly, Pride riseth often from the successe of what is attempted and done, men are proud of victories. The Assyrian is described (Isa: 10.13, 14.) triumphing and insulting, because he had put downe the nations as a valiant man. And (Hab: 1.16.) we have the Chaldeans sacrificing to their net, and burning incense to their drage, because by them their portion is fat, and their meat plenteom; that is, they boasted of and gloried in their great atchievements in warre; so it seemes to be explained in the next words (v. 17.) Shall they therefore empty their net, and not spare

continually to flay the nations?

Eighthly, Pride springerh out of the very mercies and salvation of God. Thus 'tis sayd of Hezekiah (2 Chron: 32.25.) after he had received two great mercies; First, deliverance from a great enemy; and, Secondly, from a great sicknesse; He rendred not againe according to the benefit done unto him, for his heart was lifted up. How lifted up? not in thankfulnesse, for he rendred not according to the kindnesse, but in pride and high-mindednesse; for presently it is said (v. 26.) Notwithstanding Heze-

k ah humbled himselfe for the pride of his heart.

Ninthly, The heart is lifted up and waxeth proud with Church-Priviledges; Some fay, they are in the Church, or they are the Church; they enjoy pure ordinances and administrations of holy worship above others. For this kind of pride the Prophet reproved the Jewes (Jer: 7.3, 4.) Heare ye the word of the Lord, all ye of Judah, that enter in at these gates to morship the Lord, &c. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord are we; The temple of the Lord are these; As if he had fayd, Be not proud of the Temple (what we trust to, besides God, we are proud of) nor of your Temple priviledges, you will find no fanctuary, no fecurity there, unlesse you amend your wayes: these things will doe you no good, except you be better. The Temes were taxed also by the Apostle for such a proud cry (Rom: 2.17.) Thou makest thy boast of God; and can a man doe better then to boast of God? but they swell'd with pride, they did not rejoyce with thankfulnelle, they contemn'd others, as if God were a God to them only, and faw fomewhat in them above others, as the reason why he chose them for his people above others. This was pride of spirit, or spirituall pride. And againe to the few (v.22.) Thou that makest thy boast of the Law; And is it not our duty to boast of the law or word of God? But the Apostle saw them proud of the Law, not obedient to it: He perceived their hearts were lifted up in their priviledge of having the letter of the Law, while both their hearts and lives were unconformed and unsubdued to the spirituallnesse of the Law.

Tenthly, Pride is ready to rise in the heart of man from that divine light & those extraordinary Revelations which he receives from God; and it is hard to keep the heart under when God discovers very much of himselfe to man. This was Pauls case (2 Cor: 12.7.) Lest I should be listed up above measure through the aboundance of revelations, there was given me a thorne in the sless,

flesh, the messenger of Satan to buffet me. Even Paul in that case needed a thorne in his fleth to let out or prevent the Impostumation of his spirit. Some conceive the reason why the Prophet Ezekiel is so often called, Son of Man, was to keepe him humble,

while he had many revelations from God.

Eleventhly, Some have been proud not only of divine and heavenly, but of diabolicall and hellish Revelations. We read of one Theudas boasting himselfe to be some body (Acts 5.36.) This vaine man pretended revelations from God, which were indeed from the Devill; And he swell'd with this conceit, boasted himselfe to be some body, that is, he thought himselfe to be every body; as if the perfections of all men were Center'd in him, or as if all others were no body, and he himselfe the only

fome body. The Apostle (Ats 8.9.) speaking of Symon, who asyav Eval had used sorcery and bewitched the people of Samaria, saith, Tra Eautor He gave out that himselfe was some great one; he swell'd with uspayns idem pride from his diabolicall Revelations; giving out not only (as Hinc illud pin-Theudas) that he was some body, but that he was some great one. dari, in se ties Though indeed for a man to report himselfe some body, is (as both n' se ne. learned Grecians and Latines noted in the Margin tell us) to re- Quid oft Aliport himselse a Great one. And who are greater in pride, then qui? i. e. qui they who make Great reports of themselves, or report them-liquam. onus le putat esse afelves great? odap a Sportos ..

How great a proneness there is in the heart of man to pride, Umbra somnimay appeare by all these instances; by which it appeares that as um bomo Hinc there is much pride abiding in man, so by all or any of these oc- illud. Est filius casions it is dayly budding out, unlesse God hide it from man, egregij viri, alicujus. i. e. and nip it in the bud. non è media

Yet here it may be questioned; Whence it cometh to palle, turba aut terrathat man is so prone to pride? or what is the spring of it?

filius. Et illied. I answer; First, Pride springs from Inordinate selfe-love, Fac ut me ve-(2 Tim: 3. 2.) Men shall be lovers of their own selves, Covetous, Cic: Lib 3. ad Boafters, Prond. They that are undue lovers of themselves, or Atticum Ein love with themselves, they presently grow proud of them-pist: 52. felves. Selfe-love, and felfe-flattery, are glaffes in which if a man look upon himselfe, he appears double to what he is, or much greater then what he really is. Selfe-love is a multiplying, year and a magnifying glasse. Tis dangerous to see our selves through our owne selfe-love; That fight of selfe affects the heart with

high thoughts of felfe, which high thoughts the Lord would have all men cast downe, or cast away, while he gives that admonition by his Apostle to the Romans (Rom: 12.3.) Let no man thinke of himselfe more highly then he ought to thinke (that is, let him not thinke highly of himselfe at all) but (as it followeth in the same verse) Soberly, or to sobriety. For indeed many are drunken, yea thad, or mad-drunke with high, that is, proud thoughts of themselves. Hence that of the same Apostle (Gal: 6.3.) If a man think himselfe to be something, when he is nothing, he deceiveth himselfe; he that thinks himselfe to be something, is a meere nothing, that is, is no such thing as he thinks himselfe to be; as is cleare in the tase of the Church of Landicea (Rev: 3.16.) Hence

Secondly, Pride springs from an opinion that what we have is better then indeed it is; the proud man thinks all his silver gold, and his brass silver. We speak proverbially of such, All their geese are smans; they alwayes over-rate their own commo-

dities.

Thirdly. Pride springs from this false opinion, that what we have, we have it from our selves, or that 'tis of our own getting. The Apostles Pride-consounding question, is, (1 Cor: 4.7.) What hast thou that thou hast not received? As if he had sayd, the true reason why men boast, or the ground of all their proud boasting is this, they think not themselves beholding to any for what they have; all is of themselves, or by a selfe-improvement; they have somewhat (they imagine) which they have not received.

Fourthly, The proud man thinkes what he hath, he alone hath it; at least, that he hath it in a greater measure then any other. He is the Cedar, others are but shrubs. He is the Giant, others are but dwarfes. Only the humble attaine that rule (Rom: 12. 10.) In honour preferring one another: as also that (Phil: 2.3.) In lowliness of mind, let each esteeme other better then himselfe.

Fifthly, Pride riseth from this thought, that what we have, we shall alwayes have. Holy David began to be blowne up with pride, as soone as ever he sayd in his prosperity, I shall never be moved. Babylon glorified her selfe, having sayd in her heart, I sit a Queene, and and no middom, and shall see no sorrom, (Revel:18.

7.)

Secondly, In that God is here fayd to hide pride from man;

Observe.

Pride is a very vile and most odious sin.

If God hide it from mans eyes, then surely God himselfe is of purer eyes then to behold it, and be pleased. (Pfal: 138.6.) The Lord knoweth the prond afar off; He that meets a spectacle or person which he cannot endure to look upon, avoydes it, or turnes from it while he is yet afar off; whereas if the object be delightfull, he draweth neer, and comes as close as he can; when therefore 'tis sayd, the Lord knoweth a proud man afar off, it shews his discaine of him, He will scarce touch him with a paire of tongs, (as we say) he cannot abide to come neere him. He knows well enough how vile he is even at the greatest distance. Pride is the first of those seven things which are an abomination to the Lord, (Prov: 6. 17.) And how abominable a thing pride is, may ap-

peare further by these six Considerations.

First, The folly and Irrationallity of pride, renders it odious to God; nothing is more odious to a wife man then folly, how odious then is pride to the most wise God! When Paul did any thing which had but a shew of pride in it, though he did it only upon Constraint, yet he calls himselfe foole for doing it (2 Cor. 12.11.) I am become a foole in glorying, ye have compelled me. Doth not this intimate, that in Pauls opinion, all proud selfegloriers and boafters are fooles, that is, fuch as act below common sense or reason. In the Hebrew language, the same word that signifies boalting and pride, fignifies folly and foolithnesse. The empty veffell yeilds the greatest found; and they that make so great a noise of themselves, are usually nothing else but a Great noyse themselves, at least they unavoydably rayse a suspition of themselves, that they are but empty vessells, or shallow rivers. This was Solomons conclusion (Pro: 25.27.) For men to fearch their owne glory is no glory; that is, a man obscures himselfe by selfe-glorying. How foolish, how irrationall a thing is it for any man to glory proudly, when as by doing so he obscures that which is the chiefest glory of man as man, his reason; and seemes to put himselfe to the question, whether he be a reasonable creature yea or no.

Secondly, Pride is more abominable, because it is not only

rne folly of man, but a robbery of God; nothing robs God of his honour so much as pride. It is said of Jesus Christ (Phil: 2.6.) He thought it no robbery to be equall with God; He did not wrong God in making himselfe his equall, himselfe being God. But if men will march themselves with God, or are lifted up in their spirits, (as proud men are beyond the line of man) this is a robbery of God. Whatsoever we take to our selves more then is due, we take from God, yea we steale from God. They who forget God the author and fountaine of all they have, and take glory to themselves, commit the worst kind of robbery, and are the most dangerous Theeves. (Isa: 42.8.) My glory will I not give to another; therefore if any take glory to themselves (as (I fay againe) all proud men doe) 'tis stealing, and 'tis not only (as I may fay) picking of his pocket, but the breaking open of his Treasury, of his Cabinet, to carry away the chief Jewel of his Crowne, so is his glory (Rom: 11. 26.) All is from him, therefore all must be to him; all is from the father of light, therefore what light, what gifts, what strength soever we have, it must returne to him in prayles, and in the glorifying of his name; we may not deck or adorne our own name with it, nor put our name upon it? How much soever we have we have received, it is from the Lord; therefore 'tis extreamly finfull and facrilegious to take or keepe it to our felves. And as whatfoever good we have we have it of God, so whatsoever good we have done, we have had light and strength from God to doe it; naturall yea spirituall strength, not only the first power of acting, but all subsequent actings of that power are from God; therefore to have fecrer liftings up of spirit, in our owne actings, is to/rob God (Pfal: 51. 15.) Open thou my lips, and my mouth shall shew forth thy praise, fayd David; As if he had fayd, Lord if thou wilt open my lips, and help me to speak as I ought, I will not shew forth my owne praise, nor boast of what I have either spoken or done, but I will shew forth thy praise; because the opening of the lips is from

Thirdly, It is an abomination to the proud; for whatfoever any man hath done, or how good foever any man is, he is no better then he should be, and hath done no more then was his duty to doe; he hath done but his duty to God, and his duty to man, when he hath done his best, he hath done no more; every man is bound

bound to doe the good that he doth, how much foever it be that he doth; therefore it is both an ignoble and an abominable thing for any man to boast of what he hath done.

Fourthly, Is it abominable to boast of what we have done, seeing how much soever we have done, it will appeare upon a right and due account, that we have done lesse then we ought, and are much short of our duty, (Luke 17.10.) When ye shall have done all those things which are commanded you, say, we are unprostable servants, and have done but that which was our duty to doe. We can doe nothing but what is our duty, but all we doe is not the one halfe of our whole duty, and shall we glory as if we

had obliged God by doing more then all!

Fifthly, It is an odious thing for any man to be proud of what he hath done, for God might have done it by another if he pleased. No man is necessary to God, as if his worke could not be done unlesse such a one doe it. He hath choyce of inttruments, and is able to fit those for his businesse who are most unfit of themselves. It is matter of thankfulnesse that God will call and use us to doe him any service, and enable us to doe it; God could have put his talent into another mans hand; the riches, the power, the wisdome, the learning, the parts which thou actest by, he could have put it into other hands; he can make the dumb to speak, as well as the greatest speaker; He can make an Ideor, a Dunce, knowing and learned, as well as the most knowing among the learned. Therefore the learned, the eloquent, have no reason to be proud, but much to be thankfull; He can make the weakest to doe as much as the strongest; therefore the strongest have no reason to be proud, but much to be thankfull; He can raise Children to Abraham out of the stones of the street; therefore the Tewes must not be proud, or thinke that God is beholding to them for being his people; He can ordaine strength and his owne praise out of the mouthes of babes and sucklings (Psal: 8.2. Math: 21.16.) therefore the wife and prudent have no reason to be proud, but much to be thankfull. O remember, It is of Gods vouchsafement not of our desert, that we are admitted to his service.

Lastly, Pride must needs be an odious thing, and that which God greatly abhorr's, because it quite crosseth the designe of God in the Gospel; which is to keep the creature humble and

S 1 2

low, that he himselse alone may be exalted; He will not beare it that any flesh should glory in his presence; He that glorieth, let him glory in the Lord (1 Cor: 1.29, 31.) God will have his end upon all flesh, and therefore he will dreadfully glorifie himselfe upon those, who proudly glory in themselves.

Further, The word by which man is expressed, from whom God hides pride fignifying (as was shewed) a strong mighty

man, the most accomplished and best furnished man.

Observe, Thirdly. Great men, wife men, rich men, are very subject to and often carried away by pride.

God therefore hides pride from them, because they lie so open to the affaults of pride; our rifing is oftentimes an occasion of our falling. And that which God gives man for his good, proves (by reason of this corruption mostly) his snare. One of the Ancients speaking of Pride, saith tis the greatest fin for source reasons.

First, In the antiquity of it, because it was the first sin, the Devill's fin, before man finned; that fin which he first dropt into man to make him fall, was the fin by which himselfe fell; he would be higher, and more then he was, and he provoked man to be so too. 'Tis disputed what was the original of original sin, and the doubt lyeth between two, whether unbeliefe or pride had the precedency in mans fall, (a question much like that, whether faith or repentance hath the precedency in his rifing) I shall only state it thus; that which appear'd first was unbeliefe; the woman put a peradventure upon the threatning of God in case of eating the forbidden fruit. But certainly pride was Contemporary with unbeliefe; man would needs lift up himselfe beyond the state he had, and so-fell from and lost that estate.

Secondly, Saith he, Pride is productive of many other fins, 'tis a fountain of fin, a root of fin, it nourisheth, nurseth, and bringeth up many other fins; no man knoweth what fin may be next

when pride is first.

Thirdly, The greatness of the sin of pride may be argued from the over-spreading of it; pride hath infected many mortally; and who can say his heart is free from this plague, though possibly it be not the plague (or speciall master sin) of his heart?

Pride

Pride is an Epidemicall disease, all labour under this sicknesse,

and this ficknesse hath got the mastery over many.

His fourth reason is that of the text and poynt; Pride is a great wickednesse, because usually it infects great men. They that are great in power, great in gifts, great in learning, great in any thing, are fure to be affaulted if not blemished and blasted with this in, insomuch that it bad been better for many to have been fools, then learned, low then high, meane then great, poore then rich in this world. There is a temptation in power, in greatness, in riches, in knowledge, in gifts, in the best things, to make the mind swell, and the man that is stored with them proud. Pride is (as I may fay) of a very high extraction, it was conceived in and borne by the now Apostate Angels, whose place, first estate (or principality, as we put in the Margin of the Epistle of Jude v. 6.) was aloft in heaven. Angels were the neerest servants and attendants upon God himselfe, who calleth heaven the habitation of his holinesse, and of his glory; And surely the habitation which the Apostle Jude in the same verse saith the Angels left, (and he calls it their owne, that is, that which was allotted and allowed them by God as their portion, this habitation, I say,) must needs be a very high and excellent one, as themselves by nature were in the highest classis or forme of creatures. Now as pride began from and had its birth in these high and noble spirits (which gave one occasion (though it be as hellish a lust as any in hell) to call it Heavenly by Nation) fo the higher men are (who at highest are but dust) the more doth pride haunt them, and infinuate it felfe to get a dwelling or feate in them, as them, and infinuate it lefte to get a dwelling of leate in them, as Quia natione the most proper and congeniall subjects which it can find here calestis sublion earth it selfe, with those of whom it first tooke possession and mium animos whom it made its first habitation, being for ever cast downe from inhabitat. heaven. Pride having once dwelt in those who were so high, Hugo. loves still to dwell or take up its lodging (at least) in those, who upon any reference whether to naturall, civill, or spirituall things, are called and reputed Highest.

Observe, Fourthly.

God by various meanes, even by all sorts of meanes, gives check to the pride of man, he speaketh once, yea twice to man in a dreame, in a vision of the night, that he may hide pride from

Pride

Pride is a fin which God profecutes both night and day; if speaking by day doth not mortifie it, speaking in the night by dreams that! Nebuchadnezzar was full of pride, and God hurnbled him by a dream, and brought downe the haughtinesse of his heart by a vision of the night. This great Monarch of the world was fo full of pride that he boasted it out (Dan: 4. 30.) Is not this great Babylon that I have built for the house of the kingdome, and by the might of my power, and for the honour of my Majesty. Now while he spake thus walking in the Palace of the kingdome of Babylon, there fell a voyce from heaven, saying, O King Nebuchadnezzar, to thee it is spoken, The kingdome is departed from thee, &c. And they shall drive thee from among men, And thy dwelling (who hast thought thy selse more then man) shall be with the beafts of the field. The effect of this voyce Nebuchadnezzar had in a dreame, as appeares by Daniels interpretation of it in the former part of the Chapter. God shewed him in that dreame what his condition should be, and he executed it upon him to the full, to pull downe his pride; That, he at last might know that the most High ruleth the Kingdomes of men, and giveth them to whom soever he will. Whereas then he thought that he alone ruled the world, and could give kingdomes to whom he would. How wonderfully did God oppose the pride of Pauls spirit, he could not favour pride, no not in that eminent Apostle, Lest through the abundance of revelations he should be exalted above measure, there was given him a thorne in the flesh, the messenger of Satan to buffet him, (2 Cor: 12.y.) that is, God used extraordinary means to humble him. As here God is said to humble by visions, so there Paul being endanger'd to pride by receiving visions, God found a strange way to humble him, even by the buffetings of the messenger of Satan, who is the Prince of pride, and as (God speaketh of the Leviathan at the 42d Chapter of this booke, v. 34.) aking over all the children of pride. God doth so much resist pride, that he cannot but resist the proud (James 4. 6.) and scorne the scorners, (Pro: 3. 34.) yea he hath told us of a day (Isa: 2.11.) wherein the lofty lookes of man shall be humbled, and the hanghtiness of men shall be bowed downe: and the Lord alone shall be exalted in that day.

There are foure speciall pride-subduing Considerations. First, They who are proud of what they have, are like to have

no more. When the Apostle had sayd (James 4.6.) He resisteth the proud (he presently adds) but giveth more grace to the humble. As if he had sayd, Though the Lord hath given proud men much (for its some gift of God, and usually a great one of which men grow proud) yet he will now stop his hand and give them no more. The Lord gives to them who are humble and praise him,

not to those who are proud and praise themselves.

Secondly, Not only doth the Lord flop his hand from giving more to those who are proud, but often makes an act of revocation and takes away that which he hath already given. As he who Idly puts his talent into a napkin, so he who vainely and vain-gloriously thews it, is in danger of having it taken away from him. It is as finfull to shew our talent proudly, as to hide it negligently. Nebuchadnezzar boafted proudly of his kingdome, and prefently it was fayd to him, The kingdome is departed from thee. Hezekiah boasted of his treasure (Isa: 39.6.) and by and by the Lord told him, his treasure should be taken away, (though not immediately from him, yet from his posterity) and carried to Babylon. Tis so in spiritualls, when we proudly shew our treasure, the treasures of our knowledge, or other gifts and attainments, the Lord many times, in judgement, fends them into captivity, takes them from us, and strips us naked of that cloathing and adorning whereof we are proud.

Thirdly, If God doth not take all away, yet what remaines is withered and blasted, it dries up and comes to little; if it be not quite removed, yet it appeares no more in its former beauty and luster. When God with rebukes correcteth man for (this) iniquity, he maketh his beauty (the beauty of his parts and gifts, yea of his graces) to consume away (as David expresseth it, Psal: 39.

11.) like a moth. O what a dryness, and so a decayedness falls upon that soule from whom the soaking dewes and drops, the sweete influences of heaven are restrained! And surely if they are restrained from any, they are from proud men; No marvaile then, if others see and they seele their witherings, and even senci-

ble declinings every day.

Fourthly, Suppose the gifts and parts of a proud man continue florid and appeare stil acting in their former strength, vigour, and beauty, yet Go'd sends a secret curse upon them, and though he doth not wither them, yet he doth not delight in them, nor give optimum est non nasci pro cimum cito mori.

give them any acceptation. The best things how long soever continued to proud men, are no longer bleffings to them; yea it had been good for them, that either they had never had them, or that they had been soone taken away. That as one sayd falfely of the life of man in generall, but truely of wicked men; It had been best for them not to have been borne, and their next best would be to dye quickly. So I may fay in this case of proud men; It had been-best for them they never had received any eminent gifts from God, and their next best would be to have them quickly taken away; For as wicked men in General (if they dye unconverted) the longer they live, the worfer they live, and every day by adding new heapes of fin, heape up further wrath against the day of wrath; So proud men in speciall, the longer they have and hold their gifts, their riches, their honours, their powers, doe but abuse them the more, to the increase of their sin here, and (without repentance) thame hereafter.

And therefore to thut up this observation, and the exposition of this verse, I shall only give some sew directions or counsels for the cure of this soule-sickness pride, or for the pricking of a pride-swolne heart, that so the winde, that noxious winde of oftentation, by which proud men are vainely pust up in their

fleshly mindes, may be let out and voyded.

First, Let the proud man consider what he is; Some have asked blasphemously, what is the Almighty? as we saw at the 21th Chapter of this Booke: But it may well enough be asked, What is man that the Almighty should be mindfull of him (Pfal: 144. 3? 4.) and may we not much more question againe, What is man that he should be so mindfull of himselfe? David, a great king said to the Lord (2 Sam: 7. 18.) Who am I, O Lord God, and what is my house, that thou hast brought me hitherto? Thus every men should say to himselfe, or put the question to his owne soule; Who am I? or what am I, that I should have a proud thought? All men indeed differ in some things, and some differ in very many things. Men of high degree, and men of low degree differ, men of knowledge and ignorance differ, learned and unlearned men differ. And it is not only, as I may fay, a peice of heraldry, but a peice of divinity to keep up the differences of men. Yet what is any man, whether high or low, knowing or ignorant, learned or unlearned, that he should be proud? they all agree in this, they

they are all dust and ashes, they are all but as a shaddow, or a vapour, they are all as graffe, or as a flower of the field, and at their best estate (in the very hight of their excellency) they are altogether vanity. How much soever men differ in other things, yet in this they all agree, or are all alike in this, they are all vanity. Then what is man that he should be proud? shall dust and ashes, shall a passing shaddow, or a disappearing vapour, shall withering grafle, or fading flowers, shall vanity it felfe be proud? The best of men at their best, are the worst of all these, why then should any man be proud? Yea I may put the question further, How can any man be proud, who knoweth what man is? and acknowledgeth himselfe to be but a man. I will adde yet further in this questioning way, How can any man be proud who knoweth himselfe to be (which is a more humbling confideration, then any of or then all the former) a finfull man! We ought alwayes to behumbled for fin, and shall we who are at all times finning, be proud at any time?

Secondly, To cure pride of spirit, Consider what ever man is (as to this world) he cannot be long what he is. He that is high in the world, cannot be long in his worldly heights. He that is rich in the world, cannot long enjoy his worldly riches; yea knowledge vanisheth; all such kinde of knowledge, learning and skill as men now have, is a meere vanishing thing; man, in his highest perfections, is very mutable, and the higher he is, the more mutable he is; what hath he then to be proud of? We have some changes every day, and when a few dayes are past, we shall come to our great change; our change by death is but a few dayes off, for the utmost of our dayes are but few. As man is not to be accounted of by others, so not by himselfe, because his breath is in his nostrills, and he may quickly perish (Ifa: 2.22.) Shall perishing things be proud things? Shall they be lifted up with what they have, who (as to this world) have so little being, that they can scarcely be sayd to be. By this argument all men are called off from trusting those that are highest in this world (Psal: 146. 3.) Their breath goeth forth. And we have the same argument, not to be high in our owne thoughts, because our breath goeth forth, and there is an end of us.

Thirdly, Consider all those things which are as fewel and oc-

casions of pride in man, even for those man must shortly give an account.

account. And furely he who remembers that what soever he hath, be it riches, strength, honour, parts, knowledge, or learning, he must come to a reckoning for it, that man will not over-reckon himselfe so much for it, as to be proud of it. The Apostle concludes, So then every man must give an account of himselfe to God. (Rom: 14. 12.) That is, of all his receits, and of all his expences, what hath been bestowed upon him, and how he hath improved what hath been bestowed. He must give an account of himfelfe in his naturall capacity as a man; and he must give account of himselfe in his civill capacity, as a rich or great man; and he must give account of himselfe in his spiritual capacity, as he hath enjoyed meanes to make him gracious, or to grow in grace. He must give an account of himselfe about all the good things he hath received, what good he hath done with them, either to himfelfe or others. He that is ferious upon fuch a meditation as this. shall finde two effects of it; First, it will keep him very busie, and free him from Idlenesse; Secondly, it will keep him very humble and free him from pride. Who can glory vainely in his Stewardship (for all we have is put into our hands as Stewards, who, I fay, can glory vainely in his Stewardship) that alwayes heares this voyce founding in his ears, Come give an account of thy steward ship, for thou mayest be no longer Steward. O how ill an account will they make when they are asked, what they have done with their riches? who must answer, We have been prond of them; who being asked, what have you done with your honour, must answer, we have been proud of it; who being asked, what have you done with your knowledge? must answer, me have been proud of it. These will be sad answers in the day of account, yet proud men (whatsoever they have done with their receits) must make this answer, what other answer soever they make.

Fourthly, Consider that the more any one bath received (and it is the degree upon which pride riseth the more, I say the more any one hath received) in any kinde whatsoever, the stricter will his account be; for the account will be proportionable to what the receipt is. (Luke 12. 48.) To whom soever much is given, of him shall be much required, and to whom men have committed much, of him they will aske the more; where much is sowne, there God looks to reap much. He looketh not only for improving, but for sutable, for proportionable improvement. If he that had

received

received five talents (Math: 25.) had brought only two talents more, and so made his five seven, this had not been proportionable; or if he that had received two, had made them three, this had not been proportionable; but he that received five, brought ten; and he that received two, brought source; This account was proportionable to the receipt; and therefore to these their Lord sayd, well done good and faithfull servants. God looks for doubling, (as I may say) that we should make his five ten, his two source. Therefore why should any man be proud of what he hath received, seeing the more he hath received, the more

great and stricter will his account be.

Fifthly, That pride may be cured and hid from your eyes, I advise, That in the midst of your fullness, you would think of your emptiness, and in the midst of your perfections, of your deficiencies; think how much, and in how many things you are wanting, when any thought of pride arifeth concerning what you enjoy, or wherein you abound. He that thinks how much he is wanting, will not be proud how much soever he aboundeth; and indeed our wantings being a great deale more then our aboundings, and our imperfections then our perfections, should be to us greater matter of humbling, then our abounding or perfections can be an occasion of pride. To cleare this further, Consider your deficiencies two wayes; First, in your selves; consider how low you are in knowledge, how low in grace, how low in duty; remember that there is a great deale of darkness in the best of your light, a great deale of water in the best of your wine, and a great deale of drofs in the purest of your filver; remember these weaknesses in your felves, and then fay as bleffed Paul (Phil: 5. 22.) I count not that I have already attained; that is, that I have attained perfection, I am very much behinde, very much below my duty, I am below what I might be and have attained to, both in the light of knowledge, and in the strength of grace. I am below what I might be attained to, both as to zeale for, and as to faith in God. O how many are our deficiencies when we have profited most! Secondly, Confider your deficiencies in reference to others; The Apostle saith (2 Cor: 10.12.) They who compare themselves with themselves are not wise. The reason why many think themselves over-wise, is, because they do not (as they ought) compare themselves with others, or if they compare themselves with others, Tt 2

they compare themselves only with those that are below, not with those who are above themselves. They who compare themfelves with themselves, or with those only who are below themfelves, are not wife, though they think themselves very wife. If we would compare our felves with other men, who are above us, it would mightily keep down the pride of our spirits; for who is there but might see more in some, yea in many others then in himselfe? Now, as it is an excellent means to keep the soule from murmuring and discontent, to confider that many others are below us; fo it is an excellent means to keep us from pride, to consider that many others are above us; so much above us, that our knowledge is but ignorance to their knowledge, our frength weaknesse, our faith unbeliefe, our patience unquietnesse of spirit, our very fruitfullnesse barrennesse compared with theirs; or to speak allusively, that our fat kine are but leane to the fat ones of others, and our full ears but withered looked upon with their full eares. And as it is a good meanes to keepe the foule humble or to cure it of pride, to compare our felves with men who are much. above us, so especially, if we would but remember how much God is above us, in comparison of whom all our fullness is indeed emptiness, our strength weaknesse, our riches poverty, and our light darkness. And therefore when fob (Chap: 42.) began to compare himselfe with God, and to set God before him, then he was in the dust presently; though he spake over-valuingly of himfelfe sometime, yet when once he came to set himselfe before God, then saith he, I have soken once, but I will seak no more: I abhorre my selfe, and repent in dust and ashes. And when the Prophet Isaiah saw the Lord in his Glory, and compared himselfe. with him, he cryed out, I am undone, I am a man of poluted lips; all his graces, and all his gifts vanished into nothing, when he confidered the Lord before whom he flood. Thus we may keepe downe pride by confidering our deficiencies, and comparing our felves with others who are above us, especially by comparing our selves with God, to whom we are not so much as a drop of the. bucket to the whole Ocean, nor the dust of the ballance to the body of the whole earth.

Sixthly, For the hideing and keeping downe of pride, often reflect upon your own finfulnesse; our defects in good may keepe. our hearts low, but our abundance of finfull evills may keepe.

them

them much lower. While we confider fin in a two-fold notion, how should it humble us? First, as dwelling or abiding in us; Secondly, as acted and brought forth by us in either of these wayes; look on fin, and the heart must needs come downe; thus poyson may expell poyson, the remembrance of fin abiding in us and acted by us, may be a stop to the further acting, as of all o-

ther fins, so especially of this fin, pride.

Seventhly, Let us be much in the meditation of Christ humbling and abasing himselfe for us. What can kill pride, if the humblings of Christ doe not? O how may we schoole and catechise our proud soules with the remembrances of Christ in his abasements! What! an humble Christ, and a proud Christian! an humble Master, and a proud Disciple! did Christ empty himselfe. and make himselfe of no reputation, and shall we who are but emptinesse be lifted up with a reputation of our selves, or with the reputation which others have of us; did he abase himselfe to the forme of a fervant, and shall we lift up our selves, as if we reigned as Kings! he humbled himselfe and became obedient to death, even the death of the Croffe; and what have we to glory in but the Crosse of our Lord Jesus Christ (Gal: 6.14.) if we have any thing to be proud of, 'tis the Crosse of Christ, God forbid (laith Paul) that I should glory (or rejoyce and triumph) fave in the Crosse of our Lord Fesus Christ, whereby I am crucified. to the world, and the world to me. Think often and much of the humblings of Christ, and then you will think of your selves asmeere nothings. This is the most effectuall means, through the Spirit, to bring downe the swellings of our hearts, and to hide pride from man. Thus much of the second designe of Christ in speaking to man in dreames and visions of the night; the third followeth.

Vers. 18. He keepeth back his soule from the pit, and his life from perishing by the sword.

This verse holds out another gracious intendment of God, in revealing himselfe to man by dreames and visions of the night. He doth it thereby to give man warning and wisdome to prevent and escape that destruction which is ready to fall upon him.

He keepeth back his soule from the pit.

Some referre this He to man himselfe, that is, when God hideth pride from man, then man keepeth his foule from the pir, that is, thereby man is both admonished and instructed how to keep his soule from the pir. They who avoyde the mountains and precipices of pride, are most assured of escaping a downe-fall into perdition. Solomon tells us (Prov: 16.18.) Pride goeth before destruction, and a high mind before a fall; such a fall as Elihu here speakes of, falling into the pit; therefore turning from pride is the escaping of the pit.

But rather (as most Interpreters) the relative (He) referrs to God himselfe, who both begins and perfects this great worke of Grace; As he speaketh with a purpose to withdraw man from his purpose, &c. so he having effectually withdrawne him from it, and hid pride from him, he thereby humbleth him in the dust of repentance, and so keepeth back his soule from the pit.

The word rendred, keepeth back, notes a threefold keeping back; First, by force, as a man holds another from falling into a pit, or running into danger; he holds him whether he will or no. Secondly, there is a holding or keeping back by perswasion or entreaties, by seasonable advice and counsel; so Abigail kept David from shedding blood (I Sam: 25.) Thirdly, there is a holding or keeping back by authority, when a Command or an injunction forbids a man from going on, and fo ftops his proceeding. Two ita pro- Thus we see there is a keeping back, either by outward force, hibere signifi- or by counsel, or by command. And there is a keeping back accat ut cum de cording to any of these three notions, two ways. First, such a keepinitio dicitur ing back, as hinders the very attempt, such a keeping back, as stops prohibetur, no the first motions, or step into an undertaking. Secondly, there is principio fiat: a keeping back when a man is deeply engaged in an undertaking, guod proprie when he is gone on and is neere the journeys end of his owne inhibere dici- purpose. Thus David was kept back from destroying Nabal sur: bic autem when he was far advanced in that enterprise; and Abimeleck was non ad initium kept back from taking Sarah Abrahams wife when the matter jam captum, had made a very great progress in his spirit. Both these wayes quasi jam esset we may understand it here, though chiefly, I conceive, in the home in via ad latter. Sometimes God keepeth man, either by his power, or by dem eum mo- perswasions and commands fent to him, from setting so much as nuiffer. Coc: one foot forward in any finfull way leading to the pit; yet often he fiffers him to goe on a great way, and when he is advanced

far towards, yea is near, very neer to the pits brink, even ready to drop into it, then, then the Lord graciously keeps his foule from falling into it. This word is used in the negative twice to fet forth the high commendation of Abraham (Gen. 22. 12. 16.) When God had commanded Abraham to offer his Son, and he was so ready to doe it, that presently God tells him, Now I know thou fearest God, seeing thou hast not withheld (or kept back) thy son, thine only son from me. Abraham might have had many reasonings within himselfe to keep back and withhold his Son from being a Sacrifice, but, faith the Lord, thou hast not withheld or kept him back; There the word is used in the negative, as also upon the same occasion at the 16 verse of the same Chapter. And so by Fob (Chap. 7. 11.) Therefore I will not refraine (or keep back) my mouth. It is as hard a matter to keep back, or hold the mouth in, as it is to keep back a head-strong horse with a bridle. Therefore the Holy Ghost useth that Metaphor (Plal. 39. 1.) But faith Job, I will not refraine my mouth, I will not keep it back, let it take its course, I will speak in the bitternesse of my spirit. The word imports powerfull acting, take it either in the negative or affirmative. When the tongue is kept back, 'tis done by a mighty power of grace, and O how great as well as gracious is that power, which the Lord putteth forth to keep back a poor foul that is going, going apace too, from falling into the pit. He keepeth back

His foul from the pit.

But doth the foul fall into the pit? I answer, first, The foul is often in Scripture (by a Synecdoche) put for the whole man; He keepeth back his sont, that is, he keepeth him from the pit; secondly, possibly 'tis said, he keepeth his soul from the pit, to teach us that man by running on in sin, ruines his best part, it is not only his body, and his skin that he destroyeth by sin, but his very soul. 'Tis a mercy that God telleth us aforehand the worst of that danger, and the greatnesse of the hazard, or how great a matter we venture upon evill wayes and workes. He keepeth back his soul

from the pit.

What pit? The word is rendred variously. First thus, he keeps now foveat, back corruptio, mors.

one. Vulg.

Eruens ariman back his foul from corruption. The word is used for corrupting by ejus a corrupti- hn (Gen. 6. 12.) And God tocked upon the earth, and behold it was corrupt: for all flesh had corrupted his way upon the earth; that is, all men were grown wicked and stark naught. In the very next verse (vers. 13.) The same word is used to denote corrupting by punithment due to fin; Behold I will destroy (o: corrupt) them with the earth; that is, I will destroy the face of the earth, or deface the beauty of the earth, and I will also destroy all ionioun of the face of the earth. Secondly, the Septuaging rendure ours son der, He spares his foul from death. Thirdly, the Caldee Para-Prohibebit ani- phrase (as we) He prohibits his soul from the pit; these three, man ejus a fo- corruption, death, and the pit are of neer aliance; and the same word in the Hebrew tongue fignifieth corruption, the pit, and death, The pir (or grave) is the place of corruption and the feat or house of death. We find the pit and destruction put together (Pfal.

wed. Targ.

five patialiguid. Coc.

55. 23.) they shall goe to the pit of destruction; So then the same word may well lerve to fignifie a pit, corruption and death; because in the pit dead bodies or carkatles putrifie and corrupt. Yet David prophecying of Christ speaks his assurance of escaping Videre foream corruption, though not the pit or grave. (Pfal. 16. 10.) Thou est amplius qui wilt not suffer thy holy one to see corruption, or the pit. It is this sepeliri, nimuru word; that is, then wilt not suffer him to corrupt in the pit of the grave; though being-dead was buried and laid in the pit, yet he perfecte dicatur did not see corruption in the pir. That is, corruption had no power, non qui adten- no mastery over him; for he loosed the bonds of death (it being pur est, infore- impossible that he should be held by them) the third day, year a, fed qui ejus with the first of that day, or as soon as it might be truly said that it vim corruptri- was the third day; Christ was buryed in the latter part of the eem experitur, fixth day of the week, and arose early the first day of the week, ruptionem in even when it did but begin to dawn towards the first day of the week. ea; videre e- (Math. 28. 1.) And therefore feeing as naturalists (according to nim oft sentire Scripture evidence, Joh. 11. 39.) testifie corruption doth not naturally take hold of the body till the fourth day after death. The dead body of Christ was altogether free from corruption, or Christ (as was fore-shewed by David in the Psalme) saw no corruption.

Further, this word pit, is taken not only for death, the grave, and corruption; but for those contrivances and plots which are made and laid for any mans death or distruction. Thus David said of his malicious and subtle enemies (Pf. 7. 5.) Into the pit which Fovea denotat they have digged, themselves are fallen; that is, they are taken in omnis vita di their own plots; Those words of the Psalmist are an allusion to crimina. Pin-Hunters or Fowlers who make pits to enshare birds or beasts; we must not imagine that there were pits literally made for David, but the pit was a plot or a contrivance to doe him mischief, and he bleffed God that as himfelf had escaped that mischief, so that the milchief-plotters and contrivers were taken with it themfelves. We have David speaking agains under the same metaphor (Pf. 9.15.) The Heathen are sunk down in the pit that they made. And (Psal. 35.7.) Without cause they have hid for me their net in a pit, which without cause have they digged for my foul; that is, they have laid a plot to undoe and destroy me. And if we take pit in this fence it may hold well enough with the scope of the Text; for what is the pir, into which pride and evill purpofes thrust sinfull man, but that mischief and misery which Satan is continually plotting against him? And from this mischievous plot it is that God delivereth man, while 'tis said by Elihu, he keeperh back.

His foul from the pit.

Some expound the word foul in this former part of the verse, in opposition to life in the latter part of it, and his life from perishing by the fword. Soul and life are sometimes taken promiscuously, or indifferently for the same thing; yet there is a very great difference between foul and life; the life is nothing else but the union between foul and body; but the foul is a spirituall substance distinct from the body while remaining in it, and sublishing it self alone when separate from it. That bond or knot which ties soul and body together, is. properly, that which Elihu speaks of in the next words.

And his life

As God keeps back his foul from everlasting destruction, so his life from temporall destruction. Though the soul be most precioua, yet life is very precious; skin for skin, yea all that a man hath will he give for his life (Chap. 2.5.) Tis therefore no small mercy for God to keep back a mans life that brown and more corrected to from the fivered that

The sword is put sometime for warre, that being the principal

From perishing by the sword.

instrument of warre; some insist much on that sence here, as if the words contained a promite of being kept from perishing by the fword of an open enemy. But the fword is here rather put for any kind or for all kinds of hurtfull evills; what ever doth afflict, vex, or destroy may be called the sword. The text strictly in the letter neraliter deno- is thus rendred, and his life from passing by or through the sword. sare puto, quic- we say, from perishing by the sword; which passing by the sword is quid pungit, not to escape the sword, but to fall by the sword, Thus 'tis said of percutit, sorques that idolatrous King Ahaz (2 Kings 16. 3.) He cansed his sons cruciat wel of to passe through the fire, the meaning is not that he delivered them our of the fire, but consumed them in the fire; for he made them passe through the fire to Molech, which was a facrificing of them

to that abominable idoll. It is also said (2 Sam. 12. 31.) when David took Rabba and destroyed the Ammonites, he made them passe through the brick-kilne, not to fave them, but to consume them. Some conceive that this brick-kilne through which David made those captive Ammonites to palle was the fire or furnace of Molech, that infamous Idoll of the Ammonites (with whose bloody

and most cruell devotions the apostatizing Jewes or people of God, were in after times enfnared) And if so, then they might fee God turning their fin into their punishmene; and declaring his fiery wrath against them in that, by which they had declared

their foolish and abominable zeale. But that which I quote their punishment for, is only the forme of its expression; He made Transfireingle them pass through the brick-hilne; that is, perish in it. Thus here,

and his foul from passing by the sword, is rightly translated from in manus ette- perishing by the sword. The word rendred sword signifies also any la hossium, et missive weapon, or weapon cast with the hand, especially a dare;

cadere in bello. so Mr. Broughton translates, and his life from going on the dart. The generall sence of this verse is plainly this;

The Lord withdraweth man from his purpose, and hides pride from man, that so he may in mercy preserve him from perishing both in body and fonl, or that he may keep him not only from the first, but from the second death, which is the separation of the whole man from the bleffed presence of God for ever. Tis a great favour to be kept from the pit where the body corrupts, or from the sword that

wounds:

boc in loco ge-

qued incidero Gladius 774 vocatur guafi mistie telum.

Drof.

wounds the flesh, but to be kept from that everlasting woe which shall overwhelme the wicked in that bottomlesse pit or lake of fire and brimstone, this is the highest favour of God to lost man. This is the pit, this the perishing from which (saith Eliku) the Lord keepeth back the soul and life of man.

First, from the emphasis of the word, he keepeth back, importing, that God, as it were by strong hand or absolute authority and

command, keepeth the foul of man from the pit.

Note.

Man is very forward to run upon his own ruine, even to run upon eternall ruine, if the Lord did not hold, stay, and stop him.

Man would tumble into the pit, at the very next step, if God did not keep him. The way of man naturally is downe to the pit, and all that he doth of his own felf is for his own undoing: And as he is kept back from the pit, so (as the Apostle Peter hath it, I Epist. 1.5.) he is kept by the power of God, through faith unto salvation.

Secondly, confidering the featon fignified in the former verse, that when man is going upon an evill work, or walking in the

pride of his heart, God is keeping him from the pir.

Note.

While man hath sinfull purposes and pride in his heart, all that while he is going on to destruction, both temporal and eternall.

Every step in sin is a step to misery, and the surther any man proceedeth on in sin, the further he wanders from God; and the surther he wanders from God, the neerer he comes to misery. As the surther we goe from the Sun, the neerer we are to the cold, and the surther we go from the sountaine, the nearer we are to drought; so they that hast to sin, hast to sorrow, yea to hell. Solomon saith of such, they love death. There is no man loves death under the notion of death, there is no beauty, no amiableness in death; but all they may be said to love death, who love sin, and live in it. Every motion towards sin, is a hasting into the armes and embraces of death, sinners wooe and invite death and the grave, yea hell and destruction.

Thirdly, note.

The warnings and admonitions which God gives to sinfull man, whether waking or sleeping are to keep him from perishing, to keep him from temporall, to keep him from eternal perishing.

U u 2

This is the great end of preaching the Gospel, the end also of preffing the terrors of the Law; both have this aime to keep man from perithing. When man is preft to holineffe, and when he is represt from the wayes of sin, tis that he may not perish for ever. God hath fet up many ordinances, he hath imployed many instruments to administer them, many thousands goe up and downe preaching to the world, and crying out to the fons of men, repent and beleeve, beleeve and repent; and why all this cry, but to keep fouls from the pir, and their life from perishing by the sword? The Apostle Jude exhorts to save some with fear, and of others to have compassion, that is, terrine some that you may save them, make them afraid that they may not be damned; fave them with fear, plucking them as it were out of the fire. Sinners are runing into the fire, and do not perceive it; they are tumbling down to hell and confider it not; they must be pulled out of the fire, else they will burn in it for ever. The great businesse of the Gospell is to pull fouls like firebrands out of the burning.

They who turn from their evill purposes and the pride of their hearts, escape wrath, the pit, and the sword.

The wages of fin is death, and well are they that escape, that misse such wages. If a sinner turne from his purpose, from his sinfull way, if his pride be subdued and he emptied of himself, then his soul is kept from destruction, and his life from perishing by the smort.

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JOB. Chap. 33. Verf. 19, 20, 21, 22.

He is chastened also with pain upon his bed, and the multitude of his bones with strong pain.

so that his life abhorreth bread, and his soul dainty

meat. His flesh is consumed away that it cannot be seen, and his bones that were not seen stick out.

His soul draweth neare unto the grave, and his life to the destroyer.

He context of these source verses, containeth a description of the second meanes, which the wisdome of God is pleased often to use for the humiliation of man, and for the discovery or revelation of his mind unto him. He speaketh in a disam, in a vision of the night, as was shewed before, he speaketh also by paines and sicknesses, as is now to be considered.

Vers. 19. He is chastened also with pain.

That particle which we render also, gives the text an emphasis (He is chastened also) For it imports, that here is a further addition or supplement of meanes, whereby the Lord doth awaken sinners to attend and obey his voyce. The subject of these source verses, is a sick man, or, the sickness of man. A sorrowfull subject. And the sickness of man is set forth in these source verses, by source tad symptomes or effects.

The first is paine, grievous paine, ver: 19. He is chastened also with pain upon his bed, and the multitude of his bones with strong paine.

The second symptome of this sickness, is loss of appetite, and his nauceating all manner of food (v. 20.) So that his life abborreth bread, and his soul dainty meat.

The third symptome of his sickness is a general languishment or consumption all his body over (v. 21.) His sless is consumed away that it cannot be seen, and his bones that were not seene stick out.

The fourth and last symptome of this grievous fickness is fainting,

ing, swooning, or a readiness to expire and give up the ghost (v. 22.) His soul draweth near to the grave, and his life to the destroyer; That is, he is sick, and even sick to death. All these are speciall symptomes of a sick man, or of the sickness of man. I begin with the first.

Vers. 19. He is chastened also with pain upon his bed.

The word which we render to chasten, hath a twofold signif-

cation in Scripture.

na reguit reprehendit, corripuit verbis five fallis.

First, to reprove or convince both by authority and reason (Lev: 19. 17.) Thou shalt not hate thy brother in thy heart, thou shalt in any wise rebuke him; or, reproving thou shalt reprove him; that is, Thou shalt surely reprove him. And in that famous Prophecy concerning Christ (Ifa: 11.4.) He shall reprove with equity; we put in the margin, He shall argue with equity, or convince by such reasons and arguments as shall carry the greatest equity in them. Thus when Christ had finished his Sermon on the mount, it is fayd (Math: 7. 28, 29.) The people (his Auditors) were astonished at his doctrine, for he taught them as one having authority, and not as the Scribes. This Sermon carrying so great a reproofe of the Scribes and Pharifees, both as to their life and doctrine throughout, may well be expounded as a fullfilling of that ancient prophecy; It being confessed in another place of the Gospel, even by the Officers that were sent to attach him (John 7. 46.) Never man spake like this man. The words of Christ had so much evidence, so much equity in them, that they who came to take and carch him, were taken and caught, if not to conversion, yet to such a conviction, by what he spake, that they could not (though they highly displeased their Masters in saying so) but say, Never man spake like this man; As if they had sayd, Surely, the man that speakes thus is more then a man.

Secondly, The word often signifies to correct, which is also to instruct; correction is for instruction. Chastning is the most reall reproving. And so we render it, He is chastened. Man is instructed not only by speech and counsell, but by stripes and corrections. Thus David prayed (Pfal: 6.1.) O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure. The first word which we render rebuke, is that in the text; As if he had sayd, Lord doe not rebuke me by angry afflictions, let me not find thee

greatly

greatly displeased, and my selfe sorely chastned at once. He deprecares the same againe, and how grievous the effects of such dispensations are, he sheweth (Pfal: 38. 1.) Rebuke me not in thy wrath. (Plal: 39.11.) When thou with rebukes doft correct man for iniquity; (He means it not only of word-rebukes, but of hand-rebukes also, when thou with such doubled rebukes dost chasten man for iniquity) What then? The effects of it follow, even the staining of the glory of all flesh; Thou makest his beauty to consume away like a moth. And so some interpret that (Pfal: 105. 15.) He reproved Kings for their sakes? (speaking of his owne people) the Lord did not only speak to those Kings, but made them feel his hand, for his peoples sake. Abimelech felt his hand for Abrahams fake. And so did Pharoah that hard-hearred King in a whole decade of plagues for Ifraels sake, whom he had oppressed and would not let goe. We render the word in this fecond fense, for a rebuke by blowes or by correction, which yet hath a language in it, and speaks with a loud voyce to man. He is chastened

with paine upon his bed.

Paine is both the concomitant, and effect of fickness. The word noteth, First, the paine of the body, caused either by the violence of inward diffempers, or from the outward stroake of a doluer wound (Gen: 34.) When the fons of Jacob had prevailed with corpore well the Shechemites to receive Circumcision, It came to passe on the animo. third day, when they were fore, or pained with the wound of it, Simeon and Levi came upon them (Gen: 34. 25.) Secondly, the word fignifieth as bodyly paine caused any way, so paine of the mind, which is griefe or forrow (Pfal: 69. 29.) I am poore and forrowfull. Sorrow is alwayes the effect of paine, either outward or inward, either of the flesh or spirit; yet the wounds of the spirit cause the greatest paine; for of that Solomon saith, (Pro: 18, 14.) Who can beare it? The same Solomon (Pro: 14. 13.) speaking of a wicked man in his highest jollity, saith, Inlaughter the heart is forrowfull. His confcience aketh (if he have an awakened conscience) even while he laugheth; and surely while the heart is forrowfull and pained, laughter yeeldeth little pleasure. We may take paine in this text in both senses, but specially in the former; The fick man is often pained in mind, but alwayes in his body.

He is chastened with pain

Upon his bed.

There he used to have rest, but being sick his bed becoms restless to him. To be upon the Bed, is a perighrafis of fickness; That of Christ (Luke 17. 34.) There shall be two in one bed, the one skall be taken, and the other left, as it may be meant of any two Bedfellowes (especially of husband and wife) in their health, so some take it principally of two in a sick bed; Grace takes hold of one and not of another upon a fick bed. I insist not upon that fense, though it be a probable and a profitable one. But surely to say, A man is chastened with paine upon his bed, implyeth, the man to be in extraordinary pain; as to say, such a man keepes his bed, implyeth, he hath more then an ordinary fickness, or that he is very fick. We have three expressions in our language gradually fetting forth the ficknesse of a person; First, we say, he keepes his house. He that is not well doth not goe abroad, sickness houfeth him. Secondly, we fay, he keepes his chamber; that's a further degree, when fickness hath brought a man up staires, and thut him in his chamber, he is ficke indeed. Thirdly, we fay, fuch a man keeps his bed; The meaning of which every one understands to be, that he is dangeroufly or extreamly fick. Thus when Elihu saith, He is chastened with pain upon his bed ; we may conceive him so ill, that either he must not, or is not able to sit up. And Eliku in speaking thus, seemes to have relation to what Tob had fayd (Chap: 7.13.) When I sayd my bed shall comfort me, and my couch shall ease my complaint; Then thou scarest me with dreames, and terrifiest methrough visions. As if he had fayd, O Job, thou indeed hast had recourse heretofore, to thy bed for refreshing and comfort, in selent meditations and soliloquies with God, but he terrified thee with dreames, and spake to thee by scaring visions, to turne thee from thy purpose. And not only so, but finding thee deafe to those admonitions, or not regarding them, yea fill continuing thy unquiet murmurings, he hath now even made thee bedrid, or unable to rise from thy bed. Though Elihu spake here in the third person, yet in all his speech he intended and poynted at, yea set forth and poynted out Jobs condition. He is chastened with paines upon his bed,

A man may have paine, yea many paines, yet no paine in his bones. Bones are to the body as beames and rafters, as posts and pillars are to a hovse. And when pain comes to the bones, when it shakes those posts and pillars, it must needs be a very strong paine. Satan fayd to God concerning Fob, while he fought new tryalls for him, in the second Chapter of this Book (vers. 5.) Touch his bone and his flesh, and he will curse thee to thy face. And that he might be fully tryed, the Lord suffer'd Satan to afflict him to the bone, nor did Satan leave a bone unafflicted; what Eliku spake here of man in Generall, was true of him, The multitude of his bones were chastned with strong paine. To have any one bone in paine is an affliction, much more to have many bones pained and aking at once. But when the multitude of a mans bones, that is, all his bones are pained together, that's grievous. And fuch a Multitudo offiman is the while as it were upon a rack. That by the multitude um dicitur pro of bones here spoken of, we are to understand, not only many, emails offor a great many of his bones, but all his bones, may appeare from bus quam multa (Job 4. 14.) where Eliphaz describing those terrible visions Junt. Com with which God sometime visited him, saith, A spirit passed before my face, the haire of my flesh stood up, &c. which made all my bones to shake. We put in the margin, The multitude of my bones. The multitude of his bones are all his bones, he hath not fo much as one bone free. The whole fysteme of his bones is as it were confounded and disjoynted. The multitude of his bones is chaftned

with strong paine.

The word paine, is not express'd in the latter part of the verse the Hebrew is, The multitude of his bones with strong paine. Mr Broughton renders thus, And all his bones with a fore one. The word which we translate from, fignifieth two things; First, as we render, strength or might (Psal: 74. 15.) Thou driedst up mighty rivers; God dryed up the river fordan for his people to passe through, yea and the red Sea. Secondly, the word signifieth perpetuall lasting or continuall. So some render that place in the Plalmes, not frong or mighty rivers, but he dryed up everlasting or perpetuall rivers, fuch as had alwayes run with a full Areame, and were not like those deceitfull brookes (fpoken of in the 6th Chap: of this book (v. 15th) to which Fob compared his Brethren) which in winter over-flow the bankes, but in fummer, what time

XX

they

they waxe warme, they vanish when it is hot, and are consumed out of their place. Now, in this place, I conceive, we may take the word in either fense, either for strong and great or chronicall, and lasting paine. The man is so sick that he hath no good houres, no comfortable intermissions, his paine continueth. And because the word paine is not in the text, therefore it hath caused severall renerings of these words, yet all meeting in the same sense.

First, Some joyne the word strong to bone, or make it an epethite of the mans bones. Though the multitude of his bones be strong, that is, though he were once a strong man, found and perfeet all over, or as we fay, found wind and limbe, not crazy, not. having the least flaw in him, yet he is chastened all over with

paine.

In multitudine fortis. i.e.acris acerbus dolor.

Legendo vo-

cem 2171 et

Secondly, Others thus, in the multitude of his bones, or, in all ossium ejus est his bones there is a strong one, that is, a strong paine or griefe fei-

zeth and possesseth all his bones.

Thirdly, Thus, The contention of his bones is strong; the word which fignifieth a multitude, being alike in the letters with another which fignifieth contention or firife, hath given occasion for this reading; that of David is neere the same, There is no rest in my bones (Pfal: 38.3.) As if Elihu had fayd, the paine and anlis offium ejus grifh by which God doth contend with all his bones is strong wehemens eft. or God hath a strong controversie with his bones upon his sicke

i.e. dolor offi bed. um ejus per guem cum ipso velut litigat. Pifc. Sunt ex Hebræis qui 217 per feribatur 217 etsi legaejus contendat. Merc:

Lastly, The vulgar translates, He maketh all his bones to mither, decay, and rott. When there is a consumption or a withering among the bones, how intolerable is the paine! Broken bones cause the acutest paines, but decaying bones the most constant paine. Withering bones are opposed to fatned bones in that promultitudo, quia mise made to him that fasts spiritually, not carnally only in abstaining from flesh (Ifa: 58. 11.) The Lord will make fat thy zur per 1 expo- bones; As if he had fayd, Doe not feare that thou shalt pine by nunt pro con- spirituall fasting, I will make fat thy bones. Which is true even tentione, quasi in regard of that which is naturall, the Lord reneweth bodideus cumofibus ly Arength to those who humble themselves soule and body. The body shall not suffer in this service of the Lord, if the soule be truly afflicted in it. Yet when he faith, he will make fat thy bones, it respects especially their spiritual Arength, that thrives best in a day of holy abstinence and fasting. Here, when 'tis sayd,

their bones shall wither through paine, it notes the declining of the whole body, because as the bones are strong in themselves, so they are the strength and support of the whole outward man. When God smites the bones, then he shakes the pillars and rafters of our earthly house, and threatens the downsall of it. He is chastened with paine upon his bed, and the multitude of his bones with strong pain.

Taking these words in connection with the former, where Elihu spake of those dreames and visions by which God speakes to man, and supposing (as there he doth) that because the man is not well awakened by those dreames and visions from his security, therefore the Lord sendeth pain and sickness upon him, as a second meanes to humble him, and make him understand him-

selfe.

Observe.

They that will not be instructed by dreames, that is, by gentler meanes, shall be instructed by paines.

They who will not take instruction, even in their sleep, shall be taught by that, which will keep them awake. Severall Scriptures tell us of the Lords proceeding with man from words to blowes. And if the Lord proceeds from dreames (which are warnings in sleepe) to blowes, if when he hath spoken to us in a dreame, we hearken not, he will chasten us with paine, even the multirude of our bones with strong paine. And then much more will he proceed from words to blows with them that are warned to awake, if they heare not and take warning. That's an awakening word to those who sleepe waking (Pfal. 7. 12, 13.) If he turn not he will whet his (word: He bath bent his bowe and made it ready. If men will not returne upon word-admonition and reproofe, the Lord hath his arrowes and his fword to reprove them with. Turne ye at my reproofe, faith the Lord (Pro: 1.23.) I give you warning to turne, but if you doe not, then (as presently it followeth) I mill laugh at your calamity, and mock when your feare cometh. As you have feemed to mock at my counsels, so I will mock at your calamities, that is, I will shew you no pity, as you have shewed me no respect. Thus the Lord deales with proud rebellious man, who casts off his yoake, yea sometimes he deales very feverely with his owne people (for they may put him X X 3

to it) if words will not ferve their turne (words in sleepe, and words when awake) they may expect blowes next; and be made to feele the hand of God, because they have not understood or not obeyed his will.

Secondly, From the manner of expression, He is chastened with paine upon his bed. The Spirit of God useth a word referring to instruction both by smiting and speaking, to show that there is a

voyce in the rod.

Hence note.
The chastisements of God upon us are our documents.

When God fends ficknesse and grievous paines, he reproves finners from Heaven and chides them for the errours of their lives. The chaftenings of the Lord are speakings. He speaketh by his rods beyond all the eloquence of words (Mic. 6.9.) Hear re the rod. The voyce of God is in his rod; that speaks so loud from Heaven in many stroaks, that the prophanes sinners on earth are sometimes forced to heare and acknowledge it. As those Magicians were forced by the plaine evidence of the fact to fay. (Ez. 8. 19.) This is the finger of God; So they must say, This is the voyce of God. He speaks to us, and speaks to purpose in these afflictions: The voyce of God in affliction, exceeds all the rhetorick and perswasions of mortall men. The crosse is a schoole, in which they who are dull at hearing what God speaks to them in his word, are wonderfully quickened up by his rod. The mords of the wife (faith Solomon) are goads. And furely these goads of affliction are pricking piercing words, for the promoting and putting on of a lazy foul in Gods worke. Fob had defired God to speak with him, Eliha answers, Why dost thou defire more anfivers or directions from God? Hath not God spoken to thee in these soares and ficknesses, in these chastisements, with pain upon thy bed? Is God wanting to thy instruction? hath he not clearly told thee his mind and thy duty? hath he not written, yea engraven his will upon thy diseased slesh? What are the paines, the corruption, the confumption, the strange deformity, and fad transfiguration of thy body, but as so many voyces of God, speaking and speaking aloud to thee, repent and humble thy selfe? Therefore attend, hearken to and meditate upon the answers which he bath impressed or printed legibly upon thy head, face, and wrinkled

led forehead. Thou hast his answer his own way, therefore be satisfied, and doe not stand defiring that God would answer thee after thy way, nor complaining because he doth not. And we may reply not only to obstinate sinners, but to many of the people of God, when they enquire what the mind of God is, or what he intends towards them. His providences give you many items and memorandums; which if you can spell out and read you may know his meaning. This lesson, the signification of the word offereth us as the connection of the words offered in the former.

Thirdly, learne hence. Man is a poor crazy creature subject to all diseases and infirmities.

Yea, he is not only subject to them, but he is the subject of them. His body is as it were a vessell of natural corruption, as his soul is a vessell of morall corruption. Man is called not only Adam, noting the matter of which he was made, earth, red earth; but he is called Enosh, that is, forrowfull, sighing, groaning man, he is a pined and a pining man: He is also called Abel, vanity, a poor vain man; which two latter Titles have befallen man since man sell from God.

Fourthly, (which may check the groffe Atheisme of many)

Observe.

Pain and sicknesse come not by chance, nor are we to stay in nature for the cause of their coming.

They come not at all by chance, nor doe they come altogether from naturall causes. Nature hath somewhat to doe in their coming, but somewhat else much more, even so much more, that in respect of that, naturall considerations may be quite shut out, and the whole cause ascribed to that. But what is that? surely, nothing else but, and nothing lesse then the will of God. He is pleased to give commission to pains and sicknesses, and then they come. Elihu would teach Job (what he owned before) that God was the sender and orderer of all his afflictions, as of the losses he had in his estate and children, so of the pains and sicknesses which he felt in his body. Moses tells the children of Israel, not only that sword and captivity, but the Pestilence, Consumptions, Feavers, and burning Agues are sent by God himself, (Deut. 28, 21, 22.)

What are diseases but the Lords Messengers? When he pleaseth he can trouble the temper and cause the humours of the body to corrupt. He can make them contend with one another to the death, let Physitians doe what they can to quiet and pacifie them. Yea though some skillfull Physitians have kept their own bodies in so due a temper, and to so exact a diet, that they could not see which way a difease could take hold of them, or have any advartage against them, yet sicknesse hath come upon them like an armed man, and carryed them away to the grave.

Further, When Elihu faith of the fick man, the multitude of his

benes are chaftened with strong paine.

Note.

No man is fostrong, but the Lord is able to bring him down by pain and sicknesse.

He that is strong as an Oake, and hath (as it were) a body of braffe and finews of iron; yet the Lord can make him as weak as water. The Lord hath strong pains for strong men, and can quickly turne our strength into weaknesse. Thus Hezekiah lamented in his ficknesse (Isa. 38. 13.) I reckoned till morning that as a Lion, so will he break all my bones. God can arme diseases with the strength of a Lion, who not only teareth the sless, but breaketh the bones with his teeth. David saith (Pfal. 39. 11.) When thou with rebukes dost correct man for iniquity, thou makest his beauty to consume away like a moth, surely every man is vanity. The word there rendred beauty fignifieth defire, thou makest his desire, or that which is most desireable in him to fade away; we well tranflate beauty, because beauty draweth the defires of man after it. corpus denotat. and is so much defired, yea lusted after by man. Now, as when the Lord doth but touch the body, he can make the beauty, fo also the firength of it to confume away as a moth.

Sixtly, whereas it is faid, He is chaftened with pain

upon his bed.

We learne.

The Lord can make those things easelesse and restless to us, which use to give us most ease and rest.

He that being up is weary, weary with walking, riding or labouring, hopeth to find ease in his bed, yet then doth pain deny him

חמידו Desiderabile bene sanum et bene curatum

rest there, and filleth him (as Job complained, Chap. 7. 4.) with tossings too and frounto the dawning of the day. The Lord can make the Stocks or a Rack ease to us, and our beds as unease to us as the Stocks or a Rack usually are.

Lastly, observe.

The purpose of God in chastening man with sickness, is to teach and instruct him, not vex and destroy him.

The Lord hath many defignes upon man when he afflicts him, about all which he instructs him by affliction. He defignes

First, To humble and breake the stoutness of mans spirit; hence sicknesses and afflictions are called humiliations; and the

same word signifies both to be afflicted and humbled.

Secondly, To make men taste how bitter a thing sin is; This is thy wickedness (saith the Lord of his fore Judgements brought upon his people Israel (Jer: 4, 18.) Because it is bitter. Ye would not taste the evill or bitterness of sin by instruction, therefore I

will teach you by affliction.

Thirdly, To put forrowfull finfull man upon the fearch of his owne heart, and the finding out of the errour of his wayes. While men are strong and healthfull, they feldome find leisure for that worke. And therefore they are confined by fickness to their houses, to their chambers, yea to their beds, that they may attend it, and read over the whole book of their lives (Lam: 3.39, 40.) Wherefore doth the living man complain, a man for the punishment of his sin; Let us search and try our wayes, and turne to the Lord. That's mans worke upon his bed, and 'tis Gods aime in binding him to his bed, that he may have liberty for that worke.

Fourthly, Afflictions are defign'd by God to bring man out of love with fin, yea to stirre up a holy hatred and revenge in him against it; as upon many other accounts, so upon this, because it rewardeth him so ill, and he finds such unsavoury fruits of it. A little digging will discover sin to be the roote of all those evill and bitter fruits, which we at any time are fed with in this world. Sin is the gall in our cup, and the gravel in our bread, and we are made to taste bitterness and finde trouble, that we may both know and acknowledge it to be so.

Fifthly, The purpose of God in afflicting us, is to set us a praying to and seeking after him. We seldome know our need.

of him, till we feele it. (Hof: 5. 15.) In their affliction they will Jeek me early; affliction purs man upon supplication, yet every man who is afflicted, doth not prefently feek God (many in their affliction mind not God, they feek to men, not to God, a croffe without a Christ, never made any feek God) but affliction through the workings of the Spirit of Christ, is a meanes to bring the soule to God; and we see the effect of it at the beginning of the next Chapter in the same Prophet (Hos: 6.1.) Come let us return un-

to the Lord, for he hath torn, and he will heale us, &c.

Sixthly, God is pleased to exercise us with crosses, for the exercise of our Graces, or to set grace aworke; Grace hath most bulinelle to doe when we are taken off from all worldly bulinels, and are layd upon our bed, our fick-bed. Some worke is not done so well any where else, as there. And many graces worke best when 'tis worst with us; they would even stand still, and have nothing to doe, if God did not bring us into straights, or keep us for a feafon in them. In a fick-bed the Lord shews us, and we may find work enough for all our graces, especially for faith and patience, and submission of spirit to his worke and will. We may doe better worke (and doe it better) in fickness then in health.

Seventhly, God brings many upon their fick-beds, to reach them the worth of health, and make them thankfull for it. They who are feldome ficke, are as feldome thankfull for their health, and scarce reckon that for a mercy, the want whereof, they have never felt. Tis rare that we prize what we have, till we have

in nor.

Eightly, God exerciseth many with sickness, with a purpose to put men upon a holy purpose of improving their health better,

and of doing more for God while tis well with them.

Laftly, not a few are afflicted, that God may have an opportunity to doe his worke, and declare his power. God himself would be hindred of much glorious work, in restoring and recovering them to health, did he not chaften them upon fick beds. The question was put about the blind man (Joh. 9. 3, 4.) Who did fin, this man or his Parents that he was born blind. Jesus answered weither haththis man finned nor his Parents, but that the works of God should be made manifest in him. If there had not been a blind man in the world, how could the power of God have been made manifest in giving fight to the blind? if some were not extreamly

torturingly fick, how would the power of God be seene in healing the sicke, and rebuking their paine? For all these purposes, Man is chastened with paine upon his bed, and the multitude of his bones with strong paine. We never profit by chattenings, till we answer the purposes of God in sending them, and unless we know what and which they are, we can never answer them. If we answer these nine toucht upon, we shall either answer all, or, to be sure, we shall baulke or resuse none. Elihu having thus shewed us the sicke man in paine, proceeds to shew us what surther effect his paine and sickness wrought upon him.

Vers. 20. So that his life abhorreth bread, and his soule dainty meat.

This verse sheweth the second effect of sickness. The former was paine, This is loss of appetite, or nauseousnesse.

His life.

That is, his living body; We may call the fick mans body a living body, though it be hard to say whether we should number him among the living or the dead. We read life put for the body which liveth, or whereby it liveth. (Pfal: 88. 3.) My soule (saith Heman) is full of troubles, and my life draweth nigh unto the grave; that is, I am ready to dye, and my body to be buryed. He doth not say, he hath no great stomack to, but his life

abhorreth bread.

The word here used is of a Syriack derivation; nor is it found Vom Dill Syany where in Scripture but here. The nowne signifieth any thing ra est, notate that is filthy, excrementicious or uncleane; whence the verbe is nauseare facere rendred to abhorre, loath, or nauceate; because we abhorre fordes scriams those things which are filthy or uncleane. His life abhorreth excrementum

bread.

That is common food. Sometimes bread is put for all kind of dum est vel in dyet; as David sayd to Mephibosheth (2 Sam: 9.10.) Thou re vel ex eo shalt eat bread at my table. But because of that opposition in excreti. Drust the text to dainties, by bread, we may here understand only Merc: ordinary food; His life abhorreth bread,

and

quicquid fordi-

and his soule dainty meat.

The Hebrew is, Meat of defire. Not only fuch meat, as men usually defire for the wholesomnetse of it, but such as curious palates defire for the pleafantness of it; such meat is here meant; Yea thirdly, such meat as the man had a defire to before his ficknesse for the surableness of it to his owne taste and appetite, he then abhorreth.

His soule abhorreth dainty meat.

The turning of the stomack, and losse of appetite, are usuall fymptomes of fickness; Almost all ficknesses weaken the appetite, and some take it quite away, so that the patient not only hath no desire to, but loathes dainty meate, or meate of desire. This phrase or forme of speaking is used (Dan: 10. 3.) I (saith he) are no pleasant bread, or no bread of desires (as we put in the margin) neither came flesh nor wine in my mouth.' Tis used againe (2 Chro: 32.27.) Hezekiah made himselfe treasuries for silver and gold, &c. and all manner of pleasant jewells; we put in the Margin, for all jewells of desire. So (Amos 5. 11.) Pleasant vineyards, or vineyards of desire. It was the manner of the Hebrews to expresse pleasant by desirable, because pleasant things are much desired. His soule abhorreth meate of desire, or dainty meate.

Hence note.

First, 'Tis a mercy to tast our meat, or to take the comfort of what we eate.

Many have meat, but cannot taste it. That which giveth the best taste to our meat, is a taste of the goodnesse of God in it (1 Pet: 2. 1.) If ye have tasted that the Lord is gracious. It is fiveet to taste meat and the goodnesse of the Lord together.

Secondly, Note.

God can quickly make those things that are most desirable to my dainty meat, meat of defire, loath some to us.

Some abhor meat, because they have eaten of it long. The Femes did eate Manna and Quailes till they loathed them (Num: 11.20.) Others loath meat, because they have eaten over-much. A third fort, loath some meat by a naturall antipathy against it. Fourthly ..

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Fourthly, Others loath wholsome meat out of a curiosity, because it is not dainty enough. Lastly, Sickness causeth a loathing of all meate, even of the most dainty and desirable meate. And the Lord at any time can make that which was our desire, our loathing. We have a like description of a sick man (Ps. 107. 18.) His soule abhorreth all manner of meat, and draweth neere unto the gates of death.

Thirdly, Note.
The best of Creature-comforts are but vaine comforts.

What can dainty meat doe a man good, when he is ficke and ready to dye? Then gold and filver, lands and houses, which are the dainty meat of a covetous man, are loathsome to him. When a man is ficke to death, his very riches are sapless and tastless to him; wife and children, friends and acquaintance can yeild little comfort in that dark houre, yea they often prove miserable comforters: When we have most need of comfort, these things administer least or no comfort at all to us. Is it not our wisdome then to get a stock of such comforts, as will hold and abide fresh with us, when all worldly comforts either leave us, or become taftless to us? Is it not good to get a store of that food, which how fick soever we are, our stomacks will never loath? yea the ficker we are, our foules will the more like, hunger after, and feed the more heartily upon. The flesh of Christ is meat indeed (Joh: 6. 55.) Feed upon him by faith, in health and in ficknesse, ye will never loath him. His flesh is the true meat of desires, such meat as will fill and fatten us, but never cloy us. A hungry craving appetite after Christ, and sweet satisfaction in him are inseparable, and still the stronger is our appetite, the greater is our fatisfaction. And (which is yet a greater happiness) our soules will have the strongest appetite, the most sharp-set stomacke after Christ, when, through bodily sickness, our stomacks cannot take down, but loath the very scent and fight of the most pleasant perishing meate, and delicious earthly dainties. Looke, that ye provide somewhat to ear, that will goe downe upon a sick-bed; your fick-bed meat is Christ; all other dainty food may be an abhorring to you.

Further, Not only are we to consider the sickness of the body, as the cause of this tastlesness and listlesness after bread, But

we are to consider the sick man abhorring dainty meate, under the hideings of Gods face, or in seares about his spirituall state; as appeares by that which followeth, If there be a messenger with him, an interpreter, one of a thousand, to shem unto man his uprightnesse, or to set him right in his spirituall state, &c. The sick man for want of that as well as for want of health, can taste no sweetness in the rarest dainties.

Hence note.

A sense of divine displeasure, or the hideing of divine favour from the soule, renders all outward comforts comfortlesse to us.

If a man have never so much health, yet the appearances of divine displeasure will make him sick of his most pleasant things. Carnall men can eat and drink, and live upon pleasures, yea upon the pleasures of sin, and goe on merrily with them a while, because they know not the meaning of the displeasure of God, nor doe they know what the favour of God meaneth; they understand not what they want, yea they flatter themselves that they have enough, and are well enough, though they have nothing, and are nothing, that is of any worth. But if God once awaken them out of this dreame, and thew them their curfed condition, all will be gall and wormwood to their tafte, or as gravel between their teeth. As the tense of divine favour makes bitter things fweet, and forrowfull things comfortable to us, the foure herbs of affliction dainties to us; So not only common but dainty meat, all the cates and viands of this world will be not only tastless but bitter to us when God frownes upon us. An earnest in the love and favour of God is the good of all good things.

For the close of all, take these two Counsells, upon the occasi-

on of these words.

First, Receive your bread and dainty meate with prayer and thankesgiving; you may quickly else come to abhorre your bread, yea and your dainties. The word and prayer both sanctifie and

fweeten all creature-enjoyments.

Secondly, Take heed of abusing your meate; ye may quickly be brought to a loathing of it. When they who have given themfelves up to fuxury and intemperance lye upon their sick-beds and find their stomacke turned from all their dainties, it will be most grievous to them to consider how they have abused their dainties.

dainties to feed their lusts. As some who abuse the creatures are punished with the want of them, so others with an abhorrence and loathing of them.

So much for this fecond symptome of sickness, His life abhorreth bread, and his foul dainty meat. The third followeth, and appeareth in the generall decay and languishment of the sick mans body.

Vers. 21. His flesh is consumed away, that it cannot be seene, and his bones that were not seene, stick out.

In this verse and the next, Elihu still insists upon his description of the sick mans condition, and in them he gives us two other sad effects or symptomes of his sickness.

First, The generall wast and consumption of the body (verf.

21.)

Secondly, The utmost perill of life (v. 22.)

Elibu describes the first effect of sicknesse (the first here but

the third in order) by two things.

First, By the disappearing of that which used to be seene, and appeare very faire and beautifull; the visible part grows (as it were) invisible, his sless is consumed away, that it cannot be seene.

Secondly, By the appearing of that which used not to be seene; his invisible parts (not so in their own nature, but as to their place, I say, his invisible parts) grow visible, His bones which were not seen, stick our. Thus with much elegancy he sets forth the sorrowfull and deplorable estate of the sick man.

His flesh is consumed away.

As if he had fayd, Before his ficknesse he was full of flesh, far and faire, but falling into sickness, he falls away, and is worne, (as we say) to skin and bones; his flesh is consumed. Flesh, in Scripture, is taken two wayes.

First, Improperly, and Tropically. Secondly, Literally or Properly.

In a Tropicall and Improper sense, slesh signifieth our sinfull corruption (Gal: 5. 17.) The slesh evermore lusteth against the spirit, that is, the unregenerate part in man against the regenerate.

Thefe

These two are alwayes contending and combating with one another in all those whom Christ hath conquered to himselfe. Happy are they that finde their fleth, in this tense, consuming away; and 'cis that which every man is fludying (who knows what godlinesse meanes) the confumption of this fleth, even the mortification of his lufts, of pride and earthliness, of wrath, envie, and unbeliefe.

Secondly, fleth by a figure is put for the whole naturall body, confisting of many parts dislimitar to flesh. Thus the Psalmist complained in prayer, that, the Lord had given the flesh of his Saints, to the beafts of the earth (Pfal. 79. 2.) that is, he had exposed their bodies, through the rage and cruelty of their enemies, to the teeth and bowells of favage and ravenous beafts.

Thirdly, flesh is also put for the whole man consisting both of foul and body. (Gen. 6.12, 13.) The Lord saw that all flesh had corrupted their mayes. That is, all men (who are made up of a body and foul) had corrupted their wayes by letting loofe and

acting their finfull corruptions.

Fourthly, flesh is sometimes put for that which is best in man, his greatest naturall perfections, whatsoever in him is lesse then grace, what foever is highest in him, below the spirit, is called slesh in Scripture. When Peter (Math. 16. 17.) had made that bleffed confession which is the rock upon which the Church is built (thou art Christ the Son of the living God) presently Christ tells him flesh and blood bath not revealed this unto thee, that is, the highest, and the most perfect piece of nature hath not taught thee this lesson; the Evangelist saith of all true beleevers (who have received this power (or priviledge) to become the fons of God) they are borne not of blood, nor of the will of the flesh (Joh. 1.13.) that is, the best of the creature, contributes nothing to the bringing forth of new creatures, the fons of God.

Fifthly, flesh by a figure is put for all that in religion, or in the worship of God, which is outward, or open to the eye; whatsoever comes under any humane observation, is but the flesh of Religion, or the flesh of worship. In this sence the Apostle puts the question (Rom. 4. 1.) What skall we say then, that Abraham our father, as pertaining to the flesh, hath found? What he means by the flesh, he tells us in the next words, he was not justified byworks, that is, not by any thing that did appeare, not by any thing done to him or done by him. He was not justified by Circumcifion, or by the use of any externall rite, he was not justified by his own righteousness, or obedience to the Law. The same Apostle also calls the very worship of the Gospell, as to the outward part of it, flesh (Phil. 3. 3.) For we are the Circumcission, which worship God in the Spirit, and rejoyce in Christ Jesus, and have no considence in the flesh. That is, in any outward work, or priviledge which we have in our Gospell state. All this slesh likewise ought to be consumed in our apprehensions, that is, we must make nothing of it, nor reckon it any thing in our account for justification in the sight of God or acceptance with him.

Secondly, Flesh properly taken is that integrall and similar part of the body, which is opposed to blood and bones, to veins and sinews. When Elihusaith his flesh is consumed, we are to understand it either in this proper sence, or in the second figurative sence before named, as sless is put for the whole body; his sless is consumed, that is, his sless in opposition to his bones spoken of before,

or his flesh that is his outward man-

Is consumed.

The Originall word fignifies to wax old; for as when a man re- כלה fonuit covers from sicknesse, his shesh is said to returne like the shesh of consenuit in pia child. So when he is under the extreamity of any ficknesse, his et consiumsit. flesh, as it were, waxeth old, or withereth like the flesh of an old man. Thus'tis translated (Lamen. 3.4.) My flesh and my skin hath he made old; that is, though I am not old in yeares, or how young soever I am, yet God, by many sufferings, hath made me look like an old man; I am decayed and weake. David speaking of wicked worldly men, tells us, (Pfal. 49. 14.) Their beauty shall consume in the grave; As death and the grave make a totall and finall consumption of the beauty of bad men, that is, of all that splendour and bravery wherein they lived, while they lived in the body; so paines and ficknesses do exceedingly consume the body, and eate out the flesh. As a tyrannicall oppressor eates out the people under his government, in which fence this word is applyed (Dan. 7. 25.) Or as a garment is worn out by time and using. The flesh is often in Scripture compared to a garment, and dying to uncloathing; because when we dye we put off the flesh. The garment of the flesh, that beautifull garment waxerh old and weares out apace on a fick bed. Sicknesse not only staineth

and abateth the beauty of it, but wasteth it deeply, so that, as it followeth

it cannot be seene;

Or as Mr Broughton renders, his flesh wasteth away from fight,

or he hath no fleth left to be seene.

Againe, When it is fayd, his flesh is consumed away that it cannot be seene, some expound it thus; His flesh is so consumed away, that the seer withdraweth from it; or no man cares to see it, that is, the fick man is so discoloured and wasted, that visiters and spectators start and are almost frighted to looke upon him. The flesh of manin a healthfull and flourishing condition, is a lovely spectacle, and draws beholders, but the flesh of a very sick man is a gastly spectacle and a regreet to the beholder. We love not to see that which we doe not like. Beauty attracts, deformity withdrawes the eye. It is fayd of Jesus Christ himselfe, that he was so deformed by his sufferings (Isa: 52. 14.) that many were astonish'd at him (his vissage was so marred more then any man, and his forme more then the fons of men) and (Isa: 53.3.) We hid as it were our faces from him, he was despised and we esteemed him not; that is, he was so dis-figured by sorrow, that no man cared to look upon him. Thus 'tis often with the fick. And this is a profitable and a probable sense of the text in hand; His flesh is consumed away, and then he who before delighted to see it, is troubled at the fight of it, or is rather affrighted then pleased in seeing it.

Quid sicarnem There is yet a fourth reading, which further aggravates the consumit à visu, sick mans consumption; His stess is consumed in sight; that is, say per elegantem some, his stess doth consume so fast, that a man may almost see him consume; as we say of some plants, they grow so fast, that set, tam manifest indies mar-we may, almost, see them grow; so we may say of those that decesser, ut quasi cline and sade much, we may see them consume, their sless consumed in sight; that is, say him seems and sade much we may say of those that decesser, ut quasi cline and sade much, we may see them consume, their sless seems social conon them, may see them sade and wither like a flower, yea they say and say on them.

fumi videafeeme to fade by his looking or fixing his eye on them.

Hence note.
First, The slesh of man is a very fading and declining thing.

It quickly consumes and drips away in a disease; A violent seaver or any other acute disease, dries up the spirits, and drinkes up the moysture, and how soone doth such a man decay! and as the extremity of a disease, so extreame want of food or famine confumes the flesh. Hunger having nothing to eate, feeds upon the Hesh of the hungry, till all be eaten up. We read (Lam: 4.8.) how rudely famine dealt with the flesh of those delicate Nazarites, who were purer then fnow, whiter then milke, they were more ruddy in body then rubjes, their polishing was of Saphire; yet the next words tell us, Their vifage is blacker then a coale, they are not knowne in the streets, their skin cleaveth to their bones : it is withered, it is become like a sticke. And though a man escape sicknesse, and famine dorh not eate up his flesh, yet time (that great eater) will, old age will wast what famine and sicknesse have not toucht. As the Prophet threatned, what the Caterpillar hath left, the Canker-worme shall devoure; so what sicknesse leaves, time will certainly consume. Thus bodily flesh is every way liable to a confumption; and therefore the Propher being commanded to cry, and putting the question, what shall I cry, had this answer, All flesh is graffe. (There indeed flesh is taken in the most comprehensive notion, as to all externalls; not only the flesh of the body, but all the riches, honours, and dignities of this world, come under the name of flesh there) All flesh is grasse (Isa: 40. 6.) But why doth he call it graffe? 'Tis so under a two-fold consideration. First, for the greenenesse and fairenesse of it. God hath put beauty upon this fading flesh, both for the comfort, and for the tryall of man; that flesh is faire as a flower, is matter of delight; and to abstract our thoughts or weane our hearts from that which is faire and delightfull, is matter of tryall. How hardly are we taken off from affecting flesh, our owne or others, while this grasse continues beautifull and greene! Secondly, Flesh is grasse, because soone gone (as it followeth in the Prophet) The graffe withereth and the flower fadeth, because the Spirit of the Lord (or his breath like a blasting East winde) bloweth upon it; Which yet some expound more spiritually, of the Spirit of God discovering the vanity and mutability of all earthly things to the foule, for that prefently causeth the gayest and best of them to wither or be as a withered flower before our eyes. In which sense David sayd (Pfal: 119.06.) I have seene an end of all perfection. Take flesh in the largest sense, and 'tis a consuming thing; The fashion (or scheame) of the world passeth away, and so doth the fashion of all those those perfections, or most perfect enjoyments, which are but of a worldly birth and extraction. Flesh under every forme is a fading thing, especially the flesh of the best-form'd face & body of man. Whence take these six inferences. If the flesh the fairest outside

of man be a fading thing, then

First, Be not desirous, much lette ambitious, to make a faire they in the flesh; for it may prove but a vaine shew, and at last, not so much as a shew. Flesh may so consume away, that it cannot be seene. When the Apostle tells us of some, who desire to make a faire shew in the flesh (Gal: 6.12.) he specially meanes it of those that brave it and boast themselves in the outward part of religion, and would appeare much in the forme; 'Tis a most vaire thing to defire, to make a faire shew in the flesh of spirituall things, as hypocrites and formalifts doe; And 'tis a very vaine thing to defire to make a faire thew in the fleth of corporall things, as proud and vain-glorious men love to doe. Many defire to make a faire shew in the flesh of their bodyes, they love to have faire faces, and faire skins, to be fairely drest and deckt, is a great part of their care. But take heed of defiring to make a faire shew in this or in any thing that is called fleth. For when you have done all, flesh will be a nothing; And after you have bestowed much cost upon the flesh of this body, that it may be seene, a sickness may come and consume it, that it cannot be seene.

Secondly, Take heed of priding your selves in the stell, when your stell (possibly unsought by you) makes a faire shew; Though you have beauty, and the goodliest structure of body that ever was seene, though you have riches and honour, the highest built estate that ever was enjoyed, what have you to be proud of? will it not consume and moulder away? may it not melt like a snow-ball, or like wax before the fire? be not proud of any thing called sless, how goodly a sight soever it is to the world, for in a little, in a very little time, there may be nothing of sless in sight. His sless is consumed away, that it cannot

be seene.

Thirdly, Be not over-carefull to provide for your flesh, the ontward man, this body, or any thing that concernes it. As the Apostle utterly forbids us to make provision for the flesh, to fullfill the lusts thereof (Rom: 13. 14.) that is, those lusts that are exercised in the flesh; so, be not much carefull, not at all unduely

carefull to make provision for your flesh, to satisfie the necessities of it; for 'tis but a perishing thing. Be not carefull what you shall eate and drinke, and wherewith you shall be clothed, as Christ himselfe adviseth (Math: 6.) The flesh that you prepare for your flesh, is not more perishing then the flesh for which it is prepared. Meates for the belly and the belly for meates, but God shall destroy both it and them (I Cor: 6.13.) It will not be long before there shall be an end both of the meate that is eaten, and

of eating meate.

Fourthly, If the flesh may soone be so consumed by the hand of God that it cannot be seene, then be not unwilling to wast and consume your flesh which is seen in working for God, or in doing good worke, which is the worke of God:your flesh may consume upon worse termes quickly, then working for God, why then should you be unwilling to consume it in Gods worke? Are not some so tender of their carkasse, and their skin, that they are afraid (though that feare be their shame and sin) of taking toe much paines in the worke of God, lest they should dammage their bodyes, endanger their health, and consume their flesh? This flesh will wast with idleness, is it not better to wast it by industry in usefull services? The Apostle was willing to spend and be spent in the service of the Corinthians; That is, he was willing to spend not only his purse and his paines, but to be spent as to his bodyly strength, health and life. He cared not for his owne flesh, fo he might be serviceable to their spirits, and promote their spirituall good, (2 Cor: 12.15.)

Fifthly, Be not unwilling to waste and consume your flesh in duty with God; as the slesh consumes in work for God, so in duty with God, in prayer and fasting and selfe-humbling, these are duties with God. Some are asraid of taking too much paines in these soule-workes with God, lest they hurt their bodies, their slesh. We can never lay out our strength, or bring our flesh to a better market, we can never put it off at a higher rate (if it must be put off) then in wayes of communion with God, Yet let us remember we have a promise, that our bodyes shall thrive as well as our soules, even in those duties of communion with God, which are most expensive and severe to our slesh, prayer with sasting. (Isa: 58.61.) And the Lord shall guide thee continually, and satisfie thy soule in drought, and make fat thy bones. Which though

7 7 2

it may have a more spiritual meaning, yet there is a truth in it as to the poynt in hand. Holy Fasting, which is a soule-fatning duty (as all agree) is under a gracious promise, that it shall also be a body-fatning, yea a bone-fatning duty. Now, though we have a good assurance, that while we are trading with God for the gaine and encrease of our soules, our bodyes shall not waste nor be loosers, yet we should be ready to waste and we are off the slesh from our bodyes for the gaine and encrease of our soules.

Sixtaly, Why should we be unwilling to offer our flesh to be confumed by the fury of men, or by the rage of flames in the cause of God, feeing it may ere long consume by sickness and not be feene? why should we be afraid to let our flesh consume or rot in prisons, or by torrures for Christ, seeing a disease will doe it, and hath often done it? Thousands of the blatted Martyrs, and fuffering Saints, have rejoyced they had fleth to confume when God called them to it. So some interpret that Scripture before mentioned (2 Cor. 12. 14.) where the Apostle professed, I am willing to be spent for you (how spent? as an offering or sacrifice by fire) in the service of your faith, and in bearing my witness to those trurhs of the Gospel which I have preached to you. And indeed, he in that sense, spent his shesh at the last, he suffered death, and let his flesh fall, in holding up and holding out the faith of our Lord Jesus Christ. It is better that our flesh should be thus confumed (if God call us to it) then that we leave it to be consumed by age or sickness, by wormes or rottenness. How freely should we offer up this flesh to so noble a consumption, feeing we cannot keepe it long from so meane a consumption, doe what we can?

Secondly, Note.

Sickness is a consumer; fickness is a consumer of all that will consume.

It consumes the body, and it consumes the purse, yea it consumes all our worldly comforts and concernments, it consumes every thing but grace. We say, A time of sickness is a spending time; the usuall reference of that expression, is to spiritualls. In health we gather grace and lay up truths, which we spend in sickness. But though sickness be a spending time, yet, it is not (I am sure it ought not to be) a wasting time to grace and spiritualls.

tualls. A spending time it is, that is, a time wherein a godly man may lay out a great deale of his spirituall stock and heavenly treasure, a great deale of faith and patience, a great deale of sweet contentation and selfe-submission to God. But sickness is not a wasting time to any of these graces or heavenly treasures; yea where grace is reall and active, it is not only not wasted or consumed, but encreased and improved, occasionally, by sickness; God having promised, that all things shall worke together for good to them that love him (Rom: 8. 28.) will not suffer the best things of those that love him (their graces) to take hurt by the worst of bodyly sicknesses. Sickness doth only dammage the body, and deface the beauty of the flesh; and it quickly doth, as Elihu affirme of his sick man in the text, His slesh is consumed away, that it cannot be seene, yea, as it followeth

And his bones that were not seene, stick out.

Flesh and bones are the two eminent materialls of this faire and most regular building, The Body of man. The Bones of a healthy and strong man, are not seene because they are covered with flesh; they are only felt or perceived through their clothing, skin, and flesh. God hath put these very comely and beautifull garments as a covering upon our bones: but fickness pulls away these coverings, it pulls away the cloaths from our bones, and makes them appeare, as it were, naked. When the fat is dript away, and the flesh is spent, the bones seeme to start out. We commonly fay of a man that hath been consumed by a lingring fickness, He is a very Skelleton, he lookes like an Anatomy, which is nothing else but a pack of bones, the flesh is gone. Thus David mourned (Psal: 31. 10.) My life is spent with griefe, my yeares with sighing, my strength faileth because of mine iniquity: and my bones are consumed. The fin-fickness of a sencible soule consumes the bones, more then any bodyly sickness. This was not only the consuming but the breaking of Davids bones (Pfal: 51. 8.) And as his forrow for his owne transgressions, so his forrow for the afflictions of Sien, had the like effect in him (Pfal: 102. 3, 4, 5.) My dayes are consumed like smoake or into smoake (they vanish like smoake) and my bones are burut as a hearth. My heart is smitten, and withereth like grasse; so that I forget to eate my bread; By reason of the voyce of my groaning, my bones Some cleave to my skin.

Et comminuen-

Some read this Text, His bones are diminished, lessened, wasttur offi ejus, ed, or broken in pieces, as if the contumption reached not only non videntur; his flesh but his bones too. That's a fierce disease which at once interpretantes invadeth and wasteth the bones. The word which we render to Significations Stick out, fignifieth in the Syriack Idiom, the abating leffening or Syriaca. Pife. breaking of any thing into lefter parts or pieces. And fo those Significatione words (are not feen) in the text (which according to our tran-Syriacam malo flation refer to the time of health, when a man is so far and full pone hebraife- Heshed, that his bones cannot be seen, scarcely felt, those words quuntur. Merc: I fay) are referred according to this translation to the time of lickness, which is supposed so to diminish and wast the bones, that by an ordinary straine of Rhetorick they are said, not to be Jeen. His bones are diminished, they are not seen. We also render this word in that first propheticall word concerning our restoring by Christ (Gen. 3. 15.) by bruising. It (that is the womans seed) shall bruise thy head (that is the Devills) and thou shalt bruise his heele. When bones are bruifed, and as it were shuffled together, they cannot be seen in their proper places, or as once they were fixt by nature. This various reading doth not vary the generall fence of the Text, but only heighten and encrease it. We render fully and fignificantly, his bones that were not feen, stick

Hence note.

There is no man so strong, there is nothing in man so strong that can stand out against the strength of sickness.

Our bones are not made of braffe, sickness will diminish them.

and pain mafter them.

Secondly, Whereas tis said, His flesh (that was seen) is not feen, and his bones that were not feen stick out, or are feen.

Observe.

Sicknesse makes a wonderfull change in man.

It puts that out of fight which was seen, and it brings that in fight which was not seen; This holds true, not only as to that which is naturall in man, his flesh and bones, of which this text treats in the letter; but 'tis true also as to that which is morall and spirituall in man, his virtues and his vices, his graces, and his lusts or corruptions. How often is the flesh (in a morall sence) that

is, the outward profession of a hypocrite consumed in sickness, and no more seen; mill the hypocrite alwayes call upon God? (lob 27. 10.) He will not. He that doth all to be feen (that's the character of a hypocrite (Math. 6.5.) will in a little time doe such a little or rather such a nothing in Religion, that it cannot be feen at all. His profession is fick, when he is fick; and then also that which was not seen sticks out; the hypocrite covereth many of his corruptions, his impatiency, murmuring, and unbelief, in a day of prosperity with the skin at left or fair shew of faith, but in aday of trouble those dead bones appear, and stick out. A day of forrow, ficknesse, and trouble is a great discoverer; it occasions the appearance and sticking out of many base lusts that were not feen before. 'Tis so also in the better way with godly men, their corruptions, that appeared upon them before, are abated, wasted, and confumed by affliction, and many of their graces which lay hid and unfeen, flick out and appear glorioufly in a day of trouble, or upon a fick bed. Their patience & submission of spirit under the hand of God, their long-fufferance and sweet self-refignation to the will of God, which lay hid, thew themselves. Sieknesse and affliction make wonderfull changes and discoveries both as to the outward and inward man; 'tis feldome feen or known either how good or how bad any man is, till he is in paine or reduced to some extreamity; till his very bones are vexed, or till, as Elibu further describes the fick man in the next verse,

Vors. 22. His soul draweth nigh to the grave, and his life to the destroyer.

When the disease is at the height (as Physitians speak) then the sick mans soul draweth nigh unto and is ready to goe downe into the grave. But doth the soul goe to the grave? I answer, the soul, here, as frequently in Scripture, is put for the person; as if he had said, the man draweth might to his grave; The soul being the noblest and most princely part of man, is honoured with the denomination of the whole man; or, because all the world is nothing to us (as Christ told his Disciples (Math. 16. 26.) if we lose our souls, therefore man is spoken of as if he were nothing but a soul (Gen. 14. 21.) The King of Sodom said unto Abram, give me the souls, and take the goods to thy self, we translate,

give me the persons, and put in the Margin, give me the sonls; Thus'tis said (Gen. 46.27.) All the souls of the house of facob that came into Egypt were threescore and ten. The Apostles rule of obedience to Magistrates runs in this straine, Let every soul (that is, let every man) be subject to the higher Powers (Rom. 13.) And I conceive the Apostle expresseth it so, because there ought to be an inward subjection to that, as to any other Ordinance of God; the foul must be subject as well as the body to the powers of this world, that is, there must be (though no subjection of conscience, yet) a conscientious subjection unto Magistrates. Thus here, his foul that is, himself, the man draweth neer

Unto the grave; to corruption, say some, to the pit, say others.

לשחת Corruptions sepulchrum a

Both are joyned or meete in the grave, for that is the pic of corruption. The Greeks call the grave Flesh-eater, to draw nigh to the grave, imports such a prevalency of diseases as bring a man gracis vocatur to the graves mouth, to the very poynt of death; and ithen (as Sarcophagus. we say) he is drawing on. Whither is a fick man drawing on? furely to his grave; David (Pfal. 107. 18.) having described the condition of fick men, adds, they draw nigh unto the gates of death; Here (which is the same) Elihu saith, his soul draweth near to the grave.

> Hence note. Diseases and death are near one another.

A fick bed and a grave are not far distant; David speaking of himself and others in extreame danger of death by the cruell plots and cunning fnares of the enemy, hath a like expression (Pfal. 141. 7.) Our bones are scattered at the graves mouth, as when one cutteth and cleaveth wood upon the earth; as if he had faid, we are so near death, that 'tis a miracle if we escape it. Though we areyet alive, yet we have the fentence of death in our felves, and are within fight of our graves. What David spake there of himself in confort with others, Heman spake personally of himself (Psal. 88. 3.) My life draweth nigh unto the grave; We are alwayes in our health drawing towards the grave, but in fickness we are drawing near unto it. There is but a little distance between any man and the grave, there is scarcely any distance at all be-

they

tween a man that is very fick and the grave. Now if the fick man

be drawing near unto the grave, then

First, Let them that are sick remember the grave; tis our duty to be alwayes remembring and meditating upon the grave in our health, much more should that be our remembrance & meditation, when we are sick, most of all when we are sick unto death, or

ready to dye and drop into the grave.

Secondly, If the fick are drawing neare unto the grave, then let fick men draw near unto God; if ever you will draw near unto God, the living God, be fure to doe it upon the borders of death; tis good yea best to draw nigh unto God when we are well, and all is well with us, even at best in the world (Plal. 73. 25.) But when we are in danger or drawing nigh unto death, O how earnestly should we draw nigh unto God, in the actings of faith, and love; To whom should we goe (as Peter said to Christ, Joh. 6. 68.) in the appearances and approaches of temporall death, but unto him who hath the words of eternall life. It is high time for us to draw nigh unto God, when any of the comforts of this life are withdrawing from us, is it not more then high time therefore, to draw nigh to him, when life it felfe is withdrawing from us, and we drawing night o the grave! How miserable is their condition who have death near them, and God far from them. Though we walke through the valley of the skadow of death, yet (as David professed he would not, Pfal. 23. 4.) we need not feare any evill, while God is with us; but how will the very shadowes of death put us in feare, if God be not with us? and what confidence can we have of his being with us, if we are not acquainted with him, if we use not to draw neare to him?

Thirdly, If they that are fick draw near unto the grave, then it is good for fuch as come to visit their fick friends, wisely to mind them of the grave; when will a discourse with our friends of death and the grave be seasonable, if not when we see them dying and going to the grave? yet some, when they visit sick friends, will not speak a word of either; they fear it may hasten death to hear of it, & that speaking of the grave may put them into it, then which I know no fear more foolish, or more to be feared. Yea some will forbid visiters to mention death, when their Relations lye sick, O doe not speak of death to my Husband, saith the Wise, &c. But remember it, if the sick are drawing near to the grave,

they that visit them should remember them of the grave, both in prayer and in conference; to speak of death cannot hurt the body, but the not speaking of it may hurt the soul, and hinder it from getting out of the snares both of spirituall and eternall death. Yet godly prudence and great caution is to be used about it; none should doe it bluntly, nor suddenly, but having by discreet insinuations, first hinted to the sick man his danger of death, we should then by faithfull counsells prepare him for it, and by comfortable Scripture cordials strengthen and arme his spirits against it. Such savoury and well mannaged discourses of death may (through the blessing of God) be a savour of eternall life to the sick man, and will not in the least prejudice his recovery from sickness, when his sould draweth near to the grave,

And his life to the destroyers.

Mortificantibus. Mont:

The Hebrew is, to those that kill, or to life destroyers. There is a difference among Interpreters, who are here intended by these Destroyers, to whom the sick mans life draweth near, or who are these life destroyers.

First, some thus, his life to the destroyers, that is, to his enemies that are ready to destroy him. But that's improper to the text, which speaking of sickness cannot intend any destroying enemy but the last enemy which is to be destroyed, death, or the antecedents and usuall attendants of it, sicknesses.

Secondly, by the destroyers others understand, Angels, who Ad Angelos morti prafectos are commission'd and sent of God to cut the thread of life, and non incommode to take mortalls out of this world by mortall difeases; and so the referrur sequen- destroying Angell in this verse stands in opposition to that comzis versiculi ratione habita, uforting Angell spoken of in the next verse; if there be a messenger di Angeli vi- or an Angell, &c. That Angells have such a Ministry, is clear, tam annuncian- (2 Sam. 24.16.) Where (David having chosen to fall into the hands of God) an Angell is presently dispatche to doe exemille mentio- cucion upon his people. And when the Angell stretched out his nem facit, ut hand upon Terusalem to destroy it, the Lord repented him of the evill, selliges mortis and said to the Angell that destroyed the people, it is enough, stay nuncios. Merc: now thine hand, &c. That destroyer (so he is called, Exod. 12.23.) who slew all the first borne of the Egyptians (Gods last and greatest plague upon them, his tenth plague) is by most interpreted to be an Angell, yea by some a good Angell, because appointed

and directed by God to spare his people the Jewes, and to poure out his vengeance upon the Egyptians, his and their enemies. For most usually the wicked are plagued by good Angells, and the good, as 706 in this book was, are afflicted by evill Angells. Howbeit that text say some (Pfal. 78. 49.) leadeth us rather to beleeve that it was an evill Angell; He cast upon them (meaning the Egyptians) the fiercenesse of his anger, wrath, indignation, and trouble, by sending evill Angells among them. Yet possibly those Angells which destroyed the Egyptians, are called evill Angells, not because they were so in their nature, but because they were Ministers of evill to that hard-hearted people. Which way soever we take it, there is a truth in it applicable to the Scripture here in hand. And fo fome expound that of Solomon (Prov. 17. 11.) An evill man seeketh only rebellion, therefore a cruell Messenger shall be sent against him. The text may be rendred a cruell Angell, that is, an Angell with a Message of wrath and destruction shall be sent unto him; The Apostle (1 Cor. 10. 10.) speaking of those dreadfull judgments, which God sent upon his people the Jewes in the Wildernesse (such as we are like to find in these Gospell times, if we provoke him, for all those things are said to have happened unto them for Types or examples (vers. 11.) And there he gives us warning, neither neurmure ye, as some of them also murnenred, and were destroyed of the destroyer. That is, by the Pestilence or Plague (as'tis expressed, Numb. 14. 12, 37.) which the Apofile Paul calleth a destroyer, because, doubtiess it was executed by some invisible destroyer, or Angell. The Devill, whom John in the Revelation (Chap. 9. 11.) calleth, the Angell of the bottomlesse pit, is there also set forth by this Title, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue hath his name Apollyon. The Devill is the Apollyon, the Abaddon, both which fignifie a destroyer; yea the Devill (Heb. 2.14.) is said to have the power of death, as if he were fet over that sad work, and Lorded it over dying men; yet (let us know to our comfort) the Devill hath not the power of death as a Lord, or Judge, but only as an Executioner; thus the fick mane life may be faid to draw nigh to the destroyer, that is to the dest oying Angell, or to the messenger of death.

Thirdly, we may take the destroyers, not for persons sent to destroy, but for diseases, and sicknesses; these are destroyers. And A a a 2 Præstat genetale est et ad omnia mortis signa et mortifera, quiequid illud sit reserre. Merc:

thus it may be said of a fick man, his life draweth nigh to the destroyers, that is, he is in the hand or under the power of such diseases, as probably will destroy him. That seems to be Mr. Broughtons understanding of the words, who renders, bis foul draweth nigh to the grave, and his life to killing maladies. What loever is a deathbringer, whatever is deadly or mortall to man, may be comprehended under this expression, The Destroyers. And so, these words, His life draweth nigh to the destroyer, may fignifie only thus much, he is deadly, or (as we commonly expresse it) mortally sick. There's no hopes of him, he is past recovery, the Physicians have given him over. Heman (Psal. 88. 3, 4, 5.) speaks to this sence and near in this language of himself. My foul is full of troubles : my life draweth nigh unto the grave. I am counted with them that goe down into the pit: I am as a man that hath no strength. Free among the dead, like the slaine that lye in the grave whom thou remembrest no more. Heman was alive, yet with respect either to the anguish of his soul, or the pains of his body, he looked upon himself as one free among the dead, that is, as a dead man, his life drew near to the destroyers. And hence

Fourthly, Others read the words not in an active sence, (as we) Destroyers, but in a passive, His life draweth night to those who are destroyed or dead. Dying men are so neere to, that they may be reckoued as dead men. That word of encouragement in the Prophet (Isa: 41.14.) Which we render, Feare not thou worme Jacob, and ye men (or as we put in the Margin Few men) of Israel, is rendred by some others, Feare not thou worme Jacob, and ye that are dead of Israel, that is, who are (in your owne fearefull apprehensions or in the opinion of your proud and prepotent enemies) as dead men, or nigh unto death; or (as we may expound it by that of Paul concerning himselfe and his Fellow-Apostles, with respect to the continual hazzard of their lives I (or: 4.9.) men, as it were, appoynted unto death; yea, as the learned in the Hebrew language tell us, the word translated in the Prophet men, with the change but of one poynt, and that only

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foever they rejoyce, either in the present enjoyments of this naturall life, or in the hopes of a long naturall life in this world, yet they alwayes are within one poynt (or pricke with a pen which is the shortest imaginable space) of death. In which sense also St Paul speaking of the different state of the body now in this life and after the refurrection from the dead, faith (1 Cor: 15.54.) When this mortall shall have put on immortality; that is, when we, who now live in dying bodyes, or in bodyes bearing the markes or tokens of death, and looking like dead men, shall have put on the beautifull and glorious robes of immortality, Then shall be brought to passe the saying that is written, Death shall be swallowed up in victory. Whereas now death which is ready enough to get the victory over healthy and strong men, is so ready to get the victory over weake and ficke men, that their life may very well be fayed (according to this fourth and last interpretation) to draw nigh to the destroyed, or those that are already dead. Thus if in stead of Death-Bringers or destroyers we read Destroyed or those that have been brought to death, the meaning of Elihu in this passage is plaine and easie; importing the sicke man so sicke, that there is scarce a step or but a poynt between him and those who are actually dead:

But whether we take the word in this passive sence, and translate The Destroyed, or in the active, as we, and translate destroyers, thereby understanding either Angels in speciall, or diseases in Generall sent by God to destroy or take away the life of the sicke man; which way soever of these, I say, we expound the word, it yeilds a cleare sence as to the scope of the text, and as to the truth of it, (upon the matter) the very same. His life dram-

esh nigh to the destroyers.

Hence note.
First, Diseases are destroyers.

Either they themselves destroy when they come, or the destroyer comes with them. (Psal: 90.3.) Thou turnest man to destruction and sayest, returne ye children of men. Tis a Psalsoe penned by Moses lamenting the frailety of mankinde. He lived to see all Israel, whom under his hand and conduct God brought out of Egypt, dye, except that renowned two, Caleb and Joshua; And therefore he having seene the great destruction of that people:

ple for their murmurings and unbeliefe, for their ten-fold provocations in the wilderness, might say from his owne experience more then most men to that poynt of mans mortality. And as God turned that people to destruction, and sayd according to that irrevocable sentence (Gen. 3. 19.) Returne ye children of men to your originall and first materiall, dust; so he saith the same to men every day, who as they are dust, so we see them returning to their dust. Every disease, if so commission d by God, is death, and every paine (if he say it) the period of our lives.

Againe, Elihu is here speaking of a man whom the Lord is but trying, teaching, and instructing upon his sick bed; yet he saith, His soule is drawing neere to the grave, and his life to the de-

stroyers.

Hence observe.

Those afflictions which are but for instruction, may looke like those which are for destruction.

When the Lord hath a purpose only to try a man, he o'ten acts towards him as if he would kill him. If any shall say, this is hard, I answer; A ruffe horse must have a ruffe rider. Ruffe wood will not cleave without a beetle and wedges. We put God to use extremities, that he may bring us to a moderation. Our spirits are often so ruste and head-strong, that they must be kept in with bit and bridle; they are so rough and knotty that there's no working, no cleaving of them till the Lord sets his wedges to us, and layes on with his beetle of heaviest and hardest afflictions; In a word, we even compell him to bring us to deaths-doore, that he may teach us to live.

Now feeing paines and ficknesses (of which Elihu speakes as the way and meanes by which God speakes to finfull man) are accompanied with such dreadfull symptomes and effects, loathing and losse of appetite, consumption of the sless, and the breaking of the very bones, the soule drawing neere to the grave, and life to the destroyers; seeing I say, there are such sad effects of sick-

neffe, remember,

First, Health is worth the praying to God for.

Secondly, Health is worth the praising of God for; and that confidered, either, first, as continued, or, secondly, as restored. 'Tis a mercy not to be pained, not to be sicke; 'tis a more senci-

ble, though not a greater mercy to be freed from paine, and recovered out of fickness. While we are kept free from paines and ficknesses, how thankfull should we be; and when we are freed from and brought out of the bonds of bodily paine and ficknesses, how soule-ficke, yea how dead are we if we are not thankfull!

Thirdly, Seeing paines and ficknesses are such sad afflictions; be wife and carefull for the prefervation of your health; doe not throw away your health upon a lust, doe not expose your selves to lasting paines and pining ficknesses, for the satisfying of a wanton sensuall appetite. The health and strength of this frayle body, are of more value then ten thousand of those vanishing delights. Yet how many are there, who run themselves to the graves mouth, and into the thickest throngs of those destroyers, for the taking up of fuch pitifull and perithing delights? who to pleafe their flesh for a few moments in surfeiting, drunkenness, and wantonness, bring many dayes, yea moneths and yeares of paine and torment upon their flesh? yea, and not only shorten (I meane as to what they might probably have had by the course of nature) the number of their dayes, but suddenly end & extinguish them. It hath been fayd of old, Gluttony kills more men then the fword; that is, it casts them into killing diseases. Tis a maxime in warre; Starve your enemy if you can rather then fight him; cut his throat without a knife, destroy bim without drawing a sword; that is, with bunger. Some are indeed destroyed with hunger, and hunger, if not relieved, will deltroy any man! Yet furfeiting destroyeth more then hunger, and 'tis a more quicke and speedy destroyer. We have knowne many who have cut their owne throats, by cutting too much and too fast for their bellyes; Pampering the Body destroyeth more bodies then starving. Many while they draw nigh to their Tables, their foules (as Elihu here faith) are drawing neere to the grave, and their life to the destroyers. Therefore, remember and confider, O ye that are men given to appetite, (as Solomon calleth such, Pro: 23.2.) or rather as the Hebrew elegancy there hath it, ye that are Masters of appetite, studying your Bellyes, till indeed ye are mastered by appetite, to you, I say, remember and consider, Health is more then meate, and life then dainty faire. All the content that intemperance can give you, cannot recompence you for the paines that fickness will give you;

you may have pleasure for an houre or two, and sickness for a moneth or two, for a yeare or two. And if all the pleasure we take in satisfying that which though it may be glutted, yet will not be satisfied, a lust, cannot recompence the paines that are found in a sick bed for a few dayes, moneths or yeares, how will it recompence any for those everlasting paines that are found in hell, where the damned shall be alwayes conversing with death and destruction, and yetnever dye nor be destroyed.

Fourthly, Forasmuch as sickness is often accompanied with such grievous dolours and racking tortures, let the sick pray much that they may be armed with patience; who knows what tryalls and extremities sickness may bring him to? Though the beginnings and first appearances of it are but small, like the cloud which first appeared to the servant of Eliah, onely of a handsbreadth, yea though it begin but with the little singer of the hand, yet as that little cloud did the whole face of the heaven, so this little distemper may over-spread the whole body, and put you to the exercise of all your patience: it may hang and encrease upon you, till it hath broken your bones, and consumed your sless, and brought you to the graves mouth, therefore pray for patience.

Lastly, Let not the strong man glory in his strength, nor the healthy man in his health; sicknesse may come shortly, and then how strong soever any man is, downe he must, and lye by it. There's no wrestling away sickness any way (if God send it and bid it come) but by wrestling with God (as Jacob did, Gen: 32.) in prayer. If you thinke to wrestle away bodily sickness by bodily strength and striving with it, you will be throwne and get the fall. Who can stand before a feaver, or a consumption, when they arrest us in the name of the Great King, and carry us prisoners to our beds? Therefore let no man glory in his strength, if any man doe, it shewes at present his morall weakness; and his naturall weakness may quickly teach him another lesson, and spoyle his glorying.

JOB. Chap. 33. Verf. 23, 24, 25, 26.

If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his uprightness:

Then he is gracious unto him, and faith, Deliver him from going down to the pit, I have found a ran-

Some.

His flesh shall be fresher then a childes: he shall return to the dayes of his youth.

He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy: for he will render to man his righteousness.

Hefe words hold forth the third way by which God speakes or reveales himselfe to man, and recovers him out of his sin. As if Elihu had said; When God hath brought a man to his sick bed, and he yet continueth in his blindness, not perceiving either his owne errour, or the purpose and intention of God to him; If then besides all this God so order the matter, that in his mercifull providence he provideth for his further instruction, and sends a speciall messenger (as he doth me to thee) an interpreter (which is a singutar favour of God) to explain, and expound the meaning of his dealings with him, and what his owne condition is, to bring him to a true light and sence of his sin, and to set him upright in the sight of God, by the actings of faith and repentance; this soone altereth the sase, and hereupon God is presently appeased towards him. Then he is gracious, and then many bleffed fruits and effects of his grace doe follow, and are heaped on him. Here, therefore, we have a very illustrious instance of Gods loving kindness to poore sinfull man, recovering and fetching him backe (when he is as it were halfe dead) from the gates of death, restoring him both as to soule and body, putting him into a perfect (so farre as on this side heaven it may be called perfect) state, and giving him indeed what he can reasonably desire of him. In the context of these source verses, Confider

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First,

First, The instrument, or meanes by which God brings this about, and that is, by fending a messenger, or a choice interpreter to the fick mans bed, to counsel and advise him. Vers. 23. If

there be a mesenger with him, &c.

Secondly, We have here the motive, or first moving cause of this mercy, that is, the grace or free favour of God, then he will be gracious unto him; and faith, Deliver him from going downe to the pir, that is, being gracious he will give forth this word for his deliverance. Then he is gracious to him, &c. (v. 24.)

Thirdly, We have here the meritorious Cause of this mercifull deliverance; and that is a ransom; I have found a ransom, as

the latter end of the 24th verse.

Fourthly, We have the speciall benefits of this deliverance,

which are two-fold.

First, Respecting his body; He is delivered from the pit of death (v.24.) And not only so, but he hath a life as new as whenhe began to live; His flesh shall be fresher then a childes; the dayes of youth shall returne to him againe, (v. 25.)

Secondly, We have the benefit respecting his soule, (v.26.) He shall pray, and God shall be favourable to him, and he shall see his face with joy; for he will render to man his right eousness.

Thus you have the parts and purpose of these words; I shall

now proceed to the particulars.

If there be a meffenger with him.

These words are Hypotheticall, or by way of supposition; locutio signifi- if there be: noting, that it is not alwayes so, every one hath car libertatem not this mercy to have a meffenger femt him; it's a speciall pride in conferen-viledge granted by God to some; If there be do hoc benefi-

A messenger.

What or who is this meffenger? The word in the Hebrew hath a three-fold fignification; all which are infifted upon by in-

terpreters upon this place.

First, It fignifieth an Angel; Now, Angels properly taken are spirituall or incorporeall substances, whose both office and high dignity it is to attend about the throne of God, and to be sent forth upon his speciall service (Psal: 103.20.) Bless the Lord ye his Angels that excell in strength, that doe his commandements, and:

contingit quibus deus vult.

727 inde anifum arxi legatus nunci-

Hypothetica

cip. Indicatio

Coc

and hearken to the voyce of his word. God bath thousand thousands of these servants ministring to him, and ten thousand times ten thou-

(and standing before him (Dan: 7. 10.)

Some stay upon this exposition, affirming that here we are to understand an Angel by nature; And hereupon ground the ministring of Angels to those who are either sick in body, or troubled in mind. Yea the Popish writers would hence prove the intercession of Angels for man, and mans invocation of Angels; but though the exposition be granted, yet it yeilds no ground for this Inference. For what though God should send an Angel to instruct and comfort a fick man, will it therefore follow that the fick man should pray to him, and so give him the honour which is due to God?

Secondly, The word is applyed in particular to Telus Christ the uncreated Angel, or the creating Angel, the Lord of Angels, who, by way of eminency is called, The Angel of his presence, (Isa: 63. 9.) and the (Angel or) messenger of the Covenant, (Mal: 3. 1.) He also was that Angel of whom the Lord spake to the children of Ifrael (Exod: 23. 20.) faying, Behold I fend an Vides quam cla-Angel before thee, to keepe thee in the way, and to bring thee into the ve hoc loco Eliplace which I have prepared. Beware of him, and obey his voyce, bu de Christo provoke him not, for he will not pardon your transgressions (if you concionatur; perfilt in them) for my name is in him, that is, he is of the same per quem oranis nature with my selfe, and with that nature he hath my name, Fe-quantum cung: hovah. Thus some carry it here, as if Elihu specially intended the per legem occiministration of Jesus Christ, the Angel of the Covenant, to the sa vivisicatur fick finner, for his restoring both as to the health of soule and bo-per quem omnis dy. Tis true, Jesus Christ is the great Angel, or messenger, and cruse vitæ et liberationis inihe primarily and chiefly doth all the business for poore sinners; tium est. he is the messenger sent from God, and he is the interpreter of Brent: the mind of God, he came from the bosom of the father, and reveales the mysteries of heaven to us by his hely Spirit. He indeed is the one of a thousand, the chiefest of ten thousand, to shew unto man his uprightness. Yet, I conceive, that in this place, not the Lord of Angels alone, but some Angel of the Lord is also intended. And therefore,

Thirdly, The word Angel is applyable to every Messenger; The Scripture gives it first to those that are fenr by men about any errand or business (1 Sam: 23. 27.) But there came a messenger

unto Saul, Saying, haft thee and come; for the Philistims have invaded the land. We read of an evill messenger (Pro: 13.17.) who is either fuch a one as brings an evill message, or is himselfe. evill (Isa: 14.32.) What shall one then answer to the messengers of the Nation, the Lord hath founded Zion, and the poore of his people shall trust in it. And as it notes a messenger first by man, to a mellenger fent by God. The ancient Prophets were in this sence the Angells of God, his messengers, and so are the Ministers of the Gospel at this day. The Epistles to the seaven Churches, are all directed to the Angells of the Churches, that is, to the severall Pastors or Ministers of the Churches respectively. And thus we may conclude, that by the messenger in this text, we are to underfland any faithfull Minister of Christ, sent to convince, convert, or comfort a fick troubled foule. And, as was intimated before, we may very well gather up both these latter interpretations into one, that which applyeth it to Christ, and that which applyeth it to the Ministers of Christ. For so we have here both the author and the instrument of this comfort to the sick man. Fesus Christ is the chiefe messenger and comforter of poore sinners; and the Ministers of the Gospel are instruments in his hand, sent out by him for the perfecting of that worke. The word is applyed to both, (Mal: 3.1.) Behold, I will fend my messenger (or, my Angel) and he shall prepare the way before me. John the Baptist was Christs messenger, as Christ himselfe (an infallible interpreter) assureth us (Math: 11.10.) And presently it follows, The Lord whom ye seek shall suddenly come to his Temple, even the messenger of the Covenant, whom ye delight in ; Behold, he shall come, saith the Lord of hofts. In the first part of the verse, John is called the Lords meffenger, and in the latter part Christ is called the Lords messenger. Both were messengers, yet with a mighty difference; and therefore John the messenger of Christ, saith of Christ the messenger, (Math: 3.11.) He that cometh after me is mightier then I, whose shoes I am not worthy to beare. And againe (Fohn 1. 26.) He it is that coming after me is preferred before me, whose shoes latchet I am not morthy to unloose. If there be a messenger.

Nuncim est propheta aliquis seu doctor à deo missim. Pisc:

Hence note.
First, The Ministers of Christ are the messengers of Christ.

Christ is the fathers messenger, and they are messengers sent

out by Christ. As my father hath fent me, so send I you, said Christ to his Apostles (John 20. 21.) And though that Title of Apostle; which fignifieth One fent, or a Meffenger, be most properly attributed to those, who were immediately called and impired by Christ, yet in an allayed sence it may be applyed commodionally enough, to any true Minister of the Gospel, for he also is sent; he hath both his mission and commission mediately from Christ. Yea the word Apostle is applyed in common to all or any that are Apostolius hie fent upon business (John 13. 16.) He that is sent (let him be muneris, sed who he will or upon what occasion soever he is sent) is not generale nogreater then he that lends him.

So then, the Ministers of the Gospel are called the meffengers eum mandatis of Christ; First, Because they are sent by Christ, and have a Com-Significans. mission from him. Secondly, They are his messengers because they are instructed by Christ, and carry forth his mind: they may not speake their owne words, nor their owne sence, but the word which they bring, is or ought to be, what they have received, or what Christ hath put into their mouthes, that's their duty. And

the mellengers of Christ are to speak his mind.

First, Plainly (I Cor: 2.4.) In the demonstration of the Spirit. Secondly, boldly, not flattering the persons, nor fearing the faces of men. Thirdly, They should speak authoritatively, though they befeech, and beg, and pray, yet they are to doe all as having a warrant for what they doe, and as being cloathed with power from on high. If any man speak (saith the Apostle, 1 Pet. 4. 11.) let him speak as the Oracles of God. As he is to speak the Oracles of God, so as the oracles of God. Some speak, who doe not speak the oracles of God, but their owne opinions. Others speak the oracles of God materially, that is, they deliver divine truths, yet they doe not speak them as the oracles of God, with that authority which becomes the Gospel; we say of some, They marr their tale in the telling; Though they report, or tell the mind of him that fent them, yet they spoyle it in reporting it; The Mini-Hers of the Gospel spoyle their message, unlesse they report it plainly, boldly, and with Authority.

Thirdly, If Ministers be the messengers of Christ, surely then, they are to be heard, and their message is to be received; if God fends a messenger to us, shall we not open the doore to him? if a friend fend a messenger to us, he takes it very ill (and well

men est, missium

he may) if we doe not. 'Tis below civility, 'tis an high affront to a man not to receive his meffage, what is it then to the most high God! How dreadfull is that woe which Christ pronounceth against such as refuse either his messengers, or their message, (Math: 10. 14, 15.) Whosoever shall not receive you, nor heare your words; When ye depart out of that house or City, shake off the dust of your feete; Implying, that God would so shake them off, or esteeme them no more then the vilest dust. Yea (as another Gospel hath it (Mark 6. 11.) implying, that as they had not received the testimony which his messengers bare of him, so their dust should be kept as a testimony against them. And lest the mischiefe threatned them in this anigmatical or covert speech should not be understood, Christ himselfe expounds it in the next words, Verily, I say unto you, it shall be more tolerable for the land of Sodom and Gomorrha in the day of Judgement, then for that City.

Further, 'Tis not enough barely to receive Christs Messengers. they must be received as the Messengers of Christ. Such a reception the Apostle found among the Galatians, (Chap. 4. 14.) And my temptation (or daily affliction) which was in my flesh, ye despised not, nor rejected, but received me as an Angell of God, even as Christ Tosus. And what is said of the Messenger, is to be understood also of his message, both are to be received as from Christ. How is that, you will say? Take it in these four words, First, when 'tis received gladly, (Alts 2.4.) It should be the joy of our hearts (the Pfalmist calls it the joyfull found, Pf. 89.15.) to hear a word from Christ. Secondly, when it is received reverently, and respectfully, as giving honour to the message and the Messenger for Christs sake. Thirdly, when 'tis received obedientially, as submitting to the word; else your respectfull, and joyfull receiving the message of Christ is but a complement, or piece of Courtship. Fourthly, when their whole meffage is thus received, as Cornelius said to Peter (Acts 10. 33.) We are all here present before God, to hear all things that are commanded thee of God. We must receive not only those things that sure us well, but those things that are most crosse to our corrupt natures and interests, whether of worldly profit or pleasure; this is to receive the Messengers and messages of Jesus Christ, as his. If there be a Messenger,

A friend the first or refler ger to us se takes it very ill (and well

An Interpreter.

That's a second stile, or Title given to the man sent to the sick y dulcuit sinner; The Hebrew word here rendred an Interpreter, cometh inde y difference a root signifying sweetnesse, or to sweeten. Some conceive oratorem well the Latine word (Mel) for honey hath its original from it, be interpretent cause the message, or interpretation that comes from God should dicentis sermobe sweet, as honey to us; David professent, The word of God is nes dulces ausweeter then known, and the hony-comb, (Psal. 19. 10.) As if he diveribus sunts had said, 'tis sweeter to the soul then that which is sweetess to Novarissense. Now, the messenger sent from God, is called an interpreter, because he is sent to interpret and declare the mind of God to his people. Mr. Broughton renders, A Teacher. The word interpreter may be taken three wayes.

First, For any one that interpreteth tongues or languages. Thus 'tis said (Gen. 42.23.) Foseph spake to his brethren by an interpreter, they ('tis like) did not understand the Egyptian language, and he either for state, or to conceale himself the better, would

not feem to understand theirs.

Secondly, There is an interpreter of misteries as well as of languages. Many things spoken in our own language may need an interpreter more then the words of a strange language. We read (Prov. 1.6.) of a Parable, and the interpretation of it. Parables are wise, but hard and dark sayings, they need an interpreter. The Gospel is a mystery, and he that can expound and declare

the mysteries of the Gospel is an interpreter indeed.

Thirdly, The word interpreter is taken in a larger sence, for any gira condession that interpose the between two, or that indeavours the set-est advocants ling of any matter in difference, either between God and man, or quem Chalbetween man and man; (Isa. 43. 27.) Thy Teachers (we put dai vocant in the Margin interpreters) have transgressed against me. As if he paracletum significant had said, they who as Mediators should have prayed for thee to nisset eadem me, and have declared my will to thee, are themselves depravoca oratorem ved.

Further, We may distinguish of a threefold interpreter. First, Druss a grammaticall interpreter, whose business is to give the sence of words. Secondly, a logicall interpreter, who gathers up the meaning, scope and mind of any sentence, or the purpose of man in what he speaketh. Thirdly, there is the divine or spirituall inter-

preter,

preter, who labours to bring the truths of God, and the heart of man together. The Apostle having treated about prophecying, concludes (I Cor. 14. 25.) And thus are the secrets of his heart made manifest, and so falling down on his face he will worship God, and report that God is in you of a truth; as if the manthat beleeved nor, or one unlearned (for of such he speaks, vers. 24.) had faid, surely these men understand what is in my heart, for they have brought the truth of God, and my heart together, so that I must confesse God is in them, that is, there is a divine misdome or interpretation in them. When Elihu saith, If there be an interpreter, we are to understand him in this last sence; not of one that can interpret words, like a Grammarian, or give the scope and sence of words like a Logician, but of one that hath a divine skill to bring the truths of God home to the heart of man, that is, to convince & informe an ignorant conscience, and to comfort, relieve and support a troubled conscience. If there be an interpreter,

Hence note.
The Ministers of Christ are the interpreters of the mind and good will of God toward poor sinners.

They interpret the mind of God as to peace and reconciliation, as to grace and falvation, as well as to duty and holiness of conversation. 'Tis the nicest and hardest thing in the world to interpret the mind of God aright to a sinner, to bring his heart to a closing with the great truths, and promises of the Gospel; he that can doe this skilfully is worthy the name of an interpreter. The Apostle saith of him who is but a babe in Christ and userh milke (that is, lives upon the lower and more easie principles of faith) he is unskillfull in the word of righteousnesse (Heb. 5. 13.) that is, he knowes not how to make out and mannage for his own comfort the doctrine of free grace through the alone righteousness of Tesus Christ. And therefore, as first, God himself is the author and fountaine of this grace; as secondly, Jesus Christ is the purchafer or procurer of the fruits of this grace to finners; as thirdly, the effectuall worker of our hearts to receive this grace, as also the witness-bearer and sealer of it to our sonls is the holy Spirit; as fourthly, the word of the Gospell is the Charter, and Covenant of this grace: so fifthly, the Ministers of Christ are the interpreters of this grace; and they are, or ought to be skillfull in this word of righte-

righteousness. Their skill and duty is first to explaine what the Covenant is, and rightly to lay down how the finners reconciliationto God is wrought. Secondly, to make a futable and feafonable application of it, or to bring it home to the fouls and confciences of poor finners, as they find their state to be. And as the Ministers of Christ are Gods interpreters to his people, so they are the peoples interpreters unto God. They are the former, two wayes; First, by opening the mind of God to his people; Secondly, by urging and preffing them to receive it both for their direction and consolation. They are the latter four wayes: First, by laying open and spreading the peoples wants, and weaknesses before God. Secondly, by confessing their fins, and transgressions to God. Thirdly, by increating the Lord for them, or by praying for mercy, pardon, and forgiveness in their behalfe, for fins committed. Fourthly, by giving thanks in their name for mercies received. Thus they are first, Godsmouth to the people in preaching & declaring the Gospel; Secondly, the peoples mouth to God in prayer and thanksgiving. And in both performe the worke and Office of an interpreter.

And if the Ministers of the Gospell are interpreters; Then,

First, Every Minister must be acquainted with the mind of God. He must have skill in the mystery of the Gospel. How shall he be able to interpret the mind of God to sinners, who is not acquainted with the mind of God? We have the mind of Christ (saith the Apostle of himselse and his fellow-labourers in the Gospel (I Cor. 2. 16.) and when he saith, we have the mind of Christ, his meaning is not only this, that they had the mind of Christ written in a book, but they had a cleare understanding of it, and so were fitted to interpret it to others.

Secondly, Ashe must have the knowledge of the mystery, so he must have the tongue of the learned (Isa. 50. 4.) That he may be able to speak a word in season to him that is weary; that is, to the wounded, and troubled in conscience; This is the interpreter intended by Eliha. He is one that hath learned, and is taught of God. Humane learning, the knowledge of Arts, and Sciences, is good, and hath its use; but divine learning, or learning in divine things, that is to be divinely learned, (tis possible for one to have learning in divine things, and not to be divinely learned) is absolutely necessary to make him an interpreter. It is not

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enough

enough to know divine things, but he must know them divinely, or by the unction and teachings of the Spirit. The Apostle John (Rev: 10.8.) is commanded to eat the book; this eating of the book, signifieth the spirituall knowledg of divine truths; in this sence, we know no more then we eat, then we (as it were) turn into our own substance, that which is eaten becomes one with us; the mystery of the Gospell must be eaten by the interpreter of Gospell mysteries. A man cannot interpret the mind of God till he knows it; and he cannot know the mind of God, unlette God himself reveals it; so the Apostle argueth (1 Cor. 2. from 12, to 16.) As no man knoweth the mind of a man, but the spirit of a man that is in kim, so the things of the spirit of God knoweth no man, but the spirit of God, and he to whom the Spirit of God doth reveale them. And therefore though a man may have an abillity to interpret the word of God, as 'tis an excellent book, a book full of admirable knowledge, he may (I fay) have an abillity to interpret it foundly by humane learning, yet no man can doe it favingly and convertingly, but by the help of the Spirit. (Pfal. 25. 14.) The secret of the Lord is with them that fear him, and he will show them. his Covenant; he will shew it effectually, he will make them know ir. Thus David prayed (Plal. 119.18.) Lord open thou mine eyes, that I may behold wonderous things out of thy Law. Naturall parts and humane learning, arts and languages may give us an understanding of the tenour and literal meaning of the Law of God; but none of these can open our eyes to behold the wonders of the Law, much lefte the wonders and mysteries of the Gospell. The opening of our eyes to behold these spirituall wonders is the Lords work, and it should be marvelous in our eyes. For this opening of the eye (and nothing without this) will make any man the most ignorant man among a thousand, An Interpreter

One among a thousand.

These words containe either a third higher Title, or the highest commendation of the former two. A messenger, an interpreter, even such a one as is one among a thousand; One is no number, and a thousand is put for the greatest number; then one among a thouf and, or one of a thousand, implyeth that the one here spoken of is a very rare one; only he that is seldome seen, or found, is one among a thousand; Solomon saith (Eccl. 7.24.) One man among a thousand have I found, but a moman among all those have I not found. There were very few wife or good men among many when he found but one among a thousand. He might find men in great number, but the number of those that deterved to be called men was very small, so small, that he saith he found but one among a thousand. So that here when Elihu calls the interpreter One among a thousand, he teacheth us that such a messenger, such an interpreter is rarely to be had, or being had is a very rare and excellent one. 'Tis a proverbiall speech, with an hyperbole, to say of any Hi nuncii nari man, he is one among a thousand; for though we are not to take funt its ut en it arithmetically or strictly, yet one being no number, must needs mille hominifignifie very few, or the smallest number, and a thousand being the bus, via unus greatest whole number must needs signifie many, very many or a munsre illo rec-great number. And therefore to say of this interpreter, he is one to fungi position. among a thousand, must needs import, that even among a thou-Pisc: fand men, we can hardly find one who hath a faculty or a competency for this office, or is fit to be honoured and adorned with this Title, Aninterpreter.

Hence note.

True and faithfull interpreters of the mind of God are very

- He is a rare and choyce man that is pickt out of a thousand men. The faithfull messengers and interpreters of the mind of Christ, are rare under a twofold notion; First, as being precious and of great worth and use. Such are the light of the world, and the falt of the earth; The minds of all men would be darke, and their manners corrupt, if God did not fend out these interpreters to inlighten and to feafon them. Secondly, they are rare as not being every where to be had or met with; what is hardly had is highly prized. It is faid (1 Sam. 3. 1.) The word of God was precious in those dayes, why sorthe reason is added, there was no open vision, there were not such frequent manifestations of the mind of God, as had been formerly; there were few Prophets few Interpreters to be found in those dayes. The true and faithfull messengers or interpreters of the mind of God, are rare at all times, in what numbers foever they appear, though they come like an Army by thousands, though (as is said, Pfal. 68. 11.) God giving the word great be the company (we put in the Margin Army) of thole

those that publish it, or (as the old translation hath it) great be the Company of the Preachers. They are rare, also, because not to be had at some times and in many places. Look over the times or ages of the world, and you will find some of them were dark times, dayes of ignorance, there were few interpreters; look at any time or at this time over many parts and places of the world, and you shall find such interpreters are not to be found in the greatest part, in the most places of it. Not one to be had in some whole countries and huge tracts of the earth. Goe to all the Heathen and Mahometan nations, and you shall not find one of these messengers, or interpreters; goe to Greece, which anciently engroffed all knowledge, and was famous for all forts of learning, yet an interpreter is scarcely to be found there in these dayes. Coe to the popish nations, though they bear the name of Christ, and abound with learned men, men learned in the knowledg not only of common Arts and Sciences, but in divinity and the Scriptures; yet in the sence here spoken of they have not many interpreters, the most being such as pervert and wrest the Scriptures, and lead the people into errour, rather the messengers of Antichrist, then of Christ; Satans emissaries, then Gods interpreters. So then, if we confider, that several parts and countries of the world are quite without, they have none, and others are filled with false reachers & interpreters of the word of God, which are worse then none, we must conclude an interpreter 15 one of a thousand.

Again, If we turne our eyes to those parts of the world, where there are many sound, orthodox, faithfull messengers and interpreters of the word of God (with which blessing this nation (above many, if I say not above all) hath been crowned for a hundred years together; England as Jerusalem of old (Isa. 21.1.) may well be called a valley of vision, a seminary of seers, because of that abundance and variety of visions and divine revelations which God hath stored us with in these latter ages) yet (I say) even here as in all other the best reformed Protestant Churches and christian nations, an interpreter may be called one of a thousand;

and that in a twofold reference.

First, If we consider, the whole body of any reformed nation, Ministers are but few compared to all the people, they are hardly so much as one of a thousand, throughout that whole nation; there are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few who give themselves up to the work of the Minister are but few whole nation;

nistry. Few that dedicate themselves to Christs service in publishing the Gospel, for the saving of souls; there is (I say) but one of a thousand that is dedicated to that work.

For First, Most are unwilling to meddle with that calling, because of the laboriousness of it; interpreters are they who labour in the word and doctrine, and not only so, but they must give a strict account to Christ of their labours. Some good men have declined the ministery, being terrified both with the weight of the work, and the strictness of the account, and doubtless (were we duely sensible) it might make the ablest Ministers tremble every hour of the day, to think what a burden of care and account lyeth upon them, who are set to watch over souls.

Secondly, Others will not enter into this calling, because as the labour is great, and the account strict, so the reward, as from man, is small; it doth not lead to riches, and greatness in the World, comparatively with other callings; though there be a comfortable competence allowed to the Ministers of the Gospel, yet there is not much of the world to be expected by them, yea they are charged not to look for much, or not to doe their worke

for filthy lucre, but of aready mind (1 Pet. 5. 2.)

Thirdly, As the reward is small, so the opposition is grear, Ministers are often persecuted, and reproacht, and the more faithfull and dilligent they are, the more they are opposed and reproached. To preach the Gospel fully as it should be preacht, is to provoke thousands, and bring the World about our eares. No marvell then if the messengers and interpreters of it be not many, if they be but as one among a thousand. Thus you see what hinders the generallity of men from medling with that work. 'Tis but one among a thousand that will engage in a work upon these hard termes, or that præ-apprehending them, hath faith and self-denyal enough to swallow and overcome them.

Againe, Confider those that outwardly bear the name and Title of the Ministers of Christ, and you will find that among them, they who are true and faithfull to their trust, are upon the matter, but one among a thousand. As there are but sew Ministers among many men, so there are but sew Ministers among many that are true and right interpreters. Doe but take out or sever these sive sorts from among them who pretend to be Ministers, and then it will soone appear that the interpreters in truth are but sew among many of those that are so in Title.

First, Take away all those, who thrust themselves boldly, or are admitted carelessy, or by mistake into the Ministery, who yet are ignorant, blind, ungifted, and so unable for the worke.

Secondly, Take away those, who though they have gifts and abilities, yet are lazie, and floathfull, such as will not take paines

nor worke in the worke.

Thirdly, Take away those, who have gifts; and are industrious, yet are unsound (at least in many poynts) and erronious in their judgements, and so mis-lead and mis-guide those, whose

guides and leaders they are.

Fourthly, Take away those, who though they are not unsound, and erronious, yet are prophane, and scandalous, pulling downe that truth with one hand which they have set up with another, or building againe those sins by their practise, which they have destroyed by preaching, and so make themselves (as the Apostle speakes in a like case, Gal: 2. 18.) transgressours; for as God justly calls such transgressours, because they have sinned against his word, so they make themselves transgressours, because they sin against their owne; even against the doctrine by which they have

condemned those sins, which themselves live in.

Fifthly, Take away those, who though they are neither of these, neither ignorant, nor idle, nor unsound, nor scandalous, yet are but meere formall preachers, such as only speake words, deliver the out-side, and skin of the Gospel, but have no acquaintance with the marrow and power of it. Take away these five forts from among Ministers, and surely this expression of Elihu will be but too much verified, The interpreter is but one among a thou-sand. Abstract all that are ignorant, idle, unsound, scandalous, formall dispencers of the word, from those who are commonly called Ministers, and then, they who remaine will be very sew, so sew, that every one of them, may be reckoned, one among a thousand. And we shall be forced to say, that Elihu hath not sayd without cause, whether we respect their excellency or their scar-sity, that any faithfull messenger or interpreter is one among a thousand.

This is not spoken by Elihu here, nor ought it to be taken up by any of the most faithfull Ministers of Christ, to draw honour and respect upon themselves, or that their persons may be had in admiration who are faithfull; this were a pittifull designe of holding

out such a truth; but it serves for this end, that the people of God may fee, they have a bleffing where any are faithfull; and may learne how they ought to prize those faithfull messengers, whom the Lord fends among them, yea how readily they should receive the grace of God which is tendred in their ministry. These are not only each of them, one messenger, or interpreter, but each one of them is one of a thousand. A toule-convincing, converting, quickning, comforting Minister of the Gospel is worth thousands, and one among a thousand. The Prophet saith (1/a: 52.7.) How beautifull are the feet of them that bring glad tideings, &c. By their feet he meaneth their coming, feete being the instruments of their coming to bring this glad tideings; yet when he faith, their feete are beautifull, it may have a greater emphasis, for (the feete being the lowest part of the structure of mans body) it may intend thus much, that even that which is lowest and meanest in a messenger of the Gospel, his feere wearied and wer, yea foule and dirry with travel, have a beauty upon them, how much more his face and countenance; for if the very feete of fuch news-bringers, of fuch messengers, and interpreters, should be acceptable and lovely (fo beauty is) to all men, how much more should their perfons and most of all their message and tideings be? And doubtleffe, if men did but understand it, they would acknowledge, that God hath committed such a treasury to them, as is better and more beautifull, then all the gold and precious things of this world, and would cry out, O what a mercy is it to have such a News-bringer? and what Greedy News-mongers would they be? The one among a thousand would be more defirable then many thousands of Gold and Silver.

Elihu having described the person, whom the Lord often makes instrumentall for the restoring and comforting of the sick sinner, calling him Amessenger, an interpreter, one of a thousand (which latter may be applicable to both the former) proceeds to shew the business of this messenger, or interpreter, who is one of a thousand, more expressely, or to set out what his worke is, surely excellent, and glorious worke, even this

To shew unto man his uprightness.

We are not to understand this shewing for a bare report of the thing; in which sense the Prophet complained; Lord who hath be-

lieved our report! (Ifa: 53. 1.) that is, we have shewed good things to the world, but who hath believed us? The shewing spoken of by Elihu, is not a bare declaration of the matter to the eare, but an effectuall, and powerfull impression of it upon the heart. Such a shewing as is spoken of at the 16th verse of this Chapter, then he openeth the eares of men; The Lord speakes so by his messengers, and interpreters, that he not only makes the eare heare, but the heart too. The heart heares when we have a sense, and are under the power of what is heard. As before we had a spirituall interpreter, so here we have a spiritual shewing of his interpretation. Here's a heavenly messenger, and a heavenly message to the earthly man; To tell the earthly his rightfullness, saith Mr Broughton.

Now, because of the pronoune, [his] his aprightness; It may be demanded whose uprightness he meanes? or, what this up-

rightness is, which the interpreter sheweth.

First, Some expound it of Gods uprightness, and then the sense runs thus; God sendeth an Interpreter to shew unto man his uprightness, that is, his own right and just dealing with man; As if Eliku had fayd, Gods messenger shall convince this troubled man that God doth not wrong him, how much soever he doth afflict him, or that God is upright and faithful in his dealing with him. This David acknowledged (Pfal: 119.75.) In faithfullness thou hast afflitted me; that's a good sense of the words, and very futable to the purpose of Eliha, who was about to convince Job that his complainings were very finfull and uncomely, feeing God neither had nor would, nor, indeed, could doe him any wrong. God is faithfull, just, and right, yea, God is good and mercifull to man, when he corrects him fore. Mr Broughton gives this interpretation of his own translation; To tell the earthly his rightfullness, that is, God his mercy. The uprightness of God Equitatem il- is that by which he doth righteous things. This uprightness of lius. i.e. dei, God confifts not only in his holiness, in his love of that which is nomination ip- good, and in his hatred of evill, but also in his preservation of man fos laborantes according to his word of promise. 'Tis the righteousness of God, regit et guber that through the death and intercession of his Son, he should save

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and heale the believing and repenting fick finner. Secondly, And more clearely (as I conceive) to the present scope of this place; the Antecedent to His, is the fick man; And then,

But you will fay; Is the messenger or interpreter, only to tell man how good he is, and what good he hath done? and fo to flatter him into a good opinion of himselfe, or of his owne good

deeds?

I answer; This shewing unto man his uprightness, may be taken First, As implying the mans ignorance of that uprightness which he hath; or that he hath an uprightness, but doth not know nor understand that he hath it. 'Tis so sometimes with the found godly man, as well as with the ficke, when (though in bodyly health, yet) he is discomposed and troubled in mind; For then though he hath an uprightness of heart, an integrity towards God, or (as Fob speakes of himselfe) the root of the matter in him; that is, though he be truely converted and really godly, yet he feeth it not, fuch temptations of Saran and troubles of mind affault him, fuch clouds of doubt, and darkness are upon him, that he is not able to make out his owne state. In this case the faithfull messenger or interpreter coming to him, and inquiring how it is with him, picks out this from him, that there is an uprightness, and an integrity of heart in him towards God, and that his state is good, though he cannot discerne it. For as the life and state of grace, is alwayes a fecret to those who have it not; so 'tis often a fecret to those that have it. Some men, never, few men alwayes understand their own condition, and 'tis very hard to make them understand it. For as it is with many hypocrites, and with all presumptuous ones, you cannot beat them out of a good opinion of themselves; though they are stark naught, rotten at heart, and have nothing to falve themselves up with, but a little boldness and confidence, yet they will not be perswaded off from their false foundations, and deceitfull bottoms; they will be good in their owne eyes, upright in their owne opinion, and doe not doubt but all's well with them, and will be well with them alwayes. Now, I fay, as it is with some hypocrites, and all presumptuous ones, they thinke themselves to have an uprightness which they have not; so many are upright and sincere, who see it not, and 'tis a very hard worke, the hardest worke that the Ministers of the Gospel have to make them understand and see their owne uprightness. Secondly,

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Secondly, The word uprightness, and the shewing unto man Quid ipsum fa- his uprightness here spoken of, takes in the whole duty, yea and cere pro officio the whole priviledge and interest of a Godly man, or that which oporteat. Bez: will be his uprightness and set him right both before God and his Quid hominem owne conscience. To shew unto man this his uprightness, is to fit, sc:ut agnitis shew him when he is right, and how he may be settled in a right peccatis dei state; in such a state as will be to him like Mount Sion which cangratiam prop- not be removed. Thus the uprightness of man comprehends the ter merita fal- whole business both of faith and repentance, or all that which a vatoris implo- finner is called both to doe, and believe, for the repayring and mending of his lost and ruin'd state, for the putting and settleing him in such a state as the Lord may owne him as his, and be gracious to him. This, whatfoever it is, is mans uprightness or righteousness, and the shewing unto man, this his uprightness is the bringing him word in the name of Christ, that God justifieth himfrom the guilt of all his fins, and accepteth him into his favour.

Hence observe.

The great duty of the Ministers of the Gospel, is to cleare up to man, whether he be upright, or how he may stand upright with God.

This observation takes in both parts of the exposition. To shew unto man how it is with him, what his present state, and condition is, and to shew unto man what he ought to be, or how he may be in a safe condition, this is the worke of that messenger and interpreter who is one among a thousand, this is a blessed worke, and thus it must be done.

First, Man is to be shewed the uprightness of his state, or that which must be and be had to make up the uprightness of his

state, which is

First, His first-repentance, or conversion to God. Fallen man can never come into a right state, till he returne to God from whom he fell. A mans finfull ttate is a crooked, perverse, and wretched state; repentance or returning to God, is the bringing of a man right againe, it brings him to his uprightness, even to that state, wherein he was first made; Loe this have I found (faith Solomon, Eccl. 7. 29.) that God hath made man upright; but they have fought out many inventions. Solomon doth not discover the severall branches and streames of mans finfullness, but the soote and spring of it he doth, the corruption of his nature by the fall.

fall. For as he found that God made man upright, so mutable, subject to temptation, and as easily yeilding to the temptation, as admitting himselfe to be tempted: and so, not resting in that way and meanes of happiness (as the Devil his tempter did not) which the wisdome and goodness of God had chalked out and allotted to him, but conceiting to himselfe a higher perfection, he then began and still continueth to feeke out variety of meanes (called by Solomon, many inventions) as then to get more then he had, so now to regaine some shadow at least of what he had. These inventions, are all those carnall shifts, whereby man hopes either to palliate his fin, or to pacifie his conscience. But all prove vaine inventions; there being no possibility now, for man to get out of fin, or to goe back to God, and fo to his first estate, but by repentance; That's Gods invention, and he hath concluded, that nothing without that shall bring man (the case of infants is another thing) to that state of uprightness, in which he was first made. And therefore the Apostle giving an account of his ministry, how he acted as a messenger, or an interpreter (He indeed was one among a thousand)saith (Acts 20.20, 21.) I kept back nothing that was profitable unto you, &c. testifying both to the Jews, & also to the Greekes, repentance towards God, and faith towards our Lord Fesus Christ, which is

The second thing wherein this uprightness of mans state doth confift. These two, repentance towards God, and faith towards our Lord Jesus Christ, were the summe of all those Sermons in which Paul gave counsel both to Jewes and Gentiles what to doe that they might be faved. And this is the worke of all Gospel Ministers in shewing unto man his uprightness. He that is converted, and believeth, he that turneth from fin, and taketh hold of Jesus Christ by faith for righteousness, is in a better state of uprightness, then when he was first made upright. The Prophet (Hab: 2. 4.) speaking of faith, and that which is opposite to it Telfe-confidence, userh this word, Behold his soule which is lifted up (namely in thoughts of any felfe or creature-fufficiency) is not upright in him. A proud soule is not an upright soule. What is pride? furely this, for a man to thinke himselfe in a good condition, or that he is well enough, that he wants nothing, as it is fayd of the Church of Laodicea (Rev. 3, 17.) when yet he is empty and guilty, poore and peny-lesse in spiritualls, wanting Ddd 2

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every thing, especially a sight and sence of his poverty and wants; vet this is every mans thought of himselfe, till he is shewed what is indeed his uprightness. The naturall mans spirit is lifted up, not to God nor in God by faith and repentance, but in himselfe. The soule thus lifted up is not upright (faith the Prophet, and what faith he next?) But the just shall live by his faith. As if he had sayd; The man that lives by faith, or the man that believes, and so lives upon Christ, is upright and hath an uprightness which will hold him right, which the uprightness of creation did not. Then the whole matter of mans uprightness was in himselfe, and he was to stand upon his own bottom, having no promise of support. But now the maine matter of mans uprightness is out of himselfe, and befides, himselfe hath a promise to be supported in his uprightness, Man by the grace of repentance, turning from fin, and by the grace of faith closing with the Lord Jesus Christ, is fet right in the Court of heaven, and shall be preserved (in his uprightness) by the power of God through faith unto falvation.

Againe, When man is shewed his uprightness as to his state, which is his life of justification; then he must also be shewed his uprightness as to his way or course of life in sanctification, or holiness of conversation. The interpreter must not only bring man to Christ, but must tell him how he ought to walke in Christ. Man being set right, ought to goe right, or (as 'tis sayd, Psal: 50.23.) To order his conversation aright. Mans uprightness in walking and working is an inseparable fruit of his uprightness in Being.

Thirdly, The business of the interpreter, is not only to bring the troubled soul to a true sence of sin, to a cleare sight of Christ, and a sutable conversation, but to surnish him with weapons to resist Satans temptations, to shew him how to mannage the sword of the Spirit, and the shield of faith, that he may be able to quench all the fiery darts of the Devill; as also to answer, resolve, and remove the doubts and scruples, that may arise in or are upon his owne conscience, and so to settle him in a sweet and comfortable dependance upon Christ by faith as his uprightness and righteousness, against all the seares which at any time assault his peace.

But some may say, Should not sinners be shewed their un-uprightness or unrighteousness, rather then their uprightness?

Sala Thetilers

I answer; First, 'Tis a peice of our shewing man his uprightness, to shew him that he hath no uprightness. The Spirit convinceth, first, of sin, and then of righteousness (Fohn 16.8.) Secondly, I answer, a mans uprightness (according to the meaning of this Scripture) cannot be shewed him, but he must also be shewed his unrighteousness. Thirdly, I answer, The sick man here spoken of, may be supposed a man troubled in mind about his sins; and in that case the interpreters duty is to ease his mind by shewing him his uprightness in the way opened, rather then to burden his mind further by shewing him his sin or unrighteous-

ness. And therefore laftly,

To close this poynt with a word of caution; When Eliha speakes of an uprightness to be shewed the troubled soule; 'Tis not, that the messenger who comes to relieve and comfort him, should use flattering words, and blow him up with a conceit of his owne good workes, and so tell him aftery of his vertues or vertuous deeds. No, the uprightness chiefly intended here is the righteousness of Christ, in and by which we are reconciled to and made one with God. Nor can we ever attaine to this till we are made fencible of our owne nothingness, till we are unhinged of felfe, and quite taken off from any bottoming upon our owne righteousness. Some, when they have trouble of conscience upon them, what doe they? they fly to their owne righteoufnesse: And when they are fick, and ready to dye, how doe they prepare to fland right before God? they confess they have finned, and done amisse, but they hope they have repented, and made amends for that; yea they can remember they have done such. and fuch, possibly, many good things, they have been just to all men, and charitable to the poore, they have heard the word, and been at many a good Sermon, they have prayed and fasted, &c. Thus they patch up the business, as if this were their only uprightness, whereas, indeed, their only uprightness is the righteousness of Jesus Christ. We never see where our uprightness is, till we see there is nothing that makes us stand upright in the court of heaven, but only Christ our righteousness. This is the great duty of the messengers, and interpreters of Christ, to declare to man this righteousness for his uprightness. And that hence it is (as Elihu proceeds in the next verse to assure the sick man) that God is and will be gracious to him.

Verf. 24. 1

Vers. 24. Then he is gracious unto him, and saitle, Deliver hims from going downe into the pit, I have found a ran-

These words hold out the generall issue and fruit of the 12bours and good counfell of that messenger or Interpreter dealing

with the fick man, and shewing him his uprightness.

There are three distinct interpretations which run quite through this verse, and they arise from a different apprehension about the antecedent in this pronoune [He] then he is gracious unto him. He; who is that? All the Popish interpreters refer it to the Guardian-Angel fent to attend on this fick man; Then he (the Angel) will be gracious, and he will say, deliver him. But as I then layd by that opinion that the messenger was an Angel properly taken, fo I shall not stay upon that which is a consequent of it, here.

Secondly, Severall of our Protestant interpreters referre this he, to the Messenger or Interpreter, to the Prophet or any spiritually wife and holy man, fent of God to allist and help the fick man in his diffreste. Some are so positive in this opinion, that they Hoe de nuncio deny the text any other reference; This is to be understood of the dicitur non de Messenger (taith one) and not of God. And I grant 'tis sutable to aribuitur nuncio the business of the messenger who comes to comfort and instruct the etinterpreti vo- fick man, that he should pitty and compassionate him in that disconluntation dei ut solate condition, and likewise pray for him, according to the tenour of misereatur ho- these words in the text, or to the same effect; O Lord God, be graminis in summo cious to him, and deliver him, let him not goe downe to the pit, for vita discrimine constituti. the ransome sake which I have found. As if Elihu had sayd; When that faithfull messenger shall have declared the benefits and grace Et de gratia e- of God to the afflicted man, then pittying his afflicted soule, he shall um alloquutus pray for him; O God deliver him from death and condemnation, discrit redime eum nec desce- from the pit, and from destruction, for I have found and shewed him dat in foveam a ransome, by which his soule may be delivered, and his sins par-

In the 19th Chapter of this Booke at the 27th verse, Fob useth Summa oratio- this word in his application to his friends, for their pitty to him, nis que apud and more favourable dealing with him ; Have pitty upon me, have deum pro Mi- pitty upon me, O my friends, for the hand of God hath touched me. His, habenda As if he had fayd, The hand of God presseth me fore, O let not your hand

empiatione (quam) inve-

elt. Jun:

Merl:

hand be heavie upon me too. This exposition carrieth a great truth in it, and is not at all inconsistent with the letter of the text; yet I shall not insist upon it, but adhere rather to a third, which makes the antecedent to this [He] to be God himselfe.

Then he is gracious.

That is, when the messenger hath dealt with the sick man, when he hath opened his condition to him, and shewed him his uprightness, or how he may stand upright before God, or what his righteousnesse is before God, and hath brought his heart to an unfeigned forrow for his sin, and to the actings of faith upon the promise; then God is gracious, and then he gives out the word for his restoring, and orders it to be presently dispatcht away to him; saying, deliver him, unloose him, unbind him, let him not goe dinne into the pit, I have found a ransome. Taking this for the generall sence of the Text, I shall proceed to open the particulars.

Then he will be gracious, or then, he will have mercy upon him, as Mr Broughton translates. Then and not before; till then the Lord lets his bones ake, and his heart tremble, till then he suffers him to be brought so low that he is reckoned among the dead, but then, though not before, he sheweth himself gracious unto him. When a poor man is reduced to the utmost extreamity, then is Gods opportunity, then is the season of mercy; and the Lord therefore lets us be at the lowest, that we may be the more sencible of his goodness in raising and lifting us up: The Lord fuffers many (as Paul spake of himself, (2 Cor. 1.9.) to have the sentence of death in themselves, that they may learn not to trust in themselves, but in him who raiseth the dead. We seldome give God either the glory of his power by truffing him, or of his goodnesse by thanking him for our deliverances, till we are brought to the last cast (as we say) or to such an exigent as leaves no visible meanes in probabillity, no nor of possibility to escape. And when 'tis thus with us, then he is gracious,

Secondly, Then he is gracious, that is, when the man is doubly humbled, when the mans heart is graciously broken, when the man is growne into an abhorrence of himself and of his sin, or loathes himself for his sin, as much as he loathed his meat, as "tis said in the former verse; when his heart is thus taken quite off from all that is below in the world, and gathered up believingly

to Jesus Christin the word of promise; Then he is gracious.

JIM Mifertus. gratificatus, gratia prosecunesecit.

The Originall word hath many comfortable fignifications in it, yet all resolvable into this one, he is gracious. It signifies to pity, to have compassion, tenderly to regard, to bestow grace, to doe tia donavir be- good, there is enough in the bowells of this word to bear up the spirit of the sickest body, or of the most troubled soul. It is said (Gen. 6.8.) Noah found grace (or favour) in the eyes of the Lord. Noah was the only man that held out the grace of God in that age, him only did God find perfect or upright in his Generation (Gen. 6.9.) and Noah only was the man, that found grace or favour in the eyes of the Lord in that generation (Gen. 6.8.) God was gracious to him and his, when the whole world peri hed by water. That proper name John is derived from this word; when God gave Zachary and Elizabeth a Son in their old age, he also directed how he would have him called, ye shall call his name John, which name (as we may well conceive) was affigned him either because God did very graciously and favourably bestow that gift upon his Parents in their old age, and so shewed them much favour (a child at any time is a great favour from God, especially in old age) or, secondly, because John was to open the Kingdome of Grace, to preach the Gospel, and to prepare the way for Christ, by whom grace and truth came. The Baptist was as it were the loop and button between the legall and the Gospel dispensation; therefore his name might well be called John. And there is frequent use in Scripture of the Adverb which comes from this Verb, to fignifie injuries received without desert or undeservedly. (Pf. 7.4.) Yea, I have delivered him that without cause was mine enemy, or that was mine enemy gratis. And again (Pfal. 35.7.) For without cause have they hid for metheir net in a pit, which without cause have they digged for my soul. Yet more, as the word fignifies the doing of good (gratis) or when there is no defert; so any injury done gratis, or when no provocation hath been given the party so to doe. Now, as all the mischief which the wicked plot against or doe to the people of God is undeferved, and floweth meerly from their malice, fo all the good which God doth for his people is undeferved, and floweth purely from the fountaine of his free grace, or from his compassions, which faile not. And furely the Lord deserveth highest praifes from man for any good he doth him, feeing what he doth is Further, gratis, or undeferved.

Further, This Hebrew word Chinnam answers the Greek word (dopen) rendred freely (Rom. 3. 24.) We are justified freely dopen the word by his grace, through the redemption that is in Jesus Christ. April. Gratis How can unjust men deserve justification? Therefore Mr Beza tia. Bez: translates, We are justified gratis, that is, by his grace.

Againe, When it is said, then he (or, the Lord) is gracious, it may be taken two wayes. First, as, to be gracious implyeth the intrinsecall graciousness of his nature, or that mercifuliness and kindness which dwells in the heart of God, and which indeed is God, (for the graciousnelle of God is the gracious God) thus God is alwayes and altogether gracious, he is infinitely and uncessantly gracious. Secondly, when it is faid, he is gracious, it may note only the graciousness of his acts, and dispensations; thus, as I may say, the Lord is gracious (ad hinc et nunc) as he sees cause, at this time he is gracious and not at that time; that is, he puts forth acts of grace now, and not then. The Lord puts forth acts of grace, both according to the pleasure of his own will, without respect to any thing in man, as also without respecting what man is or doth, according to his pleasure. And thus we are chiefly to understand it here; then he is gracious. God is gracious in his nature alwayes, and alwayes alike gracious; but he is not alwayes alike gracious in his dispensations, or in giving forth acts of grace; he is gracious to man according to his fecret will as he pleafeth, but he is gracious according to his revealed will as man pleaseth him.

Hence Observe, first.

The first cause and spring of all our mercies is the graciousnesse of God. Or, All our mercyes slow out from the grace of God

That's the fountaine, yea that's the Ocean which feeds and fills all the Channels of mercy, which stream to us, as our happiness in this world, and for our everlasting happiness in the world which is to come. All is of grace fundamentally, or because the Lord is and will be for ever gracious. Thus the Lord spake to Moses (Exod. 33.19.) I will be gracious to whom I will be gracious. My mercy shall slow out, when, and to whom, and where I please. And the proclamation which he made of himselse in all his royall Titles runs in the same straine (Exod. 34.6.) The Lord, the Lord God, mercifull, and gracious, long-suffering, and aboundant in Eee e

goodnesse and truth, keeping mercy for thousands, forgiving iniquity. If we consider God, first in doing us good; Secondly, inforgiving us the evill which we doe; Thirdly, in delivering us from the evills which we now fuffer; Fourthly, in delivering us from the feare of future furferings; all is from grace and from free grace. He doth us good though we are undeferving any good, that's grace, yea, he doth us good though we are ill deferving, and that's more grace. He doth all for us through grace, First, in spiritualle, and Secondly, in temporalls; not only doe the good things of eternall life, but the good things of this present life flow from grace unto his own people. Not only the health of their fouls, but the health of their bodyes, not only deliverance from hell, but deliverance from fickness also, flow from his free grace in Jesus Christ. Therefore of all their mercies and salvations (both as to the foundation and top-stone of them) the people of God must cry (as the Prophet Zachery (Chap. 4.7.) foretells the people of God should say of that longed for deliverance, when that great mountaine (hould become a plain before Zerubbabell) grace, grace, unto them: That is, grace hath begun them, and grace alone will maintaine, continue, and perfect what it hath begun. As there is nothing in us (except our misery) which moves the Lord to begin, so there is nothing in us (but our inability) which moves the Lord to perfect what he hath begun. He feeth we cannot, and therefore he will perfect what he hath begun, and all this he doth that he may exalt his own name, and perfect the praise of his free grace towards us.

More diffinelly, that all comes from grace, or from the gracioulnels of God, may note these five things to us. First, not only that God doth all for his people freely, or without defert. But Secondly, that he doth all things willingly, or without constraint for his people. Thirdly, that he doth all things forwardly for his people. He doth very much unaskt and unfought, and he is not much askt or hardly drawne to doe any thing for his people. Though he hath said of some things, I will be sought unto, or inquired after that I may doe them for you, (Ezek. 36. 37.) yet his mercies are never forced nor wrested from him by intreaties, but flow from a principle of love, naturally, as water out of a fountain. Fourthly, he doth all rejoycingly, even with his whole heart, and with his whole soul. Mercy pleaseth him, and he is pleased with occasions of shewing mercy, tis no burden to him to doe us good; mercy proceeds from his nature, and therefore he delighteth in mercy (Mic: 7.18.) yea, to be mercifull is his nature, and therefore he cannot but delight in it. Fifthly, graciousness being the very nature of God, implyeth that he will do us good liberal-1/2, and constantly, or that (as the Apostle James speaks) he giveth liberally, and upbraideth not; he doth not upbraid us with our poverty, who receive, nor dorn he upbraid us with the riches of the gifts which himself bestoweth; And because they flow from his nature, therefore he doth not in the least empty himself, how much soever he fills the creature with his gifts or goodness. Some men (upon the matter) even exhaust and undoe themselves by liberallity unto others; and they who give most, or have most to give, cannot alwayes give. It is said in this Book, (Chap. 37. 11.) By watering, he wearieth the thick cloud; that is, God commandeth the cloud to give raine fo long, that it hath not a drop more to give, but is quite spent. Springs or fountaines are never wearied or spent with watering, because their waters come as freely and as fast as they goe; God is an everlasting spring of grace and goodness; He is not wearyed, nor emptyed by what he giveth out to, or doth for the creature, because all floweth from his naturall graciousnesse as from a sountaine.

Then he is gracious. I would urge the second reference of that word (then) a little further; It was shewed before, that it might refer, First, to the extreamity of the fick man, Secondly, to the fick mans humiliation, or the right disposure of his spirit to receive renewed aets of grace, and favour from the Lord.

Hence observe, Secondly. God usually dispenseth or giveth out acts of grace when we repent Si agritus ille and turns from sin, when we believe and lay hold upon the pro-monitis illim mise; Then he is grasisus.

It is said (Isa: 30. 18.) Therefore will the Lord wait that he puerit, tum &c. may be gracious. The Lord hath alwayes a gracious disposition, Pisc: a gracious nature; he alwayes hath a store and a stocke, a rich stocke and store of mercy by him; but he doth not alwayes give it forth; no, ho waits to be gracious, that is, he waits till we are in

Eee 2

nuncij paruerit ac proinderesi-

a fit frame, till we are in a due temper to receive his grace. And because as to the dispensings of grace, God waits to be gracious; therefore many retard and hinder their owne good; they are not yet in a frame to receive; their vellell is not yet feafoned to hold mercy. The Lord waited to be gracious to David after his grievous fall, and therefore he did not give Nathan a Commission to say, Thy sin is done away, till Davids heart was broken, and had faid (2 Sam: 12.13.) I have sinned against the Lord; But when once that word fell from him, then Nathan declared how gracious the Lord was to him. As foone as David faid, I have sinned (that's an act of repentance) presently, Nathan said, the Lord hath done away thy sin, that's an act of grace. When did Ephraim heare a word of comfort from God? The Prophet tells us (fer: 31. 18, 19, 20.) I have heard Ephraim bemoaning himselfe, (that is, mourning over and bewayling his fin) saying, thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoake. We have him there also praying, Turne me, O Lord, and I shall be turned, &c. Upon this, how graciously, how meltingly did the Lord speak? Is Ephraim my deare fon? is he a pleasant child? since I spake against him, I doe earnestly remember him still, (or, in remembring I remember him) my bowells are troubled for him, I will furely have mercy on him. Now I will manifest my grace, and acquaint him with my goodnefs. The Lord was very gracious to Saul afterwards Paul, he fent Anamas to him with a meflage of mercy, as to restore the fight of his bodyly eyes, so to assure him that he should be an instrument in the hand of Christ to open the eyes of many, and a chosen vessel to beare his name before the Gentiles and Kings and the Children of Ifrael, (Acts 9.15.) But when was this message delivered him? the text tells us (v. 11.) For behold he prayeth; the man is in the dust, he is brought upon his knees, his spirit is broken; that word he prayeth, comprehends the whole worke of a gracious foule, as to his humiliation and returning to the Lord. In the parable of the prodigall Son, his father is represented abundantly gracious to him; but he did not fignifie it, he did not fend the ring, nor the rich robe to him, when he was abroad in a strange Country among harlots, drinking and wasting his estate, time and strength vainely; we read of no acts of grace to him then, but when, being pinched with famine and hunger, he came

to himselfe, and began to bethink himselfe of coming back to his fathers house, and that he had brought himselfe by his own folly to beggery, and want, and husks; when he was upon these termes, or resolves to goe home to his father, and cast himselfe at his feet as unworthy the name or priviledge of a Son, then his father ran to meete him, fell on his neck and kissed him, then he put on the ring, and cloathed him with the robe, then he killed the fatted calse, and made a feast for him. All which sceane of mercy doth but hold out this one word in the text; Then he is gracious.

There are two forts of gracious acts of God. First, some are acts of absolute grace, or of preventing grace; These are put forth upon and exercised towards the creature, before there is any the lest preparation in the heart, to draw themout or invite the bestowing of them. Thus, the grace of God in election is absolutely free, there was no prevision of any qualification in man moving God to elect him. And fo that wonderfull act of grace (in which election first descends and discovers it selfe) effectuall vocation, is absolutely free. God calls a sinner when he is in the heat and hurry of his evill wayes, pursuing his lusts in the height of his pride, and in the hardness of his impenitent heart. Now, if when God first calleth a sinner there is nothing in him but sin; What can move God to call him but free grace? A third absolute act of grace is justification; God doth not justifie a finner for any thing that he finds or fees in us; As to us tis altogether free. He justifieth the ungodly (Rom: 4. 5.) when that wretched infant was in its blood (which expresser a miserable uncleane poluted condition) then was a time of love (Ezek: 16.8.) then was God gracious. What loveliness was there in that infant (representing the best of men in that fallen naturall estate) to draw out the love of God? nothing at all, yea the was altogether unlovely, yet then (faith God) thy time was the time of love, or then was the time of putting forth love in her conversion and vocation; Then, I sayd unto thee when thou wast in thy blood, live, And because the thing might seeme not only strange, but even impossible, that the heart of God should be towards such a wretched one for good, the word is doubled, yea I sayd unto thee, when thou wast in thy blood, live. These acts of absolute free grace are the glory of the Covenant of grace; for if the Covenant should hold out acts of Grace only upon our pre-dispositions, when should we receive any act of grace?

The promise is not of this tenour, I will pardon them when their hearts are soft and tender; but, I will take away the heart of stone,

and give them a heart of flesh.

Yet Secondly (as to the poynt in hand) there are conditionall acts of grace, I may call them tecond acts of grace, or renewed acts of grace. For when after conversion we fall into fin, and by that evill heart of unbeliefe (remaining in a great measure unmortified) we depart from the living God (Heb: 3. 12.) God doth not give out fresh acts of grace, but upon repentance, and the renewings of our communion with him. Having once received grace, we being again helped and affifted by grace, act graciously, before, God declares himselfe gracious to us. When a man is cast upon a fick bed for fin, (that's the case of many) the Lord will see repentance before he will raise him up againe. (James 5. 15.) The prayer of faith shall save the sick, and if he hath committed fins, they shall be forgiven him; that is, if he being cast upon a fick bed to correct or chaften him for the fin that he hath committed, shall humble himselfe, and seek the Lord by prayer, praying and calling for prayer; Then the fin committed shall be forgiven him, and the Lord will raise him up againe. 'Tis not the prayer of another that can obtaine deliverance for the fick, much letse the forgiveness of his sins, if himselfe be prayer-lesse, and repentance-leffe. But while others pray for the fick mans bodyly health, they praying also for his soules health, the Lord gives him repentance for his fin, and then a comfortable fight of pardon. So then before the Lord puts out these second acts of grace, he looks for and finds fomething in the creature yet still, that also is an effect of his grace both to them and in them. They, who have already received grace, mult ftir up their grace, and renew acts of grace (thorough grace) towards him, before he dispenses acts of grace towards them. And as confolation in this life, so that highest and last act of grace, salvation, in the life to come, is not bestow'd upon any, till they are fitted. God calls and converts the worst of men, those that are in their filth, and mud, and mire, but he will not fave a filthy person, he will have him first purged and prepared. Know ye not that the unrighteous shall not enter into the kingdome of God (I Cor: 6.9.) and that without holiness no man shall see the Lord (Heb: 12. 14.) There is no eternall salvation without preparation; nor is there any promise of temporall falvation without it. When a man is fick to death (as in the text, falvation comes not, the Lord is not gracious till the fick mans spirit is humbled and set right; till the messenger hath shewed him, how he may stand upright before the Lord, and he hath imbraced his message; then, and not till then he is gracious. And as in these words we have the occasion of this grace; so in the following words we have the publication of this grace; Then he is gracious.

And faith, Deliver him from going downe into the pit.

And faith that is, the Lord gives out an order presently, he gives out a warrant for the release of the fick man. When earthly Princes have once granted pardon to an offender, they fay, deliver him; they figne a warrant for his deliverance out of prison, or they signe a pardon, and say, deliver him from death, when he is at the place of execution. Thus concerning this fick

man, God faith, deliver him from going downe to the pit.

The word rendred deliver, fignifies also to redeem, 'tis used in vaide quod this forme no where else in all the Scripture. To free, deliver or 173 redemit redeeme a man, intimates his person in hold, then will he say, de-liberavit verliver him. From what? there are as many forts of deliverances, bum VID non as there are of troubles, each particular strair, and trouble, hath et pro ratione a proportionable deliverance. There is deliverance, First, from loci intelligitur captivity or bondage. Secondly, from want or poverty. Thirdly, et exponitur from imminent sudden danger or perill by land or Sea. Fourthly, pro 1772 from fieknesses and diseases. Fifthly, from death; and that two-Merc: fold; First, from temporall, Secondly, from eternall death. Here when he faith, deliver him, we may determine this deliverance by the latter words of the text, to be a deliverance from deadly fickness; deliver him from going downe to the pit; that is, deliver him from death; To goe downe to the pit, is often in Scripture put to fignifie dying.

Further, The pit implyes corruption, because in the pit or grave, the body corrupts. It is fayd indeed (Numb: 16.30.) of that rebellious triumvirate, Corah, Dathan, and Abiram, they went downe alive into the pit, but they went downe to death, and ordinarily the dead only goe downe to the pit. The same phrase is used (Psal: 28. 1. Psal: 88. 4. Ezek: 31. 14. Ezek: 32. 18, 24, 29, 30.) That text is very remarkeable (Prov. 28.17.)

He

He that offereth violence to the blood of another, he shall flee to the pit, let no man ftay him; That is, The murderer, who in wrath and hatred, or upon private revenge dest oyeth the life of any man, shall hasten to destruction, either as chased and hurried by his owne feares like Cain and Judas, or as profecuted by the justice of the Magistrate. And as he thus hasteth to the pit, so let no man flay him, that is, First, let no man conceale him; Secondly, let no man move for his impunity, or follicite his pardon; or if any doe, then Thirdly, let not the Magistrate grant his pardon; For the old univerfall Law tells him his duty (Gen: 9.6.) He that heddeth mans blood, by man (that is, by the Magistrate commanding, and by his officers executing) shall his blood be shed. And as another Law hath it (Deut: 19.13.) Thine eye shall not spare him, &c. The Magistrate who is in Gods stead, may not say of him, as here God doth of the fick man, Deliver him from going downe to the pit. His blood is ill spared who would not spare the

blood of another. But it may be questioned, for as much as the text saith only in general, deliver him, Into whose hands this warrant for his deliverance is delivered? or who is directed to deliver him? Master Broughton represents God speaking this to the fick mans disease, for thus he renders the text; Then he will have mercy upon him, and say, Spare him (O killing malady) from descending into the pit. God will speak thus to the disease (and there is a great elegancy in it) spare him O killing malady. Diseases come and goe at Gods command; they hurt and they spare at his direction; As the Lords breath or word bloweth away the winds (Math. 8. 27.) The men marvelled, saying, Who is this that even the winde and the seas abey him? So the Lords breath bloweth away fickness; if he doe but speak to a disease, to a feaver, to an ague, to a dropfie, to a consumption, O killing malady, spare him, thou hast done enough (any disease might prevaile to death, did not God fay, spare him) hold thy hand, not a blow more, not a fit more O killing malady. Death it selfe, much more fickness, heareth the voyce of God. And it may be faid to heare him, because it doth that, which they who have the power of hearing ought to doe; that is, it obeyeth or yeildeth to the voyce and command of God, & will no longer afflict the fick man. Diseases may be said to deliver a man from death, & the pit, when they depart from him. Yet, Secondly,

Secondly, I conceive this warrant for the deliverance of the fick man, is given out to the messenger or interpreter, to the one among a thousand, that visiteth him in his sickness. He having been with him, and dealt with his conscience, he having brought him into a good frame, the Lord is gracious, and in answer to his Sequestrem itprayer, fets it upon his heart that he shall recover, and warrants lum Jubebit et him to tell him so, which is, declaratively, to deliver him from renunciare imgoing downe to the pit. This act of mans delivering the ficke, is like fibi liberatiothat act of man pardoning the sinner (John 20. 23.) that is, nem. Bez: 'tis ministeriall or declarative, not originall nor Authoritative. The interpreter doth not deliver him, but tells him God will. We have the Pfalmist speaking thus after his supplication and prayer made to the Lord for a fick State or Nation or for a fick Church (that's his scope, Psal: 85.) Wilt thou not revive us againe, that thy people may rejoyce in thee (v. 6.) Surely thou wilt, and he expresseth his confidence, that God would (v. 8.) I will heare what God the Lord will speake, for he will speak peace unto his people, and to his Saints. When he had prayed he would harken for news, or for a message from heaven, whether or no, the Lord would order him to speak peace to those for whom he had been praying, and say, deliver them from going downe to the pit. Thus did the Prophet Habakkuk, I will stand upon my watch, and set me upon my tower, and see what he will say unto me, and what I shall answer when I am reproved (Chap: 2. 1.) In the next verse, The Lord answered and sayd, write the vision and make it plaine upon tables, that he may run that readeth it. And what was the answer? surely deliverance; for having fayd, in the end it shall speake and not lye (v. 3.) he concludes (v. 4.) The just shall live by his faith. Believing deliverance, he shall at last be delivered from the pit of captivity and live.

Here in the text we must suppose this messenger had prayed, and having prayed, he did not neglect his prayer, but was hearkning what the Lord would say. Elihu was consident the Lord would give a gracious answer, though not by an immediate voyce or revelation to his eare, yet by an assurance of the mercy given into his spirit. When that good king Hezekiah, was not only sick musto death, but had received an expresse message from the Lord, Set thy house in order, for thou shalt dye and not live (2 Kings 20. 1.) Tis sayd at the 2d verse, He turned his face to the wall, and

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prayed unto the Lord, saying, &c. And at the 4th verse, The word of the Lord came to Isaiah the Prophet, saying, turne againe, and tell Hezekiah the Captain of my people; Thus faith the Lord, the God of David thy father, I have heard thy prayer, I have seene thy teares, behold, I will heale thee, &c. Here God gave a word formally, and put it into the Prophets mouth, Goe deliver him from going downe to the pit. And though the Lord doth not thus now in such an explicite and open way, nor may we expect it, yet there is a virtuall faying of this word from the Lord, and that fometimes mightily imprest upon the hearts of those who have prayed and fought unto him, for the fick man, whereby (not by an ungrounded vaine confidence, but by a scripturall holy confidence, comparing the promise with the mans condition) they are enabled to tell him, The Lord hath delivered thee from going downe to the pit. And he shall as certainly be delivered, as if the Lord had sent an expresse from heaven to tell him so. Then he is gracious to him, and faith, deliver him from going downe to the pit.

Hence observe.

First, Death is a going to the pit, a going to destruction.

Thus it is ordinarily with all who dye, to the pit they goe. Many dye and goe downe to the bottomless pit; all who dye may be sayd to goe to the pit. To goe to the bottomless pit, is the circumlocution of eternall death, as to goe to the pit is the circumlocution of temporall death.

Secondly, Forasmuch as the man being sick the Lord gives

out this word, deliver him from going downe to the pit,

Note. Sickness hath in it a tendency unto death.

The fick stand as it were upon the borders of the grave. Some not only put death farr from them in health, but in their sickness; untill they are even dead, they scarce thinke themselves dying. It is good for us in our health and best strength to be looking into the pit, and considering upon what grounds of comfort we can descend into the grave. How much more should we be thinking of and looking into the pit, when we are in a languishing and dying condition?

Thirdly, Observe.

The word and work of deliverance is from God alone; Then he will be gracious and say, deliver him from going downe to the

God can, and God only can deliver from death; no creature in heaven or earth can speak this but by commission from God; none can open this fecret till God interpret it. Deliverance is the Lords falvation; and the word of falvation from fickness, as well as of falvation from hell, comes out from the Lord.

But is it not layd (Pro: 11.4.) Righteousness delivereth from death.

I answer; when it is sayd, Righteousness delivereth from death, The meaning is, God delivereth the righteous from death. He delivereth them from the sting and terror, from all that which is properly called the evill of corporall death; and he delivereth them wholly from the least touch or shadow of eternall death. And this righteousness which delivers from death is not our own, but the righteousness of Christmade ours by the appoyntment of God, and received as ours by faith. 'Tis neither any righteoufness wrought in us, nor any righteousness wrought by us, but that righteou.ness which is wrought for us, which delivereth from death: and that delivereth us from death, because God saith of fuch a righteous person, deliver him, as often from temporall death, or going downe to the pit of the grave, fo alwayes from eternall death, or going downe to the pit of hell.

Fourthly, In that this word deliver him, is given to the mef-

lenger.

God conveighs deliverance and mercy to us by men like our

He will have the creature beholding to the creature for his mercy, though mercy come freely and only from himselfe. God delivereth the fick and the finner in such a method that we may owne, though not stay in his messengers, as the instruments of his favour. God who can doe all things by himselfe, will not doe many things but by meanes. He faith to the messenger, Deliver him from going downe to the pit.

You will fay, How can a Minister or a Messenger deliver the

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fick from going downe to the pit?

I an-

I answer, (as was touched before) he delivers him by declaring to him the minde of God, by acquainting the fick with the promises of deliverance, and by pressing him to believe and rest. upon them; by assuring him that as God is able to performe the promise, so he is faithfull and willing to performe it; yea that he hath given some tokens for good that he will deliver him from going downe to the pir. Thus the worke of Gods free grace, mercy, and power, is oftentimes attributed to instruments and fecond causes, because they have their place and use in the bringing about the purposes of God for the good of his people. Heuce fome men are called Saviours; And Saviours shall come up on mount Zion (Obad: v. 21.) No man can fave either from temporall or eternall destruction; He that is our God is the God of salvation, and unto God the Lord belong the issues from death (Pi: 68: 20.) yet faith the Prophet, there shall come Saviours; that is, God will rayle up worthy men, principall men (as another Propher cals them, Mic: 5.5.) who shall destroy Zions enemies. Thus Paul admonisheth Timothy, Take heed to thy selfe, and to thy doctrine, continue in them, for in so doing thou skalt save thy selfe and them that heare thee (1 Tim: 4. 16.) The Apostle Fames (Chap: 5. 20.) speakes the same thing; He which converteth a sinner from the errour of his way, shall save a soule from death, and shall hide a multitude of sins. And the same Apostle saith (as to the case in the text) at the 15th verse of the same Chapter; The prayer of faith shall save the sicke. Though none can save, yet many are means of our falvation. And the Lord is pleased to honour those who are the meanes of any falvation, so farre, as to say, They fave: It is indeed the duty of all to ascribe the all of every worke and piece of falvation and deliverance to God only. When the people flood wondering at Peter and John after they had healed the lame man, Peter answered (Acts 3.12.) Ye men of Israel, why marvel ye at this? or why looke ye so earnestly on us, as if we by our own power on holiness had made this man towalke. The God of Abraham, &c. hath glorified his Son Fefus; As if they had faid, Therefore doe ye also glorifie him, not us for delivering this lame man. Though God is pleased to put much honour upon man, by speaking of what himselfe doth, as if man had done it; yet he will not give the glory of what he doth to any man, nor may any take it. God faith to the messenger, deliver him from going downe to the pit ;

pit; but woe to that messenger who saith (when he is delivered)

I have delivered him from going downe to the pit.

Thus we see the spring of the fick mans recovery, it is from the graciousness of God, and we see the meanes of it, God gives a warrant to his messenger, saying, Deliver him from going down to the pit; But what is the procuring or meritorious cause of this deliverance? As the Text hath shewed us the first moving cause, The grace of God, so it shewes us the meritorious cause, by which his deliverance is procured; Things are so ordered in the Covenant of grace, that though the Lord acts with infinite freeness, yet he bath appointed and ordered a way in which alone he will doe, what he freely doth. This is expressed in the last clause of the verle,

Fer I have found a ransome.

But where did God find it? certainly in his own bosome, in his own heart; Jesus Christ came out of the bosome of the Father, there he was, God found him in and with himself; God did not find the ransome by chance, nor did he find it by advice. and consultation with others, but he found it in himself, in his own infinite wisdome and goodness; that is, he contrived it, he invented it there. This rare, this most excellent thing, a ransome, is the Lords own invention. I have found it, I know how to doe this man good, I know how to fave him, and doe my own honour and Justice no hurr, no wrong: my honour is saved, my Justice is sa-Verbum 750

tished in doing it. I have found a ransome: The word here rendred a ransome fignifies in the Verb, to cover tionem, aut reor to hide that which before lay open, that it appeare no more. demptionem, Grace brings another face upon things, a new face, I may fay, up-tum, etiam pre-on our fouls. The covering of fin elegantly denotes the pardon of redemptione offin. And what reason have we to be thankfull and rejoyce, when fertur. Signififin (our foul durt and deformity) is covered. We have very ear etiam cofoul faces (I meane outward conversations) and more foul souls, operire linire, or inward inclinations, till the Lord is graciously pleased to put aut operire bis a covering upon them. If we cover our own fins we shall have no pristinam facie mercy, but if the Lord once cover our fins, he cannot deny us rei alicujus aur mercy, that being it felf our greatest mercy, and the fruit of his immunditiem great mercy. The Mercy-feat, so famous in the Mosaicall Poedo- abscordere; gogy, is exprest by this word, which properly signifieth a Covering quod eleganter

denotes expia-The flortionem pec-

cari. Pined:

The Mercy-feat was it self a Covering of pure gold, laid over the Arke, in which Arke the Law was put (Exod. 25. 17. 21.) Thou shalt put the Mercy-seat above upon the Arke, and in the Ark thou shalt put the restimony that I shall give thee. And as the dimenfions of the Arke were two Cubics and a halfe in length, and a Cubit and a half in breadth, so the same were the dimensions of the Mercy-feat; (Verl. 10. 17.) which figured that as the Mercy-feat fully covered the Arke wherein the Law was, fo Christ should fully cover all our fins, which are transgressions of the Law. The righteousness of Christ is as long and as broad as the Law, and fo, our fins being covered with that shall never appeare against us. Therefore also from above this Mercy-seat between the two Cherubims (the Lord said (vers. 22.) I will meete thee, and I will commune with thee. There was a gracious manifestation of the presence of God above the Mercy-seat, because that typified Jesus Christ the true Propitiatory or ransome. covering and hiding our of the fight of God for ever all our defections iniquities and transgressions. And hence the same word which fignifies expiation or redemption, fignifieth also the procuring cause of our Redemption, here called (as also in the New Testament) A Ransome.

I have found a Ransome. A ransome is properly a price demanded for release out of bondage. And when the Captive is released, the price is paid. To be redeemed and to be ransomed is the same thing. (Isa. 35.9, 10.) The redeemed shall passe there, and the ransomed of the Lord shall returne and come to Sion, and everalasting joy upon their heads, they shall obtaine joy and gladness, and sorrow and sighing shall slee away. Thus here, Deliver him (saith the Lord) from going downe to the pit; I am satisfied, I have found a price, a ransome. Both Law and Gospel meet in this; here is the Law, by which the man being humbled confetseth his own sin, and the wrath of God, due to it. Here is also the Gospel, by which he buth been taught to believe, that his sins are pardoned, and the wrath of God turned away from him for the ransome

which Christ hash paid.

So then, 'tis not as popish Expositers tell us, I have found a ransome, that is, I have found the mans good workes, I have found his repentance, I have found his rears, his prayers, his almes. I now see that in him for which I may be propicious to him, and deliver

Græci dicunt
Abrev quod
non est aliud
guam sanguis
Christi, in quem
et vereres crediderunt.
Mierce

deliver him from the sickness under which he is detained; thus Apparet in hothey generally make somewhat in man or done by man, his ran-mine aliquid some, at least to have a share in it. The heart (as was shewed equitatis, expectors) is prepared for deliverance, by the workings of faith and repentance. But the ransome upon which deliverance is given, is nothing at all wrought in us or by us. Woe to us notwithstanding Aquin: our prayers and repentance, our reformations and humiliations.

To put these in place of a ransome, or to hope for deliverance from the pit upon their account is to pervert the whole Gospel.

Others give a better sence, yet not clear enough, thus, He hath humbled himself, and I am as well satisfied as if I had received a ransome, but I lay that by also. For when God saith I have found a ransome, we are to understand it of a reall ransome, of full pay or satisfaction, not of a ransome by savour and acceptation. This satisfaction to the justice of God is only and wholly made by Jesus Christ, without any the least contribution from man. The perfect ransome which the Lord finds is the blood of his own Son, which is called the blood of the Covenant, because thereby the Covenant is confirmed, and all Covenant mercies assured to us. Upon this price or ransome God restores the sick sinner and pardons him, he heales both his body and his soul. And that Job had knowledge of this ransome as the only meanes of deliverance, appeares (Chap. 17. 3. 19. 25.) Deliver him, for I have found a ransome.

Hence Observe, First.

The redemption or deliverance of man by a ransome is the invention of God, and the invention of God only.

If all men on earth, yea if all the Angells in Heaven had fat from the foundation of the world to this day, in counsell beating their braines, and debating this question, How man, sinfull man might be delivered out of the kand of the Law, or from that condemnatory sentence under which the Law had cast and detained him, with satisfaction, or without dammage to the Justice and righteousness of God, they is ald never have found it out, nor any thing like it. This is Gods own invention; or, if God had said to fallen man, I see thou art in a lost pitifull condition, but sit down and consider how I may doe thee good, and not wrong my selfe, how I may relieve thee, and not dishonour my selfe, I will freely doe it. If God (I say) had

given man a blank to write downe what he would have done to bring this about, he could never have found it out; but must have perished for ever in his sin. The thought of a ransome in this way had never entred into the heart either of men or Angells, if God himself had not revealed it. Therefore the Apostle Peter having spoken of the great diligence of the old Prophets searching into and inquiring about that great mystery, the way and means of mans salvation, concludes (1 Epist: 1.12.) Which things the Angells defire to look into. The word there used notes a curious prying into that which hath some veyled or fecret rarity in it. We may conceive the Apostle in that word alluding to the Cherubims, which by Gods command, to Moses, were made with their eyes looking downe to the Mercy-feat or propitiatory in the Holy of holyes (Exod. 25. 20.) figuring the ransome in the Text, yea and expressed by the same Hebrew word. The living Angells doe that which those representative Angells seemed to doe, they look earnefly at the mystery of our redemption made, or ransome given by Jesus Christ. There is such an exquisiteness in this invention, the deliverance of man by Christ, that the Angells defire to look into it, even as men defire to fee rare inventions. And this exceedingly commends the wisdome of God in our redemption, that it was a secret to the very glorious Angells. They did not know it, but as it was made knowne to them; nor did God (as it seemes) make it knowne to them firstly or immediately, but it was revealed to them, occasionally by the revelation of it first to the Church; as the Apostle doth more then intimate, (Eph. 3. 10.) To the intent, that now unto principalities and powers in heavenly places, (that is the holy Angells) might be known by the Church the manifold wisdome of God. As if, had it not been for the light given to and spread abroad in the Church, the Angells had been in the dark to this day about that matter. And doubtless if the Angells did not gather up their knowledge of that myflery by the ministery of the Apostles preaching it to the world, in a way of information, yet by their contemplation of what was done in the Church, & of the goodness of God to the Church, they faw as in a glaffe that manifold wisdome of God which before they faw not, or were ignorant of. Now if the holy Angells knew not this mystery, but as it was revealed, much lesse could man. we (faith the Apostle, I Cor. 2. 6, 7, 8, 9.) speake wisdome

muggno Jai.

among them that are perfect: yet not the wisdome of this world, nor of the Princes of this world, that come to naught. But we speak the wildome of Godin a mystery, Gc. which none of the Princes of this World know, (who use to be the most knowing men in the World) Belefia on Jufor had they known it, they would not have crucified the Lord dais pariter ac of glory. As if he had faid, furely the Princes of the world would gentibus eolhave adored, not reproached and crucified Christ, had they under-leda, quafispeflood who he was, or the worke which he came about. And there-contemplantur fore the Apostle calls it not only a mystery, but a great mystery, Angeli miristand that there is not the least question, but 'tis a great mystery. cam de sapien-(I Tim. 3.16.) Without controversie great is the mystery of god-tiam, quamanlinesse, God manifest in the stesh; this great mystery, which from tea nesciebant. the beginning of the world hath been hid in God (Eph. 3.9.) that is in the counsell and decree of God, hath been also some way or other revealed by God almost as soon as the world began; It was revealed to Adam by the promise of the womans seed; and to Abraham by promise, that in his Seed all the Nations of the earth should be bleffed; Ir was revealed to the Church of the Jewes in Ceremonies and Prophefies, and it hath been revealed to the Church both of Jewes and Gentiles by the Spirit in the preaching of the word, ever fince Christ paid this ransome to this day; and it had been hidden to this day, if the Lord had not revealed it; 'tis therefore the Lords invention.

Let me add this by way of inference. We honour men that bring forth any rare invention. And if it be an invention which also produceth profit and advantage to mankind, how are the Authors of it admired, and their names recorded? All the inventions of the most refined within the world, are dull pieces to this invention, the redemption of man by Christ. And as there is the framp of an infinite unchangeable wildome upon it; fo the profit which comes in by it to mankind is infinite and inestimable. How then should we honour God, both for bringing this wonderfull invention to light, and giving us the benefit of it freely! It had been great mercy if God had delivered us upon our finding out and proposall of a way to him; but he hath not only delivered us, but found out a way himself, and plotted how we might be delivered. What a glorious mercy is this! When Dariss faw how Daniel was infnared by his act or decree, he was extreamly troubled, and faith the Text, Dan. 6. 14.) he was fore displeased

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with himselfe, and set his heart on Daniel to deliver him, and he laboured (beating his braines and studying) till the going down of the Sun to deliver him, yet could not, but cast he was to the hungry Lions, only he told him, (vers. 16.) Thy God whom thou servest continually, he will deliver thee. Darius could not find a ransome, any meanes of deliverance for his servant and great Favourite Daniel. But when we had brought ourselves into a snare, and must have been cast to the Lions for ever, to be torne by them, the Lord brought forth this rare invention, a ransome, whereby we poor sinners are delivered out of the mouth of the rearing Lion, who goeth about continually to devoure us.

Secondly, Inasmuch as deliverance is got by ransome.

Observe.

Our deliverance is costly.

Soules are precious, they are dear ware; Blood, and that the blood of Christ is their ransome; (Math. 20. 28. Rom. 3.2.5. Eph. 1.7. Col. 1. 14. Heb. 9. 12. Rev. 5.9.) in comparison of which all the treasures of this world are trash, our Gold and Silver corruptible, and our very righteousness a corrupt thing. De-

liverances are obtained three wayes.

First, By power or plaine force; thus Abraham delivered his Nephew Lot when he was carryed captive (Gen. 14. 14.) He armed his trained servants, born in his house three hundred and eighteen, and rescued him. I may say, the Lord Jesus hath delivered us thus, even by force and power, he hath beaten all our enemies, and having broken and spoyled principallities and powers, he made a shem of them openly, triumphing over them in it (his Crosse spoken of in the former verse) or in himselfe; that is, in his own personall-power, not by any aide or forreigne assistance received from men or Angells.

Secondly, Deliverance is obtained by price or payment. When our friends or country-men are taken Captives by Turkes or others, we cannot fend an Army to rescue them, but usually we doe it by ransome; we buy them againe out of the enemies hand, or out of bondage. Jesus Christ hath delivered us, not only by power, but by price, it was not (as hath been already shewed) by gold or silver, but by his own most precious blood, (1 Pet. 1.18.) Jesus Christ hath delivered us out of the soul destroying hand of

Satan by force, but he delivers us out of the sin-revenging hand of his Father by price. Christ owed the Devill nothing (nor doe we) but blowes, but having undertaken our cause, he owed his Father as much as our debt and deliverance from it amounted to, a vast summe, yet he had enough to answer it to the utmost far-

thing, and did, and so delivered us.

There is a third way of deliverance, and that is by supplication and intercession, which may be considered two wayes, First, by our own prayers and supplications; Secondly, by the prayers and supplications of others; which prayers of others are properly called intercessions. The intercession of a man with man may deliver him from the wrath of a man. And the intercession of a man with God, hath wrought the temporall deliverance of some both perfons, and Nations; and therefore when the Lord was refolved not to spare his people, he forbad the intercession of the Prophet (Fer. 14.11.) Pray not for this people for their good: And he professed (Jer. 15. 1.) Though Moses and Samuel (those two mighty Advocates) frood before me (praying he meanes for them) yet my mind could not be towards this people, cast them out of my fight; In that God would not deliver his people upon their intercession, is an argument that he often doth. But 'ris the intercession of Christ alone which carryeth it with God (and that alwayes carryeth it, for the Father alwayes heareth him, that is, granteth his requests) for the deliverance of his people both from temporall spirituall and eternall evills. This intercession of Christ is the fruit of his blood shed, or of the ransome paid down for us. For as his blood purchaseth our deliverance, so by his intercession it is given in or applyed to us. We have the impetration of our pardon by Christs sufferings, and the application of it, by Christ interceding for us. So then, we are delivered both by power, and price, and prayer, in severall and distinct respects; But the present text speaks of deliverance only by a price, I have found a ransome, I am well paid, faith God, for mans deliverance. This ransome every poor soul may plead before the Lord, for his deliverance both from fickness death and hell. He that hath nothing to offer to the Lord (as indeed the best have nothing of their own worth the offering, and if they offer any thing of their own, of how much worth seever it may seem to be, it will not passe nor be accepted, he (I say) that hath nothing of his own to offer) yet may tell Ggg2 him

him he shall be well paid, he may tell God, he shall have more by faving him, then by damning him. If he danne him he shall have but his own blood (the blood of a creature) for satisfaction; but if he save him, he shall have the blood of his Son, the blood of God, as a ransome for his salvation.

Thirdly, Observe.

Though the Gospel was not clearly and fully revealed in those elder times, yet it was then savingly revealed.

How doth the grace of God shine forth in mans deliverance by a ransome, in this Scripture; Here is nothing said of deliverance from sickness by medicines, but by a ransome; and if they knew that deliverance from a disease must come in by a ransome, how much more, that deliverance from damnation must come in that way? The old Patriarkes had the knowledge of Christ to come, and not only was there a knowledge of him to come in that nation and Church of the Jewes, but the light scattered abroad, the Land of Uz had it, Job had it, as hath appeared from severall passages of this Booke, Elibs had it as appeareth by this,

Fourthly, Observe.

Not only our eternall deliverances, but even our temporall deliverances and mercies, are purchased by the blood of Christ.

A believer doth not eate a bit of bread, but he hath it by vertue. of the purchase of Christ; Christ hath bought, all good for us, and Christ hath bought us out of all evill. Christ hath not only purchast deliverance from hell, and salvation in heaven for us, but he hath purchast deliverance from a sick bed, and freedome from bondage to men for us. (Zecb. 9.11.) As for thee also (faith the Lord) by the blood of thy Covenant (that is, the Covenant which I have made with thee) I have fent forth thy prisoners out of the pit wherein was no water; that is, from the Babylonish captivity. The lewes were delivered from corporall flavery, as well as spirituall, by the blood of Jesus Christ, and so are the Covenant people of God to this day. The blood of the Covenant ferves to all purposes; for the good things of this life, as well as of that which is to come. Nothing else can do us good to purpose, or deliver us from evill but the blood of Christ. (Ps.49.7,8.) They that trust in their mealth, & boast themselves in the multitude of their riches, none

of them can by any meanes redeeme his brother, nor give to God a ransome for him. In some cases, as Solomon saith, (Prov. 13.8.) The ransome of a mans life are his riches. As a mans riches doe often endanger his life (all the fault of some men for which they have suffered as deep as death, hath been only this, they were rich) so a man by his riches may redeeme his forfeired or endangered life, he may buy off the wrath of man, and so ransome his life by his riches. But all the riches in the world cannot buy his life out of the hand of fickness; though a man would lay out all his substance, and spend all that he hath upon Physitians (as the poor woman in the Gospel did) yet that could not doe it. We need the blood of Jesus Christ to help us out of a fick bed, and from remporall sufferings as well as from hell and everlasting sufferings. And the more spirituall any are, the more they have recourse to the blood of Christ for all they would have, whether it be freedome from this or that evill, or enjoyment of this or that good.

Therefore, First, When we hear of a ransome let us remember that we are all naturally captives. Here is a ransome for our souls and a ransome for our bodies, we are ransomed from hell, and ransomed from death, surely then, we are (through sin) made

captives to all thefe.

Secondly, In that the ransome is exprest by a word, that notes hiding or covering, it should mind us, that, Fesus Christ by his blood (which is our ransome) hath covered all our bloody fins; and furely the blood of our fins will appeare not only to our shame, but to our confusion, unlesse the blood of Christ cover them.

Thirdly, We may hence infer, The Lord shall be no loofer by faving the worst of sinners. His Son hath taken care for that, he hath undertaken to see his Honour saved, and his Justice sa-

tisfied.

Fourthly, In all your outward afflictions and ficknesses; apply. to the blood of Christ for healing, for helpe and deli-

verance.

Fifthly, Being delivered from going down to the pir, from death by fickness, bleffe Christ for his blood. We are rescued from the arrest of death, from Deaths Sergeant, ficknesse, by the blood of Christ. And remember that as Christ ransomes us from going downe.

downe to the grave when we are fick, so Christ will ransome us from the power of the grave when we are dead. (Holea 13. 14.) I will ransome them from the pomer of the grave. Which though it were primarily meant of the deliverance of the Tewes out of Babylon, where they seemed to be not only dead but buryed; yet the Apostle applyeth it clearly to the ransoming of the body dead indeed and laid in the grave, by the power of Christ at the generall resurrection (1 Cor. 15.54.) For then shall be brought to passe that saying that is written, Death is swallowed up of victory. O death where is thy sting? O grave where is thy Victory. Yea Christ hath ransomed all those from going down to the pit of hell, who take hold of his ransome by believing. See that you have an interest in this ransome, else you will never have deliverance from going downe to that pit. We read not all the Scripture over of any ransome to deliver those, who are once gone downe to that bottomlesse pit. They that are in the grave shall be ransomed and recovered by the power of Christ, but they that goe into hell shall never be ransomed from thence. Take hold of this ransome that ye may have full deliverance, both from sickness leading to death here, and from hell which is the fecond death bereafter.

JOB. Chap. 33. Verf. 25, 26.

His flesh shall be fresher then a childes; he shall returne to the dayes of his youth.

Heshall pray unto God, and be will be favourable unto him, and he shall see his face with joy; for he will render unto man his righteousness.

N these two verses Elihu proceeds, to shew the perfecting of the fick mans recovery, the foundation of which was layd in the Lords graciousness to him, spoken of in the former verse; and the declaration of it in that word or warrant, which went out from God to the messenger about his deliverance from going downe to the pit.

This mercy or recovery in the full extent of it, hath a two-fold

respect; First, to his body; Secondly, to his soule.

The mercy as it respects his body, is layd downe in the 25th verse; His flesh shall be fresher then a childes; he shall returne as

in the dayes of his youth.

The mercy which respects his soule, or the state of his inward man, is layd downe in the 26th verse; He shall pray unto God, and he will be favourable unto him, and he shall see his face with joy; for he will render unto him his righteousness.

In this recovery of his soule-state, we may further consider,

First, the causes of it.

First, The Instrumentall cause, prayer; He shall pray unto God.

Secondly, The principall or efficient cause of it, together with the first moving cause, The kindness of God; He will be favour rable unto him.

Secondly, The consequence of this his renewed soule-state;

He shall see his face with joy.

Thirdly, The matter wherein this joyfull flate doth confift, in the close of the 26th verse; For he will render to man his righteou nes.

So much for the scope and parts of these two verses; which shew the blessed issue, which God gives this distressed and sick man from his afflictions and forrowes. Verl. 25.

Vers. 25. His flesh shall be fresher then a childes.

By flesh he meanes the naturall flesh of the body; this flesh shall be fresh, yea fresher, and not only fresher then it was before he fell fick in his man-hood, but then it was in his child-hood, ward molli- fresher then a childes. The word which we render comparatively, tur, recreatus fresher, signifies to wax soft or tender. 'Tis no where read in the fuit, alibi quam whole Bible but here. Grammarians say, it is compounded of an hic non legitur. Hebrew word, which fignifies to be greene or Hourithing (Chap: virentem signi- 8. 16.) and of a Syriack word which signifies to increase and grow Ex IIU's gued fical ac vogeta as a plant; we render it as noting the man mending apace (as some (ut cap: 8.16.) fick inen upon recovery doe) in his strength and health. He shall et WD quods - be frest-coloured, who before was pale and wan, he shall be fullriace significat stellhed, who before was fallen and leane; fo that, when he faith, rovirescorplan- His stesh shall be fresher then a shildes, 'Tis an Elegant hyperbolitarum more et cal expression, to shew his perfect recovery from that mortal fickness to health. As if he had fayd; God will restore hime so, that there shall be no scarr, nor print, no dregs, nor appearance of his former disease seene upon him. We know how tender and soft, how delicate and faire, the flesh of a little child is, how sweete his countenance is, how full of good blood his veines are, how healthy and strong (as to his time) his whole body is. Thus it shall be with this fick man; His flesh shall be fresher then a childes; he shall be as if he were new-borne, or entred a second time upon the stage of this world. Our spirituall estate of renovation by Christ is set forth as a youthfull, or child-like state, as to the purity and perfection of it (Eph: 5. 27.) Christ shall present us so himselfe a glorious Church, not having spot or wrinkle, or any such thing. The Church hath her fin-spots and wrinckles now in her militancy; but when Christ shall present the Church at last triumphantly to himfelfe, then as himfelfe was ever without spot or wrinckle, so shall the Church be. Her flesh shall indeed be fresher then a childes, being perfectly recovered our of her spirituall Notat perfellif- fickness. And thus, in proportion, Elibu affures the penitent fick simum santatis man, that, when his peace is renewed with God, and his spirit set right for God, his very flesh shall be without spot or wrinckle, morbi vestigi- fresher then a childes. The latter part of the verse beares the

modum,qui mullum transacti um relinguit. fame sence.

Mert:

erescere, q.d.

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He shall returne as in the dayes of his youth.

That is, he shall not barely recover his health, and get upon his leggs againe (as we fay) he shall not meerely escape death and the grave, but he shall have an addition of bodily ability, he shall, as it were, be young againe. As sickness makes a young man look old, so recovery from sickness makes the old man look young. That's to returne to the dayes of his youth.

Hence Note; First. Bodily beauty, health and strength are the Gift of God.

He gives them, and takes them away at pleasure, or having taken them away, he can give them backe when he pleafeth. He kills and he makes alive, he bringeth downe to the Grave, and bringeth up, as Hannah sayd in her song (1 Sam: 2.6.) How low foever a man is brought by fickness, either proper or metaphoricall, the Lord is able to rayle him up againe. We read (v. 21.) in how pitifull a plight, the fick man was, how rather like a carkasse then a living man he lookt, His flesh was consumed, that it could not be seene, and his bones which were not seene, stood out; as much as to fay, He was nothing but skin and bones; yet, when in that case all hopes were gone, and all natural helps fayled, it was no hard matter with God to cure him. When the skill of the Physician, and the vertue of medicines fayle, the power of God fayleth not. As it is in reference to those outward dangers and desperate exigents, which we meete with in this world by enemies and persecutors, when we look upon our selves as dead men, when all hope of deliverance feems past & cone, then the Lord alwayes can and often doth deliver. The Apostle gives us his experience of It (2 Cor: 1.9, 10.) We had the sentence of death in our selves; he spake not thus in regard of sickness, but of trouble and perfecution; As if he had fayd, The malice and wrath of our enemies was fuch, that we thought we should never escape, we had the sentence of death in our selves, but providence suffered it to be so, that we should not trust in our selves, but in God who rayseth the dead. As it is (I say) in such dangers, so in dangerous deadly ficknesses; when a poore creature bath the sentence of death in himselfe, when he makes no other reckoning but to dye, as good King Hezekiah layd of himselse in his sickness (1/a: 38.13.) 1

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reckoned till morning, that, as a Lyon, so will he breake all my bones, from day even to night wilt thou make an end of me; yet then as in his case, so in many cases the Lord stretcheth forth a healing hand and takes the sick man up againe, to continue in the land of the living.

Secondly, From the way of expressing this, in allusion to a

childe or a youth.

Note.

God he can quickly make the greatest changes in nature, either for the better or for the worse, He can turne youth into old age, and old age into youth.

That is, he can make a young or a healthy man weake as an old man, and an old or fickly man strong as a young man; and as it is with naturall, so with politicall bodyes, as with persons, so with nations. A nation that is flourishing in its youth, heate, thrength and glory, rich and full of peace and plenty, God can bring an oldness upon it, and cause it to decline every day. The Prophet spake of the state of Israel in this notion (Hos: 7.9.) Gray haires are here and there upon them, and they perceive it not; they thought tremselves to be in a very youthfull flourishing condition (as a state) but the Lord brought gray haires, that is, they were decaying, withering, weakning, and became a decrepid nation; And when a nation is gray-hayred, old and withered, he can make it youthfull, he can recover the honour and power of it, and cause the dread of it to fall upon the neighbouring nations round about. He turnes a land into a wilderness, which before was as the Garden of God; And he can change that land into a Garden of God which now is a defolate wildernes. The unchangeable Lord is visible and glorious in all these changes. The health and strength both of the body politick and naturall are at his difpose. He can bring a decay upon what is built, and repaire what is decayed, whether in nations or persons. When the earthly house of this Tabernacle is ready to drop downe into the grave, and crumble into dust, God by a word speaking, repayreth it to as much beauty and strength, as when, the first stone being layd, the top-stone was set up. When Naaman had once submitted to and obeyed the Prophets counfell, which at first he despised, & washed in Jorden, His flesh (faith the text, 2 Kings 5. 14.) came agains

gaine like unto the flesh of a little childe. The holy Psalmist charged his owne soule to praise the Lord, and all that was within hime to bleffe his holy name (Pfal: 103. 1, 5.) Who had satisfied his mouth with good things, so that his youth was renewed as the Eagle. This renovation of his youth may be understood three wayes; First, as to his naturall state, or bodyly strength. Secondly, as to his civill state or worldly successes, as to his honour and kingly renowne. Thirdly, as to his spirituall state, or the hightning of his gifts, graces, and comforts. 'Tis probable, David had found a declension in all these, and at last through the goodness of God and his bleffing upon him, the renewing of them all from that oldness to a youthfullness againe, like that of Eagles. We find the same allusion in the Prophet (Isa: 40. 31.) They that wait upon the Lord shall renew their strength, they shall mount up as with Eagles wings. Some Naturalists say, the Eagle reneweth her strength by fucking blood when her stomack is so weake that shee cannot feed upon the flesh of her prey. Saints indeed renew their strength as the Eagle, while by faith they sucke the blood of Jesus Christ; and they get cure of their owne weaknesses, while they believingly lay hold upon his strength.

Thirdly, We heard in the former verse of a divine warrant issued out for this mans recovery; Then he is gracious to him, and saith, deliver him. Here we have the warrant executed;

His flesh shall be fresher then a childes.

Hence observe.
The commands and warrants of God are effectuall, they shall be obeyed and made good to man.

If God say, deliver him from a sick bed, he shall be delivered; I will worke (saith the Lord, Isa: 43.13,14.) and who shall let it? for your sake I have sent to Babylon, and have brought downe all their Nobles, or barrs, as the margin reads it; I will have it done, I will breake all those Nobles who are as barrs in the way of my peoples deliverance. So when the Lord sends his warrant for the delivering of a sick man, he will break all those barrs and bands by which diseases and sicknesses hold him as a prisoner in his bed. Nothing can stand against the word of God: as by a word speaking he gave the creature a being, when it had none (The Lord only spake the word, Let there be light, let there be a surmament, &c. and it was Hhh h

fo) Thus also the word or warrant of God reneweth a wel-being to those, with whom it is worst, or a comfortable life to those, who are compassed about with the sorrowes of death. The word of God prevailes over all, or is effectuall to every purpose (Pfal: 33.

9.) He spake and it was done, he commanded and it stood fast.

Further, In this restoring of the sick, we have a shadow of the refurrection. The raying of a dying man from his bed, is like the rayling of the dead from the grave. The spring of the yeare is. a shadow of the resurrection, because then the earth returnes to her youth, and is fresh as a child. In winter all things are dead and desolate, their glosse and beauty is gone; but then cometh the fpring and all revives againe, the face of the earth looks fresh, corne and graffe, trees and plants flourish and put forth their buds and bloslomes. Now, what the spring of the yeare is to the body of the earth, the same is the returne of health to the body of man: In both we have an exemplar of the refurrection, as also in the regeneration or new birth of the foule, by the power of the holy Ghoft. For till then we are, like old fickly men, in the old man, yea we are dead. But no fooner doth the Spirit bring us forth by a second creation into the life of the new man, but we become in spirit fresh like Children, our youth returnes to us againe; that is, we returne to that state wherein we were first created and set up by God in righteousness and true holiness; yea into a better and furer state then that. Man through grace is not only as he was in the first day of his creation, but better; He returnes to the day of his youth, and receives fuch a youth as shall never decay into old age; yea the older he is in nature, the younger, that is, the stronger and more beautifull he shall be in grace. He shall (according to that promise, Pfal: 92. 14.) still bring forth fruit in old age, he shall be fat and flourishing. This renewed youthfullness and flourishing condition of the restored fick man in spiritualls, is specially and fully set forth in the next verse.

For Elihu having shewed the recovery of the sick mans body, he proceeds to the recovery of his soule, which eminently returnes to the dayes of its youth, both in the puttings forth of or exercising the grace of God received, and in receiving more grace, favour, and comfort from God, as will appeare in open-

ing the words.

lenda.

Vers. 26. He skall pray to God, and he will be favourable to him, and he skall see his face with joy, for he will render to man his righteousness.

Ei.hu gave us, before, one meanes of the fick finfull mans recovery from his bodyly and foule fickness, that was the counsell and instruction given in by the messenger, the interpreter, one of a thousand. And here he sets downe another meanes by which he is restored to both, especially to the sweetness of both.

He shall pray unto God.

The word here used to pray, fignifieth not barely to pray, or Thy multipliput up requests to God; Tis a word with an emphasis, implying cavit, proprie the Multiplying of prayer, and that not the multiplying of prayer verba fortis es so much by number, as by weight; the powring forth or multi-magnacepia fuplying of strong prayers, or, as it is fayd of Christ, In the dayes of inde Christ his flesh (Heb: 5.7.) the offering up prayers and supplications, supplices. with strong crying and teares. There may be a multiplying of Zeph. 3. 10. weak infignificant words in the eares of God by prayer; But the faithfull people of God, through the Spirit, powre out many strong words in prayer (as Christ did in the dayes of his flesh) to him who is able to fave them from death or danger, and give them life. When Elihu saith, He shall pray, he intends such prayers, even the urgency, importunity, or vehemency of the foule in prayer. When Isaac law his wife Rebecca was long barren (he was forty yeares old before he married, and many yeares being elapsed in marriage, there was no appearance of Children) Then (faith the Text, Gen: 25. 21.) Isaac intreated the Lord for his wife, because shee was barren, and the Lord was entreated of him, and Rebecca his wife conceived. It cannot be imagined that Isaac being so holy and gracious a man, had not prayed for that mercy before; Doubtless he prayed that God would fullfill the promise to his father Abraham in giving him a childe: but when he faw the promise so long delayed, or stick so long in the birth, then he intreated the Lord ('tis this word)he powred out many and firing prayers. The word is used againe concerning Maneah, after his wife had received a promise from the Lord of bearing a Son, asterwards called Sampson (Judg: 13. 8.) Then Manoah entreated the Lord, and sayd, O my Lord, let the man of God which thou didst

fend, come againe unto us, &c. Fearing they might not fully follow the inftructions given his wife for the education of their fon, he earnestly begged of the Lord further direction in that matter. That prophecy either of the Gentiles to be converted, or of the returne of the dispersed Jewes, expresseth them by this word (Zeph: 3. 10.) From beyond the rivers of Ethiopia, my suppliants thall come, even the daughter of my differ sed shall bring mine offerings. As if the Prophet had fayd; They shall spend themselves in fupplications at their returne, they shall come with strong petitions, with mighty prayers, as making prayer their bufiness. They shall not come with frozen affections and cold requests, but with hearts flaming up in the ardency of their defires, and urgency of their supplications to the Lord. That's the force of the word; He shall pray; As if Elihu had fayd, He shall not come with dead-hearted prayers and petitions, (as many doe in their ficknesses and sorrowes) nor with a formal Lord have mercy upon me, and helpe me; but he shall make a business of it, he shall pray to purpose, he shall pray with his whole strength. In which sence the Lord bid Anamas goe to Saul, afterwards Paul (Acts 9. 11.) For behold he prayeth; intimating that he had never prayed all his dayes before; nor indeed had he (though being brought up a strict Pharisee, he was much in the forme of prayer) ever prayed in power before.

He shall pray.

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Some understand this, He, relating to the messenger praying for the sick man, He shall pray, and God will be favourable to him. That's a truth, 'tis the worke and duty of the messenger to pray for, as well as advise the sick man. But I conceive rather the perfon here intended praying, is the sick man for himselfe, who after he hath been counselled, directed, and advised by the messenger what to doe, applyeth himselfe to the doing of it.

Further, Some, who agree that the fick man is the person praying, yet understand it of prayer after his recovery; who sinding himself healed and strengthened prayeth unto God for grace, or for a right use of his health & strength. But I rather understand it of his prayer unto God in the time of his affliction; who when his sinsand transgressions have been laid before him by the messenger, and his soul-soars searched to the bottome, and faithfully dealt with,

with, and so brought to a fight of himselfe, and of his sin, with the fad effects of it visible upon this pained and consumptive body, is then stirred to seek the Lord, and entreat his favour; He shall pray unto God;

Hence Note. of the land to not single Sicknesse is a prayer season.

Prayer is a duty never out of feafon, yet at some times more in feason, and most in season in times of affliction; Is any man afflicted, let him pray, (James 5. 13.) And among all afflictions the affliction of fickness feemes to be a special featon calling for this duty. Therefore in the 14 verse of the same Chapter, assoon as he had said, is any man afflicted, let him pray, it followeth, is any sick among you, let him call for the Elders of the Church, and let them pray over him; 'Tis high time for us when fick to look about us, to call in prayer-aide, or helpe from others in prayer; yet 'tis not enough for the afflicted, or the fick to get others to pray for them, they must pray for themselves : some put off the duty of prayer to others, and think it sufficeth if they send bills to ministers or move friends to pray for them. I know fickness indispofeth to prayer, bodily paine and weakness hinder continuance and abiding in the duty; but that doth not excuse the fick from praying for themselves. To defire others to pray for us in bodyly fickness, and neglect it our selves is an ill symptome of a fick soul; yea to defire others in that case to pray for us, when we have no heart to pray for our felves, is too cleare a prognostick that their prayers will not profit us, nor be prevailing for us. Pharoah, when under those dreadfull plagues, could send for Moses and Aaron more then once, and faid unto them, entreat the Lord for me, (Exod. 9. 27, 28. Chap. 10. 16, 17.) But we read not that he encreated the Lord for himself. Simon Magus when struck with the terrible threatnings of Peter, faid, Pray ye to the Lord for me, that none of these things which ye have spoken come apon me. (Acts 8. 24.) But we read not that he prayed for himself. The prayers of others are rarely beneficiall to any, unlesse they either pray or have a defire to pray for themselves. Eliha represents the fick man praying for himself, he shall pray

Hence Note.

Prayer in sick nesse, and in all other cases must be directed unto God, and to him only.

Divine addresses are fit for none but God; For First, none are worthy of this honour but God; Prayer is so great a part of that honour and worthip which is due to God, that it is often put for his whole worship. Mine house (saith the Lord, 1sa. 56.7.) shall be called an honse of prayer for all Nations. Secondly, none can heare, that is, answer prayer but God; there is no help to be had but in him. As it is his glory to be prayed to, and fuch a glory as he will not part with to any other, fo it is in vaine to pray to any other. In vaine is salvation hoped for from the hills, and from the multitude of Mountains (that is, from the greatest worldly Powers) truly in the Lord our God is the salvation of Israel, (Jerem. 3. 23.) God only was David's Hills (Pfal. 121. 1, 2.) I Lift my eyes to the hills from whence cometh my helpe; what these hills were, himselfe explaines in the next verse. My help cometh from the Lord who made heaven and earth; Baals Priests called upon Baal, they cryed Baal hear us, but faith the Text, there was neither voyce, nor any that answered (I Kings 18. 26.) It is not only finfull, but senceless to pray to any other then God alone. That popish Doctrine of invocation to Saints and Angells, is not only a will-worthip, but folly and dotage.

Fourthly, He shall pray, &c.

Hence Observe.

If we would have any mercy from God, we must ask it.

God is ready to give, but he looks to be intreated, and he will be intreated: What God hath promifed to doe for us, his doing of it must be obtained by prayer. Working prayer, worketh the promises to their issue, yea prayer workerh the prophecies, whether of falvarion upon Sion, or ruine upon Babylon to their issue. Promises and prophesies are the express will of God, and shall certainly be fullfilled in their season; yet if we defire their fullfilling, we must pray that he would fullfill them; and 'tis a token for good that God is about to fullfill them, when the hearts of his people are drawne out much in prayer for their fullfilling. There are some mercies, in the promises, rightly called prevent-

ing mercies, they come upon us before we ask; fuch is the mercy of our vocation, conversion or turning to God; we are naturally fo far from praying while we are in the state of nature, that we are continually blaspheming or dishonouring the name of God; but, as for persons converted, (who are eminently called heires of the promise, that is, of the good in the promise) if they will have any good out of a promise, they must aske it. When the Prophet had declared many prophefies of good and great and glorious things which God would doe for his people, he concludes with this direction from the Lord. (Ezek. 36. 37.) I will yet for this be enquired of by the house of Israel to doe it for them. As if the Lord had faid, I will not doe these things unasked, as you looke I should doe these things for you, so I look you should pray unto me that they may be done. A promise was made to Abraham (Gen. 22. 17.) that his feed should be multiplyed as the Stars of Heaven; now might not Isaac his Son have said, God hath promised me children, what need I pray for them? but Isaac knew better, he knew that the promise was to be brought to the birth by prayer, therefore he entreated the Lord that he might have

Fifthly, from these words He shall pray compared with the

next, and he (that is God) will be favourable to him.

Observe.

The Lord is ready to hear when we pray, ready to give when we ask.

As prayer is honourable and delightfull to God, so fruitfull to man. Ask and it shall be given you, seek and you shall find (Math. 7.7.) He shall pray unto God, and he will be favourable unto him. Prayer shall not be lost, nor vanish into aire. There was never any faithfull prayer lost; though the prayers of many have not been answered in kind, that is, they have not had the very thing they asked for; yet they have had an answer to their prayers; and though prayer be not alwayes answered in our time, yet there is a time wherein all faithfull prayers shall be answered; one age reaps the fruit of those prayers which another age hath sowne. The seed time is one age, the harvest in another. Latter Generations get good by the prayers of the former. Though we who pray see not the fruit of it, yet many shall find the fruit of it; and how

often doth the fruit of prayer appear presently, how often doth the answer come in upon the very putting up of the request? (Isa. 65.24.) Before they call, I will answer, and while as they are yet speaking, I will hear. While the word is in their mouth, the mercy shall be put into their hand. While the Church (Alls 12. 5. 16.) was praying, Peter came in among them. As if God had faid, there's your prayer. What the Prophet Elifba faid (2 Kings 6. 33.) of the messenger sent to apprehend him; Is not the found, of his Masters feet behind him? The same may we say somtimes of this messenger holy and fervent prayer, is not the found of the mercy prayed for at the very heels of it? Thus close doth Elihu put the fick mans prayer and the answer of God, he shall pray unto God,

And he will be favourable unto him;

737 Gracis eft, enfoxers, menter velle ac delectari. Merc:

That is, he shall have a gracious and a speedy answer; he will lignificat weber be favourable unto him, or, he will accept him, as Mr. Broughton renders: 'Tisa very comfortable word, it notes not only to wife well to; er to be at peace, but to be well pleased with another, yea to be delighted, and take pleasure in him. 'Tis not barely, to be appeased and reconciled, to lay down wrath and displeasure conceived against a man, but it notes much sweetness of spirit towards him, and full content or complacency in him (Pfal. 149. 4.) The Lord taketh pleasure in his people, (they are as the joy of his heart) he will beautifie the meek with falvation; he will not only fave them, but adorne them with falvation; they shall not only be delivered (after they have layer among the pots, Pfal. 68. 13.) from the blackness and filth of their adversity, but they shall have a beauty put upon them, or (as it followeth in that Psalme last cited) They shall be as the wings of a Dove covered with silver, and her feathers with yellow gold. God will be favourable to them, that is, he will give them favours to wear for him, he will put markes of honour upon them, they shall not only be benifited, but beautified and crowned with falvation.

God expressed that highest favour and most indeared affection which he bare to his own Son, as serving him, by no better nor more emphaticall word then this (Ifa. 42. 1.) Behold my fer-Bent whom I uphold, mine elect in whone my foul delighteth. What is or can be more delightfull to God then his Son? and what can be more comfortable to man, then to hear and know, that God delighteth in him, and bears favour to him (through his Son) with the same affection as he doth to his only begotten Son? He will be favourable unto him.

Whence note.

First, God is well pleased with, he is favourable to, and delight-

ed in an humble sinner.

When a finner is brought upon his knees and becomes a suppliant, when as he is laid low by affliction, so he lyeth low in prayer and supplication, then the Lord will be savourable to him, and shew his delight in him. The Lord delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man (Pf. 147. 10, 11.) No man is favoured by God, because of his outward favour, because he hath a beautifull face, or strong cleane limbs; yea not only hath the Lord no pleasure in any mans legs, but not in any mans braines, how reaching foever, nor in any mans wit how quick soever, nor in any mans judgment how deep soever, nor in any mans tongue how eloquent or well spoken soever, but the Lord taketh pleasure in them that fear him, in those that hope in his mercy; in those that walk humbly with him, and call upon him. Let me (faith Christ to his Spouse, Cant. 2. 14.) hear thy voyce for it is sweet; he meanes it not of an artificiall singing voyce, but of a spirituall praying voyce. That's the musick which the Church makes for Christ. Nothing is so tunable nor takes the eare and heart of Christ, like the voyce of prayer and praise from a gracious heart. All the beauties and rarities both of persons and things are dull and flar, yea wearisome and loathsome to God in comparison of a gracious, honest, humble soul. Princes have their favourites (they are according to the language of this Text') favourable to some above many, either because they are beautifull and goodly persons, or because they are men of excellent speech, prudence and comportment. All godly men are Gods Favourites, he is favourable to them not only above many men in the world, but above all the men of this world, who have their portion in this life; And he therefore favours them; because they are the purchase of his Son, and the workmanship of his Spirit, convincing them of, and humbling them for their fins, as also creating them after God in righteousness and true holiness. Such shall be his favourites. Iii 2 SecondSecondly, Consider the coherence or dependance of these words, He shall call unto God, and he will be favourable unto him. Whereas, before, all his complainings and outcryes stood him in no stead, now being humbled effectually, and taking hold of the righteousness shewed and offered him by the Messenger of God, he no sooner makes suit to God but is heard.

Hence Note.

God first shewes regard to the person, then to the offering, to prayers and services.

This truth may be understood two wayes, First, in reference to the state of grace. When Abel and Cain brought their sacrisices or offerings, God had respect to Abel and his offering, but to Cain and his offering had no respect, (Gen. 4. 4, 5.) Abel was in a state of grace, Cain was not, so the Apostle states their cale, . (Heb. 11.4.) By faith Abel offered unto God a more excellent (acrifice then Cain, by which he obtained mitneffe that he (his person) was righteons, God testifying of his gifts; and what did he testifie? furely that his gifts were brought in faith, and were presented from a principle of grace, which Cain had not; and therefore God did not approvingly testifie of his gifts. Till we close with God by faith, God doth not close with our services by acceptance. Secondly, as this is true in reference to the state of grace, so in reference to somewhat in the present actings or dispositions of those who are gracious. 'Tis possible for a godly man to act fo finfully, and to be so ill disposed to the frame of his heart, that God may feem to deny acceptation to his prayers, and fervices. David said (Pfal. 66. 18.) If I regard iniquity in my heart, the Lord will not heare me. And God told the Jewes, his Covenant people, (Ifa. 1. 15.) When ye make many prayers, I will not hear; your hands are full of blood. Thus while they who have a state interest in Christ, walke unworthy of it, they are under the frownes of God, and his dif-acceptation of all their duties, till they renew their repentance and humble themselves. And I conceive this was the case of the sick man in the Text (in whom doubtlesse, he aimed at Job) whom Eliha granted to be a godly man, yet under great distempers of spirit, which must be healed & removed before he could so call upon or pray unto God, as he would be favourable to him, or give him testimonie of his favour. Thus

we fee, in both these references, how the person of a man must be respected and in favour before his prayers can. For as we can have no benefit by the intercession of Christ, till we accept his person, so God will not give us any benefit by our supplications, till himself accepteth our persons, which he doth only in Christ. Many would be saved by Christ, they would be pardoned and get to heaven, they would enjoy the benefits and priviledges which he hath purchased for his people, but they neglect Christ himself; nor doe they think of closing with his person. Now, I say, as unlesse we have respect to the person of Christ, and desire union with him, we have nothing to doe with his benefits; so unlesse God hath respect to our persons, we get no benefit, no answer of our prayers.

Thirdly, Note.

To have the favour of God, on to be accepted with him, is the tap and summe of all desireable favours.

'Tis the Alpha and Omega, the first and last of all other favours, to find God favourable to us; if God be favourable to us, it marters not much who frowns upon us, or what foul weather we meet with in this world. And, as to be in his favour should be the chief of all our desires, so to be assured of his favour should be the chief of all our studies and cares (2 Cor. 5.7.) Herein (saith the Apostle) we labour, that whether present or absent we may be accepted of him. The word notes to labour ambitioufly; as if he had faid, we labour as much for the favour of God, as ever any of the fons of ambition laboured for the favour of Princes, or regard with the Kings of this world. No man ever plotted or flatter'd and crouched so much to the Kings of the earth for favour, as we doe to God for favour; herein we labour. We make it our business to be accepted with him; if God once accept a man, you may turne him loose, he will shift for one. How compleately happy the condition of fuch a favourite is, will appeare yet further in opening the next clause of this verse.

And he skall see his face with joy.

When once God is favourable to a poor finner, then he shall be used or dealt with like a favourite. Great Favourites stand in the presence of Princes, and frequently see their faces. Whom-soever

soever any man favours he freely admits to his presence, and takes delight in his company. Thus Elihn speaks of Gods Favourite. He hall see his face with joy.

There is a twofold interpretation of these words tending both

to the same spirituall sence.

Videbit deus faciem eius cum læto et facilieum respiciet, cum ante vultam iraius avertebat. Merc:

First, Some by the Antecedent He, understand God himselfe. lætiria, i.e. hi- and by his face the face of the humbled fick man; and fo the sence lariter cum in- of this affertion, he shall see his face with joy, is plainly, this. God suebitur, vultu will look cheerfully and smilingly upon the face of this poor suppliant; God will look upon him, as we doe upon friends whom we favour and have much respect for. Friends may see content and joy shining in or stampt upon our faces, when we look them in the face. The content which we take in feeing the face of another is visible in the smiles and joyes of our own faces. As when we look fowrely, angryly, forrowfully, fullenly upon a man, when darkness is seen in our faces, and clouds gather in our brows, ready to dissolve into a storme, this speaks we beare him no good will, or rather that we bear him much displeasure. So when we looke pleasantly upon a man, doth it not fay, that we are highly pleased with him? To be fure, when God is at peace with a repenting finner, he no longer frownes upon him, nor turns his face from him as an enemy, but entertaines and welcomes him as a friend; which is directly opposite to Jobs apprehension of God at the 10th verse of this Chapter, Behold he findeth occasions against me, he counteth me for his enemy. This is a sweet soul-reviving and ravishing truth. God beholds the face of his people with joy, he beholds them smileingly, cheerfully, delightfully. David calls it The light of Gods countenance (Pfal. 4.6.)

Et videbit (homo) faciem dei cum jubilo. Merc:

Secondly, (and I rather conceive that to be the meaning of the place) most relate the He, to the sick man; who having been upon his knees humbling himself before God, and finding God favourable to him, he then seeth his face, that is, the face of God, with joy. God fills his foule with a great deale of peace, comfort, and sweetness in his approaches to him. Before, possibly, if he did but think upon God, he was troubled as Asaph found (Psal. 77.3.) I remembred God, and was troubled. To a man in great trouble, especially in trouble of mind, the very thoughts of God (who is our only help in trouble) may be trouble form; but when he is fer right and restored to the favour of God, or God being again

favou-

favourable unto him, he beholds his face with abundance of joy. Here are yet two things to be opened, or two Queries may be made and answered for the clearing of these words.

First, What is meant by the face of God; Secondly, what is

meant by seeing his face.

To the former query, I answer; First, the face of God is the elsentiall being or perfect Majesty of God, of which himself faith to Moses (Exod. 33. 23.) My face shall not be seen. Secondly, the good will and favour of God is his face (Ps. 80.3.) Cause thy face to shine, (that is, be good to us) and we shall be saved. Thirdly, the face of God in Scripture is put for any manifestations of God to man. God manifesteth himself in wrath to some men, Facies dei (Pfal. 34. 16.) The face of the Lord is against them that doe evill; iram, quandoq; That is, he is angry and greatly displeased with them. He mani- favorem notat. festeth himself in love to others, and all such are said either (as Drus: in the Text) to see his face, or (as other Texts express it) to have his face shining upon them. God is a spirit, he hath no face properly; but as the face of a man is that, by which he is knowne (if a man hide his face we know not who he is, though we see all the other parts of his body, he is a concealed man') to that whatfoever it is, by which God is clearly knowne, that in Scripture language is called his face. And hence Thirdly, the worship and holy ordinances of God, are called the face of God (Gen. 4. 14.) because they are great manifestations of God, or because God is manifested in his Ordinances, in his word and worship, who and what he is. After a fick man, through the help of God, is recovered; he goes into the congregation to give thanks; and then he may be said to see the face of God, because there he exhibits the figns of his presence, & doth as it were shew his face. There as in a glass we behold the face of God, that is, the discoveries of his holiness, of his love & goodness; The face of God is seen in his works, as the Apostle teacheth us, (Rom. 1. 20.) The invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternall power and godhead: much more in his word and Ordinances, and above all in Jesus Christ is God seen and manifested. Jesus Christ is the face of God, the brightnesse of his glory, the expresse image of his person, (Heb. 1. 3.) The light of the knowledge of the glory of God shineth to us in the face of Christ. Thus the face of God is beheld in the :

the face of Christ. There we may see how holy, how just, how good, and mercifull God is; all this glory of God appeareth to us in the face of Christ, who is the highest manifestation of God. Here in the Text by the face of God, we are to understand any demonstration of Gods favourable presence; in which sence of the word, Aaron was to bleffe the children of Ifrael (Numb. 6. 25.) The Lordmake his face to shine upon thee, and be gracious unto thee. The Lord lift up the light of his countenance upon thee, and give thee peace. That is, the Lord manifest himself to thee in wayes of grace and peace, in favour and in mercy. David prayed in the same stile (Plat. 67. 1.) God be mercifull to us, and bless us, and cause his face to shine upon in; that is, give us tokens and pledges of his favour.

Secondly, How see we the face of God? Doth not God tell Moles, No man can see my face and live. How then can the face

of God be seene?

I answer: The face of God (which was touched before) as taken for the effence of God, or for his effentiall glory, cannot be seene; That's too transcendent a glory for man to behold. What we see of God is but some ray or beaming out of light and glory from himselfe, we cannot see himselfe. The essentiall or personall glory of God, is that face which cannot be seene, but the declarative glory of God is a face of God which may be clearely seene by faith in the light of his word and workes. And to fee the face of God, is nothing else but for a man to know in himselfe (as the Apostles word is in somewhat a parallel case, Heb: 10.34.) that God is gracious to him, that is, to have an assurance of his favour, or a resect act of faith about it. The holy Spirit sheweth us what God is, and what the things of God are (I Cor: 2.12.) We have received not the spirit of the world, but the Spirit which is of God, that we may know the things that are freely given to us of God; that is, that we may be enlightned with the knowledge of the grace; goodness, and favour of God to us discovered in the Gospel. The Spirit sheweth us this blessed face of God, and we see it by the actings of our faith; all our visions of God in this life are visions of faith; upon whose wings all our intellectuall powers foare aloft and are carried up to God. Faith is not only a worke of the will in consent and application, but a worke of the understanding by affent and knowledge. Thus we

fee God (as a Spirit is only to be feene) with a spirituall eye.

The vision of God is intellectuall, the vision of faith. Thus the Videre facient reconciled somer finding God favourable to him; he feeth his dei, nihil aliud est quam sentiface

with joy.

The word fignifies joyfull acclamation, or shouring for joy, Coc: fuch as men use after great favours done them and benefits or in quodam in-rather bounties bestowed upon them. There is a seeing of the explicabili face of God with terror; so the wicked shall see God, that 15, gaudio. they shall have manifestations of Gods displeasure; they shall be Aquin: made to see him with shame and forrow: They shall say (when they see him) to the mountaines and rockes, fall on us, and hide us from the face of him that litteth on the throne, and from the wrath of the Lambe. They who never faw the face of God with joy, Thall fee it with horror & amazement. Saints fee it with joy, they have unexpressible comfort and contentment in beholding God; they shall rejoyce with shouting, as in the yeare of Jubile, when they founded out their joyes with trumpets, or made a joyfull noyse. Tis no ordinary but a triumphant joy, with which the godly see the face of God. Extraordinary sights affect with extraordinary joy. Now the face of God being the highest and most glorious fight in the world, it must needs affect the beholder with a glorious with a Jubilean joy. He shall see his face with

First, It being sayd, He shall fee his face with joy, upon his

prayer, and the humbling of himselfe before God.

Observe.
God hides or vayles his face, till we humble our soules and seeke his face.

God will not be feene at all times, no not by his owne people; There are feverall cases in which he turneth away his face in anger, or drawes a curtaine (as it were) yea a cloud between himfelse and the soule. And this he doth, First, and most usually to try his people, how they can beare his withdrawings, and to see whether or to what they will betake themselves, when he takes himselse so much from them, that they cannot see him. Secondly, He doth it often to chasten and correct man for sin.

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To

Videre faciem
dei, nihil aliud
est quam sentire apud animum saum deum propitium.
Coc:
In Jubilo. i.e.
in quodam inexplicabili

To be under the hidings of Gods face, is the saddest effect of fin to a fencible or an awakened foule. David made a grievous complaint because of this, what ever the cause or occasion of it was. (P[al: 13.1.) The absence of God from him (though possibly but for a short time) was so tedious to him, that he cryed out, How long wilt thou forget me, O Lord, for ever? How long wilt thou hide thy face from me? Even lefus Christ while he stood in the place of finners, bare the hiding of his fathers face, as the fumme of all those punishments which were due to and deserved by our sin. This prefled him more then all bodyly fufferings, and made him cry out, while he hung upon the Crosse, My God, my God (not why hast thou left me to be crucified, but) why hast thou for saken me (Math: 27.46.) Thirdly, God hideth his face from some, because the manifestations of it have not been received thankfully, nor improved rightly. We ought to give thankes for the light of the Sun thining in the ayre, and also doe our worke in it; Is it any wonder if God cloud and eclipse the light of his countenance towards those, who neither prize it, nor improve it? If you would alwayes see the face of God, then be ye alwayes seene at the worke and in the wayes of God.

Secondly, Observe. It is the sole priviledge of Gods Favourites, or of those to whom he is favourable, to see his face.

As no man can fee that face of God, his effentiall presence, so none but Godly men shall see this face of God, his comfortable or bleffed-making presence. Without holiness no man shall see the Lord (Heb: 12.14.) There is a two-fold vision or fight of God, and that negative affertion may be understood of either or of both. There's first, a vision of God on earth; thus we see his face, as was shewed before, in the actings of faith; For though the Apostle opposeth these two, faith and fight; We walke by faith, and not by fight (2 Cor: 5.7.) yet faith hath its fight; we walke not by fight as the worldly men walk, who doe as they fee, and make their eyes both the guide of their consciences, and the in-bringers of their comforts; we walke not by outward fight, nor doe we make conclusions how to guide our conversations, by what we fee. We walke by faith, and that's the fight which we have of God while we are here on earth, which cannot possibly be without holiness; faith being so great a part of our holiness, and (by drawing vertue from Christ dayly) the maintainer of it all. Secondly, there is a sight of the face of God in glory. And if none can enter into glory but holy men, then no man without holiness can see the face of God there. Thus Christ saith of the Angells, They alwayes behold the face of my father which is in heaven (Math: 18. 10.) Now we see the face of God darkly as in a glasse (1 Cor.: 13. 12.) that is, in his word and workes, in his ordinances and appoyntments; in these we have glimpses of the face of God, but we shall see him face to face; that is, as fully and comprehensively as creatures can; we can never comprehend God, but we shall have comprehensions of God so farre, as finite can take in the fruitions of Infinite. We shall see his face with so.

Thirdly, Note.

It is the greatest joy and happiness of man imaginable to see the face of God.

Any manifestation of God is a joyfull favour, and a full manifestation of him fills the heart with joy; Lord lift up the light of thy countenance upon us (faith David, Psal: 4.6, 7.) thou hast put gladness in my heart more then in the time their corns and wine increased; As if he had sayd, I rejoyce in thy favour more then worldlings doe in their best enjoyments. Shew us the father and it sufficeth us, sayd Philip (John 1.4. 8.) let us have but that favour, and we defire no more; we have enough, we can have no more, if we may but see the father. True joy stands not in any fights, nor in the fight of any thing here below, but in the fight of God above while we are below, and in a hope that we shall at last get above too, and there have an everlasting fight of him, in whose presence is fullness of joy, and at whose right hand are pleafures for evermore. We read in the Leviticall Law, of the shewbread, which was to be fet in the holy place, upon a Table (Exod: 25.30.) The Hebrewis, the bread of faces. There are two reasons of this denomination; First, Because that Bread did shew the gracious provision that God made for them all the way they journeyed from Egypt to Canaan, or that he spread a Table for them in the wilderness where they had no harvest; To which the Prophet may allude (Fer: 2. 2.) I remember (faith the Lord)

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Chap. 33.

the kindness of thy youth, the love of thy esponsalls, when thou wentest after me in a land that was not sowne; that is, when thou didst trust me for thy dayly bread. Secondly, It was called the shew-bread, to testifie the special presence of God with them, and that his eye was alwayes upon them, ready to do them good upon all occasions. This was the high priviledge of the Jewes then, they had the bread of faces; and this is the joy of the people of God now, that what ever good they have, it is the face of God to them; their bread is the bread of faces, and their wine is the wine of faces, &c.that is, they are a fignification of the favour and love of God to them, or they look upon the love and favour of God manifested in those things, much more then upon the things themfelves. Now if it be so great a mercy to have some manifestation of the face or favour of God, or that we are alwayes in the fight and view of God; What will it be to us when we shall alwayes abide in the presence of God, and see his face with joy?

Laftly, Note. A justified person hath confidence to looke up to and thinke of God; He doth it with joy; and that's the fruit of a wellgrounded confidence.

Where the Spirit of the Lord is (faith the Apostle, 2 Cor. 3. 17.) there is liberty, a liberty of addresse and approach to God, a liberty also of speech and prayer to God. True godliness hath much well regulated boldness with God; and as a Godly man ought with reverence, so he can with a wel-grounded confidence looke God in the face.

For he mill render unto man his right cousness.

This latter part of the verse giveth an account of the ground of that joy which the fick man found in feeing the face of God. He skall see his face with joy (saith Eliku) for he (that is, God) shall render unto man his righteonsness.

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He shall render; The Hebrew is, he will make to returne; The word fignifieth, First, to returne to a place from whence we have departed (Gen: 18. 10.) Secondly, to return or turn from that displeasure which was once conceived. When the Lord, is, as it were, in a hot pursuit of finners, he returns or turns from his anger. The Prophet speakes in the negative (Isa: 5.25.) For all thus

this his anger is not turned away, but his hand is stretched out still, or he is not returned from his anger. Thirdly, The word is used to note mans return unto God by repentance (Deut: 30. 28.) We by fin turn away from God, and by repentance we return to him. Fourthly, It fignifieth to returne by way of requitall (Pfal: 116. 12.) What shall I render unto the Lord (It is this word) or, What shall I return to the Lord for all his benefits? David was in an holy muse or maze, what testimony of thankfulness he should bring to the Lord. What shall I render? And in that sence it is attributed both to God and man; fometimes in relation to evill done, and then it notes to render punishment or revenge (Pfal: 28. 4.) Render to them their defert, so the word is used by Fo-(ephs brethren (Gen: 50. 15.) He will certainly require us all the evill which we did unto him; they were jealous of their brothers love when their father was dead. And as it notes a return of evill done in way of revenge, so also a return of good done in way of reward, thus here.

He will render unto man.

It is an indefinite affertion, not to this or that man, but to man. With God there is no respect of persons, but he that worketh righte-onsness (let him be who he will) is accepted of him. To man, that is, to every man God will render

his righteousness.

Righteousness is of two sorts; First, There is the righteousness of our fanctification, which consists; First, in our turning from or leaving to doe evill; Secondly, in our doing good: this is a righteousness wrought by us and dwelling or inherent in us. The Hebrewes by this word often expresse that which we call almes or charity; and the reason is two-fold, why almes or acts of charity are expressed by that word which signifieth righteousness; First, because our charity or our almes must be given of those things that are rightly gotten. We must not doe unjustly that we may be charitable, nor wrong some to relieve others. Secondly, because charity and almes is a due or right to the poor that are in want; we call it charity, but it is a work of duty (Prov. 3. 27.) therefore its well expressed by righteousness. He shall render unto man his righteousness or beneficence. We may take it in this large

Reddet justiti-Druf:

large sence; for this also is a part of our fanctification. And when it is fayd, he will render unto man his right confness, we are not to understand it of righteousness in kinde, but of the reward or fruit of his righteoulness. For here Elihu speaks of a person already righteous, or at least of him who had repented of and turned from his unrighteousness. So that, to returne or render unro man his righteenfness, is to returne the mercy promised to those that are righteous. For as iniquity or unrighteousness is often put for the punishment of unrighteousness; so equity or righteousness am. i.e. pra- for the pullithment of unrighteouiness; to equity or righteouinels mium justicia, is often put for the reward of righteousness, or for that which God according to his righteous promise returnes unto a righteous person. Thus we may understand Elihu here. As if he had sayd, God dealt with this man before, as with a sinner, or he afflicted him for his fin; But now he will deale kindly with him as with a righteons person, and removing his affliction, and taking his hand off from him, he will render his righteousness to him, he will not reckon with him for any former unrighteousness.

> From this notion of the word, Observe. God usually deals with men as they are, and according to what they doe.

If a godly man fin he shall smart for it; and if a sinner return and repent, God will shew him kindness. Though the mercy and kindness which God shews to a returning sinner, be not for his returnings or repentings, yet 'tis according to them. The favour which God sheweth any man is for Christs sake, or for what Christ hath done and suffered, but it is according to what himselfe hath done or suffered. David experienced this himselfe (Pfal: 18.20.) The Lord remarded me according to my right eousnes, &c. That is, as I have been a righteous and just person, so the Lord hath dealt with me. And he gives the rule with respect to all others (v. 25.) With the upright thou wilt shew thy selfe upright, with the pure thou wilt shew thy selfe pure, &c. That is, Thou wilt be such to men in thy dispensations, as they are in their conversations and dispositions, in the frame and bent of their hearts and lives. And as it followeth (v. 27.) Thou wilt save the afflicted (or humble) people; but wilt bring downe high lookes; that is, those that are proud and high-minded. The Prophet holds out the same truth in way of direction (Ifa: 3. 10.) Say ye to the righteons, it shall

be well with him, for they shall eat of the fruit of their doings; that is, they shall have good for the good they have done, or according to the good which they have done. (Rom: 2.10.) Glory, honour, and peace to every man that worketh good, to the Tew first, and also to the Gentile.

If any object; But may it not be ill with men that doe good and are good? doth the Lord alwayes render to man according

to his righteousness.

I answer; It is well at present with most that doe well; look over all the fons of men, and generally ye shall find that usually the better they are, the better they live.

Secondly, I answer; It shall be well with all that doe well in the issue, and for ever. This truth will abide to eternity; God

will render unto man according to his right eousness.

Secondly, We may take the word righteousness, for the righ- Justiam, quant teoulnels of jultification; Mr Broughton inclines to that sence, He ei confert in will restore unto man his justice. And presently adds by way of Christo, ropuglosse; Justice is Christ; It is Christs Justice or righteousness justo. Jun: that is restored to man. Christ is indeed The Lord our righteousness (Jer: 23.6.) And thus severall others of the learned expound these words. He will render unto man his righteousness; That is, he will bestow upon him or restore to him righteousness in Christ; he will account him righteous, though he hath no righteousness of his owne which will hold in Gods account. Ethu, I grant, calleth it Mans right eousness, his right eousness; yet we may well understand him calling it so, not because it is wrought by but because it is imputed to or bestowed upon man as his righteousness. That is ours which is freely given us, so is righteousness: in justification by faith in Christ. We have no righteousness wrought in us or by us, for that purpose; but we have a righteoulness wrought for us, and freely bestowed upon us, for that purpose, which is therefore truely called mans righteousness.

But some may question, how can it be sayd, that God doth render or return to man this righteousness, that is, the righteousness of justification? Can this righteousness be lost? can a person

justified fall out of a justified state?

I answer; The righteousness of justification (which is true also of the righteousness of sanctification) as to the substance and being of it cannot be lost; But it may be lost as to the comforta-

ble enjoyments and fruits of it, or as to our apprehension of it; And the Lord is fayd to returne to man the righteousness of his justification, not as if the grace it selfe were lost or taken away from him, but because the fight and sence of it, the sweetness and ta justinia red- joy of it, the workings and effects of it having been lost, are now ditur fed abla- restored to him againe. When the Lord by his Spirit gives the ta justice sen- soule a cleare and fresh evidence of it, or reneweth the testimony of his Spirit with our spirits, that our fins are forgiven, and that we are justified, beloved, and accepted in Christ, then the Lord is fayd to render unto man his righteousness; otherwite, neither the faith, by which this righteousness is applyed, nor the righteoutness it felfe which is applyed to us by faith, is at any time loft or removed. Only in this fence, as in many other Scriptures, so in this, the Lord is fayd to render unto man his righteousness, both of fanctification and justification. For, when a believer through fin hath blotted his own evidences, and God hath left him under the darkness of his own spirit, for his negligent, unwatchfull & unworthy walking, or when the Lord hideth his face, to try him what he will doe, whether he will trust in his name while he walketh in darkness and seeth no light, when, I say, after withdrawings for either of these reasons or for any other the Lord gives him in a renewed evidence of his love, then he is fayd to render unto man his righteon nels. It is in this case as with a man that labours under some strong and dangerous disease, which taketh away his fences, and leaves him halfe dead; we fay, the man is gone, yet he recovers, his speech returnes, and his spirits revive, and then we fay, his life is rendred to him, or he is brought back from the grave, we have fetched him againe; not that his life was quite taken away (for he was not a carkaffe in that condition, a body without a foule) but his life was, for that time, withdrawne, there was no appearance of it, no fencible breathing, no motion, no vitall visible operation. Thus we may conceive what is meant by the rendring unto man his righteen nels.

> Hence observe. First, A justified person is a righteous person.

He hath a clothing of righteousness; that which we call his right eou [nels, is not properly bur imputedly his. It is not a cloathing of his owne making, but made for him and bestowed freely upon him. (Rom: 10.3.) They being ignorant of the righteoufness of God, and going about to establish their owne righteousness,
have not submitted themselves to the righteousness of God. It is Gods
righteousness not our owne, and yet it is our owne as well as the
righteousness of God, it being imputed and reckoned unto us for
our righteousness; it is the believers righteousness as given to him,
it is Christs righteousness as wrought by him.

Secondly, Observe.

A justified person under great afflictions and temptations often looseth the comfortable sight and sence of his owne righteousness.

And so may look upon himselfe as an unrighteous person, as having no righteousnes, or as being unreconciled & unjustified. For, as many bold finners & hypocrites prefume they have a righteoufness when they have none, and boast themselves to be in the number of the justified when they are not. So many an afflicted and tempted foule, who is indeed justified in the fight of God, may be unjustified in his owne. Great afflictions have an appearance of divine displeasure, which stands most opposite to justification. As affliction is a kinde of darkness, so it often leaves the soule in much darkness. And he that is in the dark is full of feare, he is apt to question his state, whether he hath any thing of God in him or no. For though it be not good for a Christian alwayes to begin to live, he should come to a poynt, and labour for a certainty; yet some are brought to such a pass that their former evidences and experiences are even dead and lye proftrate, and they conftrained to begin a new reckoning about their spirituall estate, or, as it were, to begin againe to live.

Thirdly, Note.

Mans righteousness or justification, is as lost to him when he wants the evidence, that is, the comfort, sweetness, and peace of it.

When his foul-state is so ravel'd and intangled, that he can make nothing of it, then his righteousness is as lost. Those things which appeare not, are to us as if they mere not. Not to know what we have, is a degree of not having. When grace doth not act or is not used, we are sayd in Scripture to lack grace, or to have none.

(2 Pet: 1. 9.) But he that lacketh these things is blind, and can-

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not see afar off. The whole context carrieth it of believers, who are in a state of grace, who yet not using grace are fayd to lack it, and are called blinde, as not able to see afar off, how it was with them when the work of conversion first began, & so have upon the matter forgotten that they were ever purged from their old fins. That is, they act as a man that hath never had any acquaintance with God, or knew so much as the meaning of repentance from dead workes. He, in the Gospel, who had but one talent and did not use it, is sayd to have none, From him that hath not shall be taken away even that he hath (Math: 25.29.) 'Tis a strange expression to fay, that shall be taken away from a man which he hath not; yet the idle fervant is fayd not to have that one talent which he had, because he did not use it, but layd it by as a dead stocke. Now, as in reference unto the grace of fanctification in us, when we doe not act, we are fayd to lack it, or not to have it, so in reference to the peace of justification, when we have not the comfort of it, we are tayd to be without it. And therefore when peace is restored to the soule, righteousness or justification is restored

Further, from the connexion of these words, He shall see his face with joy; for he will render unto man his righteousness.

Note, Fourthly.
When the fight of our righteousness or justified state in Christ returnes to us, our comforts returne.

We may be justified or in a justified state, and not rejoyce. But if we know we are in a state of justification, we cannot but rejoyce. It will make a man rejoyce to purpose, when he seeth the righteousness of justification is clearely his (Isa: 45.25.) Surely shall one say in the Lord have I righteousness and strength: One shall say this: He shall not only have righteousness in the Lord, but he shall say he hath; that is, he shall be able to make it out; he shall have the light of it upon his spirit, and then as it solloweth in the Prophet; In him shall all the seed of Israel be justified and shall glory. When they are able to say this, then they shall not only rejoyce but glory. Glorying is the height of joy, or joy is in its full strength. The Apostle saith (Rom: 14.17.) The kingdome of God is not meat and drink (What is it then?) but right sensers (and what else?) peace and joy in the holy Shost.

Righteousness brings in peace, that's the first fruit; The warre is ended, the controversie determined between God and the foule, and when once peace is entred, joy will follow. It is usuall to make triumphs, when, a formerly broken, peace is made berween two nations. When Abimilech fent commissioners to make a covenant of peace with Isaac, the holy Story faith (Gen: 26.30.) He made them a feast, and they did eate and drinke. Surely when God fends his holy Spirit to speake peace to a troubled foule (against whom his terrors have been set in array (as Fob sayd in his own case, Chap: 6. 4.) and the arrowes of the Almighty within him have drunke up his fpirit) he (I fay) having his peace thus restored to him, cannot but have the joy of the Lord restored to him, as David prayed his might (Pfal: 51. 12.) Restore unto me the joy of thy Salvation; That is, shew me that I am justified, that my fin is pardoned; this will bring back into my bosome the joy of thy falvation, and my drooping foul shall be not only refreshed but feasted as with marrow and fatness. Joy is a certaine consequent upon the fight of our justification; Yea joy is not only a consequent, but a fruit and effect of it; joy flowerh out of the nature of it; nor is it ever interrupted or suspended, but upon the hiding of righteourness out of our fight. And therefore joy returnes unfayleably when the Lord is pleafed thus to render unto man his righteousness. Dans arished by soint a vener brow ent soiles a tor

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JOB. Chap. 33. Verf. 27, 28, 29, 30.

He looketh upon men, and if any Say, I have sinned, and perverted that which was right, and it profiteth me not :

He will deliver his foule from going into the pit,

and his life shall see the light.

Lo, all these things worketh God oftentimes with man.

To bring back his soule from the pit, and to be enlightned with the light of the living.

TE had the bleffed iffue of the Lords dealing with the I fick finner in the former verse. Now, in the two first verses of this context, we have the same case and issue put in generall with reference to any man. And in the two latter, Elihus recapitulates or fummes up the whole matter, and then applyeth it to Job personally and particularly in the three last verses of the Chapter.

He looketh upon men, &cc. of god wildestyales as any

"W" a radice intentio et fixis oculis intuitus est.

The word notes a strict beholding and fixing both of the outinspexit, ward and inward eye, that of the mind, with that of the body. Tis here, after the manner of men, attributed to God; He marks and animadverts upon men, how it is with them, or how they stand disposed and affected.

> Yet there is a difference among interpreters, who is the antecedent to the word He. He looketh upon men. The doubt or question is to whom this relative pronowne, He hath respect; whe-

ther to God or to the fick man lately spoken of.

Some understand it chiefly of the fick man recovered. He looketh upon men; That is, the fick man looketh upon those about him; and saith, I have sinned and perverted that which is right. As if being raised from his fick bed, he should raise himselfe up, tuetur homines to give glory to God by confessing and acknowledging before men, that he had finned in perverting the rule of righteousness given him to walke by, and had found by dear-bought experience, that it profited him not. The Italian translater saith, He afterwards Mall

Qui hoe modo afflictes fuit, resipiscens inet diciter. TAN:

shall turne himselfe towards man, and say, &c. That is, he shall Frudum alium preach Gods grace to finfull man, and propose himselfe an exam-miserecordia ple of ir, magnifying the grace of God to him, and acknowledg- fistum subjuning his owne vileness. They who infift upon this exposition render gir, quod illelithe 28th verse, as the continued speech of the sick man, making it beraim, et culout to this effect, I have sinned and perverted that which was right, pam suam coyet he hath delivered, or will deliver my soule from going into the ram cateris ho-

pit, and my life shall fee the light.

It must be granted, that to look upon or behold man, is in Scrip-recordiam in fe ture, a descriptive periphrasis or circumlocution, expressing a man conficebitur ut recovered from some dangerous & deadly sickness. And therefore alios adificet, when Hezekiah thought his sickness was to death, and his case &c. Merc: desperate; He thus bemoaned himselse (Isa: 38.11.) I shall not fee the Lord, even the Lord in the land of the living; I shall behold man no more with the inhabitants of the world. But, faith Elihus, the fick man being perfectly recovered, talkes with and looks upon men; And the first discourse he issueth, is a confession of repentance for his iniquity; I have sinned, I have perverted that which was right, and it profiteth not : And his next is a confession of praise for his recovery; He hath delivered, or I am affured he will deliver my foule from going downe to the pit, and my life shall see the light. This is a profitable exposition; and much insisted upon by some very learned interpreters, and therefore I shall make a little improvement of it by this briefe observation.

It is our duty, being recovered from fickness, to confess and make knowne the goodness of God and our sinfulness to those that are about us.

There is a three-fold confession; First, of faith, that we believe what God hath revealed and promifed to doe for us. Secondly, of prayle, that we thankfully acknowledge what God hath done for us according to his promise. Thirdly, of repentance, that we are heartily forrowfull for and bewayle, what we have done against the command of God. We should be ashamed to fin before men, but let us not be ashamed to confesse our sinfullness, and (in some: cases) our speciall sins before men. Though we neither impose nor extort particular confessions from men (as the Papists doe) yet it is good for men who have been under the afflicting hand of God, and have had great experience of his mercy in raising them

up, to declare what God hath done both for foule and body, that

others may be bettered by their experiences.

But I shall not stay upon this, because our translation (which is cleare and safe) runs another way, making the anrecedent to this he, to be God; He, that is, God looketh upon men, and sath, If any say, I have sinned, and have perverted that which is right, and it profited me not, Then (as it followeth) He will deliver him from going downe to the pit, and his life shall see the light. The sence of the context in Generall, is plaine; God looketh upon men, and if he seeth them penitent, he will have mercy upon them, and deliver them, or give them that which is better then bodily deliverance. More distinctly.

He looketh upon men.

It is the work of God at all times to look upon men; and he looketh so upon all men, as if he had but one man to look upon. His look upon men is not a bare look, but a confidering, and an observing look. He so looks upon men, that he looks through them. He looks upon them, and takes notice what they are, how it is with them, what they are doing, and at what they are driving. He looks upon them to confider both the frame of their hearts, and the course of their lives; yea his looking is an expecting: he so looketh upon man, as looking for somewhat from man, or as defiring to fee somewhat in him. Though God hath no need of us, nor of any thing we can doe, yet he looketh, waiteth, or hath an expectation, of somewhat to be done by us. He looketh upon fick men, to fee how they take it; with what patience they beare affliction, what the workings of their hearts are, what their repentings, what the actings of their faith; such things as these the Lord looketh for from most men, mostly from men under the rod, under sad & sorrowfull dispensations. And the words following shew what it is expressely which the Lord looketh for. Yet before I open them, note in generall.

God loves to see occasion of doing good to man.

What we love to doe, we love the opportunities of doing it. The Lord is good, and he loveth to doe good, and therefore he is expressed as one troubled when he wants, & as one pleased when he hath the occasions of doing it. We may take up that sence eminently

nently from that most patheticall wish (Pfal: 81.13,14,15,16.) O that my people had hearkned unto me, and I rael had walked in my wayes, I should soone have subdued their enemies, and turned my hand against their adversaries. The haters of the Lord, should have Submitted themselves, but their time should have endured for ever: I should have fed them also with the finest of the wheate, &c. As if the Lord had fayd, How glad should I have been if my people had been but fitly qualified to give me occasion of removing all evill from them, and of doing them all manner of good. The holy Prophet speakes the heart of God in the same readiness (1/a: 30. 18.) Therefore will the Lord wait that he may be gracious unto you, therefore will be be exalted, that he may have mercy upon you. As if he had fayd, The Lord expects your reformation, that he may not proceed in rigour against you, or as some conceive rather, he only delayeth his putting an end to your troubles, till ye are humbled, expecting a feafonable time to shew you that mercy, in bestowing of which he will exalt and advance his owne name and honour, when once he feeth you fitted and duely prepared to receive it. The Lord (faith David, Pfal: 14.2.) looked downe from heaven upon all the children of men, to see if there were any did understand and seek God. There he is represented looking downe from heaven to see if any did understand, as here, he looketh upon men to fee if any doe repent, saying, I have sinned, &c. The Lord often, yea alwayes looketh downe upon Nations, Cities and people, to fee if any have a right understanding of him, or a will with upright affections to him. The Lord at this day is looing upon the fick, and looking upon the found, to fee if there are any, who are going on faithfully in a right way, or repenting that they have gone wrong. He looketh upon men; And if any Jay,

I have sinned, &c.

In this latter part of the verse, we have the matter expressed which the Lord looketh upon men for, 'tis repentance and godly sorrow for sin; If any say, I have sinned; That is, if any repent. When the Lord saith, If any say, I have sinned, he doth not meane it of a bare saying so; but, if any say so, laying his sin to heart; if any say so from a true sence of the evill of sin; if any say so burden'd with sin, and tasting the bitterness of it; if any shall say, I have sinned, and say it thus, then &c. The word which we translate.

flate finned, notes a mistake of our ayme or way; As if it had been fayd; If any man say, I have gone besides the line, and done befides the rule. Sin is in all men a missing of the mark, and a stepping out of the right path; it is also in very many, as 'tis expressed in the next clause, a perverting of that which is right. If any say, I have sinned,

and perverted that which is right.

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The word implyeth more then ordinary finning, more then fins of infirmity, which arise from ignorance and mistake, even those which are committed with a retolvedness of spirit, and purpose of heart; or they imply not those sins which a man falls into uncurvos mores. advisedly and unawares, but those which he commits upon deliberation, and in the eye of the Law, that shewing him plainly what is right, and that he ought not to pervert it. So then in Arichness of sence, to pervert that which is right, is to be willingly, yea wilfully unrighteous. The Church making a graduall confession of her fin by three fleps, puts this word in the midft (Pfal: 106.6.) We have sinned with our fathers, we have committed iniquity ('tis this word) or done that which is crooked and perverse) we have done wickedly. Cain, the first man born, sinned thus (Gen: 4.13.) My punishment is greater then I can beare (so we render) or (as we put in the margin) mine iniquity is greater then can be forgiven. Cains sin was a perversness, he knew he perverted that which was right in flaying his brother. So that, here we have the confession of sin, with the aggravation of it, a notorious fin. The penitent person doth not only say, I have sinned, but I have sinned greatly, or I have perverted that which was right. To fin, and to pervert that which is right, are materially the same; only the latter intimates the manner how a fin is committed, namely, when we would not be ruled by the Law, but accommodate the Law (as if it were a leaden or lesbian rule) to serve our lusts; so perverting that which was right, that we might countenance and embolden our selves in doing wrong. If any aske

What is right? Surely, right is First, The Law, Secondly, that which is done according to Law. The statutes of God are right, rejoycing the heart (Pfal: 19.8.) The word of God is right, and the rule of right, yea it is a ruling right. To pervert that which is right, or to pervert the law of righteousness, is to act against the

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light and convictions of conscience which will be our Judge. One of the latine interpreters ufeth a harsh and course word to Peccavi et represse this by; yet full and proper to the scope; I have tortified sum tortifica-(or writhed and bended) that which was right. Another ren-vi. Cajet: ders it, I have prevarieated from that which was right. Our word sum a probitagives the sence fully enough, I have sinned, and perverted that te. Tygurs which was right.

Hence note. Istas to seems that as flora weill The to see ? First, Sin must be confessed. The Lord looks for it. He looketh upon men to see whether any will say, I have sinned.

He will have their fin out of their own mouths. When Nathan brought the parable home to David and fayd, Thou art the man, he presently fell into confession, I have simed (2 Sam: 12.13.)

But some may say, Is this confession of fin sufficient to say, I

have finned.

I answer; First, a generall confession of sin, or that we have finned is not sufficient, unlesse we are also willing and ready to confelle before the Lord all our particular fins. Some are ready enough to fay, they have finned, who yet will scarse be brought to acknowledge any particular fin ; yea many fay, they are great fin- Peccatores fe ners, who know not how or in what they have finned, nor what it effe plerig; conis to fin. Therefore barely to fay, I have simmed, is not a Gospel sitentur etiam confession of fin. I answer. Secondly, Though a generall confes- qui se vel pecfion is only expressed in this and many other Scriptures, yet a spe-dun. Greg: 1. ciall confession is intended. The prodigal Son (Inke 15. 19.) 24. Moral: c: fayd, I will returne to my father, and I will fay to my father, I have 12. sinned against heaven, and against thee, and am no more worthy to be called thy Son. He did not enumerate the particular evill acts he had committed and was guilty of, yet doubtlesse he had them as a burden upon his heart, and was willing to unburden himselfe of them, one by one, in a hearty and heart-afflicting confession. The publican (Luke 18.13.) food a far off, and durst not lift up his eyes to heaven, but only sayd, God be mercifull to me a sinner. He struck at all his fins, though he did not by name touch any one of them. He that faith (knowing what he faith) I have finned, will not hide any one of his fins; And he that indeed and truth confesseth any one, will cover none of his fins. Those fins may be pardoned which are not expressely confessed, but if we

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conceale or hide any fin, and will not bring it forth in confession,

we cannot, in faith, expect the pardon of it.

. Againe, Consider the time or season when the Lord looked for this confession; It was a time of trouble and affliction, of paine and forrow, the man was fick, or but in a way of recovery out of his fickness.

Hence note.

Times of affliction are special times of confession and repentance.

Confession of fin must not be omitted (especially not neglected) in our most comfortable dayes, much lesse in a day of trouble. A fad and troubled state ealls us aloud to a gracious fadness of heart, to the fearch of our hearts and lives, which are preparatory to repentance and Godly forrow. Usually, in prosperity men will not be at leifure to fearch their hearts, and take notice of their fins. Therefore the Lord draweth them to confession by drawing them from the world, by laying them upon their fick beds, or by bringing them into straites. And as when affliction is upon persons or families, then is a speciall time to confesse perfonall and family fins; so to confesse national fins, is most seasonable when affliction hath feized upon kingdomes and nations. The want and neglect of that publicke confession and sorrow in fuch a day is mightily aggravated, and most severely threatned (Isa: 22. 12, 13, 14.) God looketh and loveth to heare every man, faying, and a whole nation, as one man, faying in a day of forrow and trouble, I have sinned, and perverted that which was right.

From the latter words, I have perverted that which was right,

or the Lam.

Note, First.

The law of God is the rule of righteousness; a right rule.

All rightness and righteousness is comprehended in it, and measured by it.

Secondly, Learne. Sin is a perverting of that which is right.

Every (the least) sin is so in some degree, though here, possibly, fins are intended of any, even of the highest degree. The Apolite

Apostle defining sin, calleth it (1 John 3.4.) A transgression of the Law; and if so, it must needs be a perverting of that which is right: For what is or can be right, if the rule of righteoulness be not. What the Apostle spake to Elymas (Acts 13. 10.) Wilt thou not cease to pervert the right wayes of the Lord, she wes the nature and effect of every fin, and the more finfull any fin is, by fo much the more doth it pervert that which is right. Some finners are fayd to make voyd the law of God, to pervert it, as if they would quite subvert and disanull it. David remembers God of fuch, and defires him to look to them betimes (Pfal: 119.126.) It is time for thee to work, for they have made voyd thy law; That is, they have done their best, or worst rather, their utmost to make it voyd, and of no force; 'Tis not in the power of all the powers of the world, to vacat rescind or null one tittle of the law of God, heaven and earth shall passe away before that, yet many attempt it, yea some doe that which will be found and interpreted a making voyd of the law of God, who thinke themselves great zelotes for, or very zealous of the law. That will be the case of many, especially, of all will-worshippers,

Againe, Consider though the person here spoken of had not only sinned, but perverted that which was right, that is; sinned perversly, yet upon confession the Lord deales graciously with

him.

Hence Note.
The free grace of God extends to the pardon of the greatest sins, even sins of terversness.

Where fin aboundeth, Grace aboundeth much more (Rom: 5. 20.) whether the abounding of fin be taken in the number of it, or in the weight of it, that is, in the greatness and aggravations of it, Grace hath its sutable super-abounding (Num: 23.21.) When Balaam would shew that the people of Israel were a people impenetrable by his curses, he saith, The Lord hath seen no iniquity in Jacob, nor perversness in Israel. The word there used is of a different root from this in the text, but the sence is the same, implying, if the Lord had seen perversness in Israel, it would have layd them open to a curse; yet sins made up of perversness are within the compass of a pardon. There is no sin excepted from pardon, but that which at once resuseth and despiseth it, the sin against

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the holy Ghost (Math. 12. 31.) This should not incourage any to fin perverfly, only it is a comfort to those who have. They who have finned perverfly, or who have perverfness mingled with their fin, should not cast off the hope of pardon, but wee to those who fin pervertly, (that is, against the light of their owne consciences) upon hopes of pardon. Such persons have no true hope (they may have much prefumption) that they shall be pardoned. They who having finned perverfly, confesse it, have good ground to pray for pardon, but they who goe on finning perverfly, have no ground (while they doe so) to hope for it. This text speakes of a person confessing and bewayling that he hath sinned perversely, not of a person purposing to sin so, as appeares further in the last clause of the verse; If any say, I have sinned and perverted that which is right.

And it profiteth me not.

Here's another poynt of confession, we must not only confesse that we have sinned, but the fruitlessness of sin, or that sin profiteth not. There are two rendrings, and so two severall expositions of these words.

The word fignifieth most properly that which is equall: And potest este ver- hence some give the sence thus, (which carrieth in it an eminent bum, potest esse work of repentance) I have sinned, and perverted that which was ninum. Unde right, and have not that which is equall; That is, Though I am sensusest, non greatly afflicted, and my sorrows lye heavie upon me, yet they are accepi tantun- not equall to my sinning, or perverse dealings with the Lord. I have dem, nonrepo-not received as I was worthy, or according to my ill deservings. pana pro pec. The Septuagint speak thus; God hath not made a strict inquisition cato meo. Coc: for my fin. My iniquity is not charged upon me to the utmore. Non digne in I have finned grievously, but God hath dealt graciously with me, me inquisivit and hath not measured out to the full of mine iniquity. Tis an peccavi. Sept, argument of true repentance to justifie God in afflicting us. This is a pious and a profitable rendring of the text.

Whence observe.

First, The punishment of fin in this life is not equall to fin.

As all the sufferings of this life are not worthy to be companed with the glory of the next life (Rom: 1.18.) so neither are they comparable with the fins of this life. When a man is under

very fore affliction, chastened with paine upon his bed, and the multitude of his bones with strong paine: So that his life abhorreth bread, and his soul dainty meat; yet he must confesse, his sufferings are less then his sin. The Church of the Jewes acknowledged this as to that great affliction, their captivity in Babylon (Ezra 9. 13.) After all that is come upon us for our evill deeds, and for our great trespasse, seeing that our God hath punished us lesse then our iniquities deserve, &c. It was no little punishment which that people endured, yet they confessed it was lesse then their iniquity. The least sin is so great, that no punishment which man is capable of in this life can equall it; nor can that in the life to come equall it as to present degree, but only by the everlastingness of its duration.

Secondly, Note.

A soule truly humbled is ready to confess to the glory of God, that his punishment and suffering is less then his sin.

As a godly man doth not thinke any fin little, so he doth not thinke any affliction great compared with his sin. Cain sayd, My punishment is greater then I can beare; but he did not say, it was greater then his sin. How hot soever the surnace of divine wrath is heated, yet sinners must acknowledge there is sparing mercy in it; and that God might have made it seven times hotter, and therefore hath afflicted them less then their sin. As a godly man is ready to acknowledge his mercy more then he hath deserved (Gen. 32. 10.) I (tayd Jacob) am not worthy of the least of all the mercies, and all the truth which thou hast shewed unto thy servant, as if he had sayd; I am less in my good actings then any of thy actings towards me for good have been) so he is ready to say, his greatest afflictions or evills which he suffereth are less then his sins, or then the evills which he hath done.

Secondly, The word fignifieth to profit, so we translate; And Verbum 1700 it profiteth me not. Other Scriptures comply with this sence (He-expono, profuit ster 3.8.) Haman in his malicious and envious suggestions against non suit midit the Jews, tells the King, It is not for the Kings profit to suffer them quod percato continue. He useth the same word agains (Hest: 5.13.) where ram. Merca after he had reported all the great things that he enjoyed, he concludes; What doth all this profit me? or all this availeth menotibing, so long as I see Mordecai the Jew sitting at the Kings gate?

Thus here, saith the sick man, I have sinned, And it prosited me not, or I have got nothing by it: And when he saith, it prosited me not; we are to expound it by a usuall sigure in Scripture, whereby more is intended then is expressed, so that, it prositeth me not, is, it had been very detrimentall, dangerous, and deadly to me. I feel and smart under the sad issues of my sin, my perverting that which was right hath done me (though I have had but my right) much wrong. I have sinned, and it prosited me not.

Hence note.

First, Sin pretends profit and advantage to a sinner.

There is no temptation comes without a bait. Though some sin purely for fins fake; yet it is rare that fin cometh without the offer of a bribe, and profit is one of the greatest both baits and bribes that the Devill puts upon the hook of temptation, when he fisheth for soules. You shall get by it, saith that deceiver. But the repenting soule, can truly say, it profited me not; I had thought to have gotten by my fin, it promised me very faire, but I have got nothing but blows. The temptation with which the Devill affaulted our first parents was of this kinde, He told the woman of profit, she and her husband should gaine knowledge by it, (that's a noble gaine) They should be as Gods knowing good and evill, there's all profit imaginable in such a knowledge. Christ himselfe who was God and perfectly knew good and evill, was also tempted with profit (Math: 4.8,9.) The devill shewed him all the kingdomes of the world (and those not with bare walls, but ready hung and furnished) and the glory of them, and sayd unto him, all these things will I give thee, if thou wilt fall downe and worthip me. If our head and the heire of all things was tempted with profit, how much more poor we! No marvaile if Satan provide him Agents to say to us as they are represented (Pro: 1. 13.) Come, cast in your lot among us, we will all have one purse, or a joynt stock in this wicked trade; What they hoped to get by it, is told us in the next wois's; we shall find all precious substance, and fill our houses with spoyle. We shall get enough, and you shall share with us if you will but come and goe with us. We see what sin promiseth; But what doth the finner find? himselfe answers, It profited me not .

Hence learne.
There is nothing gotten by sin, no good is gotten by it.

The Apostle puts the question to sinners (Rom: 6. 21.) What fruit had ye then, in those things whereof ye are now ashamed? Cast up your account, and tell us what you find at the foot of it. Possibly some may say, we have gotten hundreds and thousands, we have gotten houses and lands, our barnes are full of corne, our fields of cattel, and our bags are full of treasure. But is it profit to have house and land, gold and filver come in by fin? Let that Scripture answer (Math: 16. 26.) What is a man profited if he shall gaine the whole world and loose his own soule? But some may fay, they that are in Christ cannot loose their soules by sin. I anfwer; First, though they that are in Christ cannot be such sinfulb foules, as to fin away their foules, though they cannot fin at fuch a rate, nor in such a height as to loose their soules who have indeed found Christ, or rather who are found of him, and planted in him; yet the dammage which every fin unrepented of and unpardoned puts man to is the loffe of his foule. Secondly, suppose a finner repenteth, what hath he got by fin, but the forrows of repentance. And though no man shall have cause to repent of true repentance for fin, yet no man shall have cause to boast of the penny-worth he hath had by fin which hath occasion'd the forrows of that repentance. One houres communion with God in wayes of holiness is better then all the profits and pleasures which any man hath got while he was committing that fin, or running any course of fin, whereof he now repenteth. At the best fin dishonours God, troubles our consciences, and breakes our peace; at the belt nothing is got by fin which is worth the having, at worst the foule is lost by it, which of all things we have is most worth the having:

Thirdly, Note.
Sin is exceeding dangerous and destructive to man.

Some would fin for the pleasures and carnal contentments which are found in fin, though they knew they should make no earning, or get no profit by it, yea though they knew they should be and dye beggers by it. Once more, if this were all, that they should loose heaven by it, or if the meaning of loosing their foules.

were only this, that their foules should be no more, they would easily venture it. But there is an affirmative in the negative, and when, 'tis sayd, sin profiteth not, the meaning is, it brings trouble and renders us miterable for ever; Fooles (that is, all sinfull men, saith the Spirit of God, Pfal: 107. 17.) because of their transgression, and because of their iniquities are afflished; and all such among these sooles, as dye in their sin are damned; and who is able to summe up the dammage of damnation?

Fourthly, Learne.

Sinners shall be forced at last to confesse that there is no prosit in sin.

True penitents confesse it willingly now; and impenitents shall confesse it at last, whether they will or no; they shall have such a conviction of the evill of fin by their furferings, as will make them fay, what hath pride profited me? and what hath envy profited me? what hath malice and wrath profited me? And what hath the fraudulent deceiving of my neighbour profited me? this will be the cry of finners to all eternity. Oh what hath fin profited us? That which is the willing confession of a gracious repenrant here, will be the forced confession of damned impenitents for ever hereafter. This will be a bitter repentance. Hell is and will be full of the words of repentance, but no fruit of repentance shall be found there. The damned shall not find either amendment in themselves, or mercy from God. This will be the confestion of all finners at last (as of those that repent and are saved. fo of those who repent when damned) we have sinned and perverted that which was right, and it hath not profited us. And when once man hath made this hearty confession to God of his fin and folly, then God maketh him a gracious promise of deliverance and mercy, as appeares in the tenour of the next verse.

Vers. 28. He will deliver his soule from going into the pit, and his life shall see the light.

There is a two-fold reading of this 28th verse, as was shewed in opening the former. For whereas that 27th verse is understood by some as the humble confession of the sick man recovered, and so read in this forme; He looketh upon men and saith, I have sinned

and perverted that which was right, and it profited me not; then, this 28th verse is rendred to make up that sence, as a thankfull acknowledgement of his recovery, He hath delivered my foule from going into the pit, and my life feeth the light. Thus, as we had his confession of repentance in the verse fore-going, I have sinned, &c. Justa bane loso here we have his confession of praise and thankfulness; He hath ationem erit edelivered my soule from going into the pit. Mr Broughton translates tiamnu hieverto this sence; He saved my soule from going into the pit, that my sus excosessione life doth see the light. Thus the sick man being restored breakes restituti ægri out into thanksgiving; The Lord in mercy hath freed me from death, mam beneficenhell, and the grave; I need not feare Satans accusations; my body en-tiam agnoscenjoyes the light of the world, and my soule the light of Gods counte-tin. Merc: nance shining upon me, which is better then life. But because our owne reading is cleare in the originall text, and holds out the fcope of the context fully enough, therefore I shall prosecute that only.

He will deliver his soule from going into the pit.

The words are an affertion of the favour and goodnesse of God to the penitent fick man; He (that is, God) looketh upon men, and if he heare any saying, I have sinned and perverted that which is right, and it profiteth me not, if he make such an humble and gracious confession, this will be the issue; the Lord will deliver his soule from going into the pit. At the 18th verse, we had words of the same import; He keepeth back his soule from the pit, and his life from perishing by the sword. And againe, at the 24th verse, Deliver him from going downe to the pit. To be delivered from the pit (as was there shewed) is to be delivered from death. And the word soule (as was then likewise expounded) is put for the person; As if it were sayd; He will deliver him, the penitent man from death; and that both from temporall death, the death of the body, and from eternall death, the destruction of body and soule; or he will deliver him first from the pit of the grave; and secondly, from the pit of hell. He will deliver his soule from the pit.

And his life shall see the light.

That is, he shall live to see the light; To see the light, is a cir-vitæ; sicut e contrario tene. cumlocution of life; As if it had been fayd, He shall recover out brafunt symbo. of his deadly fickness, and behold the light of the Sun, as living lum mortis.

Videre lucem periphrasis est men Pined:

Nnn

men doe. Thus David prayed (Psal: 56.13.) That he might malke before God in the light of the living. And thus the wicked man is threatned with eternall death (Psal: 49.19.) He shall goe to the generation of his fathers, they shall never see light; That is, they shall never enjoy life, but be shut up in a perpetual night

of death, or in the night of perperuall death.

Secondly, When tis fayd, his life shall see the light, we may understand it, not only for a bare returne to life, or that he shall live, but that he shall live comfortably and prosperously, he shall Tead a happy life. To see the light, is to live and rejoyce; light is pleasant, it is comfortable to behold the Sun, as Solomon speakes. To see light, comprehends all the comforts of this life, and of that to come, which is called, the inheritance of the Saints in light, (Col: 1.12.) For as darkness is put not only for death, but for all the troubles of this life, and the torments of the next; so light. is put both for life, and for all the comforts of this and the next life. All the bleffings of this temporall life, and the perfect bleffedness of eternall life, are comprehended in light. So that when is fayd, his life shall see the light, the sence riseth thus high; He shall be happy forever; so extensive is the favour of God to repenting persons, that time is too narrow for it; everlasting light shall be their portion. From the former branch of the words thus opened, He will deliver him from the pit.

Observe.

All our deliverances are of God.

As there is none can deliver like God, fo none can deliver but God. If he gives out the word that such a man shall goe to the pit, it is not in the power and skill of all the Princes and Physitians in the world, to save or stay him from it. And how low and desperate soever any mans condition is, if God say the word, he is deliver'd and reprieved from going downe into the pit.

Secondly, From the connexion with the former verse, the sick man having made this consession, I have sinned and perverted that which is right, and it prositethme not, the Lord presently delivers

him, &c.

Observe.
God is ready to deliver, humble praying and believing sunners.

That command hath a promise joyned to it (Psal: 50. 15.) Call upon me in the day of trouble, and I will deliver. The 107th Psalme speakes this quite through, where we find many sorts of perishing persons, crying unto God, and God delivering them from perishing when they cryed. As when sin cryeth God will afflict, so when sinners cry, God will relieve them in or bring them out of their affliction.

From the latter branch, His life skall see the light.

Note.

Naturall life, and light are a great bleffing.

God promiseth much when he promiseth life and light; The light of this life is no small mercy, how much greater is the light of spiritual life? But who can conceive how great a mercy the light of eternall life is! yet all this God speakes to the humble and believing sinner, when he saith, His life shall see the light.

Secondly, Comparing the two parts of this text together, He will deliver him from going downe to the pit, and his life shall see the light.

Observe.

The mercy of God to humble sinners, is a compleate mercy.

Here is not only deliverance from evill, but the bestowing of good; it is much to be kept from going downe into the pit, but it is more to see light, the light of comfort here, and the light of glory hereafter. The mercy of God to his people is great in temporalls, greater in spiritualls, greatest in eternalls. The benefit of redemption (to shew the sullness of it) is set forth two wayes; First, by our freedome from evill; Secondly, by our enjoyment of good. (John 3.16.) God so loved the world, that he gave his only begotten Son, that whosever believeth in him, should not perish, but have everlasting life. He shall not perish (that is, he shall be delivered from going downe to the pit) he shall have everlasting life; that is (as the text speakes) his life shall see the light.

Elihu having at large drawne a description or narration of the whole proceeding of God with sinfull man in all the parts and particulars of it, gives a briefe of all that he sayd, in the two next

verses.

Chap. 33.

Verf. 29. Lo all these things worketh God oftentimes with man;

Vers. 30. To bring back his soule from the pit, to be enlighted with the light of the living.

As the Apostle after he had discoursed at large, about the dignity of Christs Priest-hood, gathers up all together (Heb: 8. 1.) Now of the things which we have spoken, this is the sum: we have such an high Priest, who is set on the right hand of the throne of the Majesty in the heavens: So Elihu having spoken much of the severall wayes, by which God revealeth himselse to man, and works him to a sight of his sin, and penitentiall forrow for it, recollects and summes up all in these words.

Lo all these things worketh God oftentimes with man, &c.

In these two verses, we may take notice, chiefly of two-

First. The frequency of Gods dealing thus with man (v.29th

Lo all these things worketh God oftentimes.

Secondly, The designe and purpose of God in doing so; That he may bring back his soule from the pit, and be enlightned with the light of the living.

Lo, all this worketh God oftentimes with man.

Here's the application of the former Doctrine; Elihu presseth his hearers with it, and bids them lay it to heart; As if he had sayd, I have not been speaking of things in the clouds, but of what is really and dayly acted among the shildren of men. Lo (or behold) all these things. There are source speciall significations in Scripture of this word, Lo, or behold, and they may all source meete in this place.

First, It imports some new unheard-of and wonderfull thing (Isa: 7.14.) Lo, or behold a virgin shall conceive, and bear a son: That a virgin should bring forth a son, is a wonder of wonders, a wonder so much above the course and power of Nature, so much beyond the compasse & comprehension of reason, that men

and Angels have reason to be assonished at it.

Secondly, 'Tis prefixed, to shew some extraordinary impulse or readinesse of spirit for action. Thus Christ speaketh in that other

other noble prophecy of him (Psal: 40.7.) Then said I, Lo, I come, in the volume of the book it is written of me; I delight to doe thy will Omy God: yeathy Law is within my heart. Lo, I come, that is, I am ready to come, I am prest upon the work, I am under the pressure and command of my own spirit, as well as under thy appoyntment and decree to undertake and finish that worke of

mans redemption.

Thirdly, It frequently implyeth matter worthy of weight and deepest consideration. That's usefull and remarkeable which is thus prefaced. Thus Solomon speaking of the field of the slothfull man, saith (Prov. 24. 31.) Lo, it was all growne over with thorns, and nettles had covered the face thereof, and the stone wall thereof was broken downe: As if he had sayd, Marke, this is a thing to be attended, the sluggards field is full of thorns; that is, in a spiritual sence, slothfull hearts are full of lusts and vanities. In this language the Church invites all to consider the Glorious excellencies of God (Isa: 29.9.) Lo, this is our God. And thus Christ speakes of the woman whom he had healed on the Sabbath day (Luke 13. 16.) And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteens yeares, be loosed from her infirmity on the Sabbath day? As if he had sayd, Pray consider the case and speake your mindes.

Fourthly, 'Tis often used in a way of strong affertion, and affirmation, intimating the certainty of what is spoken (Gen: 1. 29.)

And God said, Behold, I have given you every herb bearing seed.

And againe (Gen: 12.11.) It came to passe, when he was come necreto enter into Egypt, that he said unto Sarah his wise, Behold, now, I know that thou art a faire woman to look upon. (Read Psal. 132.6.

Ezek: 30. y. Luke 1. 32.)

In the present text it may have all these intendments; for is it not a wonderfull thing, that God should be gracious to poore creatures? is it not strange that he should take so much paines with, and exercise so much patience towards them? Secondly, Le, God worketh all these things; He is ready to doe them, he waiteth to be gracious, or to magnisse his grace in doing them. Thirdly, Le, God worketh all these things; is not this a matter of great consideration, ought we not to sit downe and weight well? Fourthly, Le, all these things worketh God; certainly God hath and will work all these things; this is a truth out of all question, a truth of which

which there is no doubt to be made. As the Apostle saith (17im: 3. 16.) Without controversie, great is the mystery of Godliness, God was manifest in the slesh; So I may say without controversie, great is this mystery of Gods manifesting himselfe to frayle slesh, and doing all these things here spoken of, awakening the consciences of men by dreames, and working upon them by grievous ficknesses, sending an interpreter one of a thousand to declare unto man his uprightness, and at last delivering his soule from going downe into the pit. Lo, all these things worketh God.

7VD operatus bernatione rerum creatavum.

There is somewhat peculiar in that expression, he worketh. ell egir, perfe. The native sence of the word, implyeth; First, a willing worke, cit, usurpatur not forced or constrained. Secondly, a full and compleat worke, not an essay or offer, not a worke begun only, but carried on to perfection. The wicked are called workers of iniquity, (Pfal: 5. 5.) because they are free and ready to sin, they have a strong tyde and bent of spirit to doe evill, and they doe it not to halves but throughly; they doe not only begin or nibble at the baite a little (as a good man often doth) but greedily swallow it downe hooke and all; they are fully in it, and doe it fully, they make a worke of it, and so are workers of iniquity. The Lord doth good, as the wicked doe evill; All these things worketh God, He worketh them willingly, he worketh them compleatly, (Ifa: 26.12.) Lord thou wilt ordaine peace for us, for thou also hast wrought all our workes in us; Thou art the Author and finisher of them. We are invited (Pfal: 46.8.) to come and behold the workes of the Lord, what desolations he bath made in the earth. The building workes, and the defolating workes of God, whether respecting persons or nations, are perfect workes. Lo, all these things worketh God.

Hence note.

What ever good we see wrought among or for the children of men, God is the worker of it.

As he over-ruleth the evill which is done, and both fendeth and ordereth the evill which is furfered; so he is the worker of all the good that is done. God worketh it all either immediately by himselfe, or mediately by second causes; and what instrument foever is fet a worke, yet the worke as to the matter and manner of it, as also to the result and issue of it, is the Lords. He was the

Worker

worker of all that hath been spoken of in the former context; though we reade of a messenger, of an interpreter, yet the work was Gods. Tis sayd (Gen: 39. 22.) The keeper of the prison committed to Josephs hand, all the prisoners that were in the prison, and whatsoever they did there, he was the doer of it. Not that he did every thing with his own hand in the prison, but he gave the rule, and ordered all that was done. Much more may I say of the Lord, whatsoever is done in the world, especially among his people, God is the doer of it, All goes through his hand. Lo, all these things worketh God.

Further, From the prefix, Lo.

Observe:

The workes and dealings of God with men are wonderfull, those especially which he worketh for the humbling of a sinner, and for the delivering of a soule from going downe to the pit.

The breaking of the heart, the rayfing of it by faith, the renewing of its peace and comfort, are wonderfull works of God. And the reason why we wonder no more at them, is, because we consider so little of them.

Hence againe from the word, La:

Note:

The workes of God are to be deeply considered, to be stayed upon.

We must not passe them by lightly, whether they be towards our selves or others, God hath made his wonderfull workes to be remembred (saith David, Psal: 111.4.) or to be considered, that's the designe of God in his works, he hath made them for that end, that they should be remembred, and attended to, or they are such as cannot but be remembred; they leave their markes and memorials behind them. God sets such a stamp of his power, wisdome, justice, and goodness upon his workes, that they will not be forgotten. And as his outward providential workes, are such, so his spirituall workes are much more such. The godly-wise understand them so, they have a criticall eye in discerning those invisible workes of God with a poore soule, in reducing him from sm, and bringing him to himselfe. David calleth all the godly to the consideration of those workes in his owne case (Psal: 66. 16.) Come and heare all ye that feare God, and I will declare what

he hath done for my soule. What God doth for our bodyes is very confiderable, but what he hath done for our foules can never be enough considered nor admired. Lo, all these things worketh God

oftentimes with man.

פעמים שלש

Low TOU TO TOUT THE EPPATHE O 80 XU 895 0886 25815 HETEL OLD-Pros. Sept: S'a reide रह-Schol,

The originall is, twice, thrice, so we put in the margin, and render it often-times, in the text. Some expound it, of those three distinct wayes, in which God dealeth with man, before described. The Septuagint are expresse for that; All these things worketh the strong God three wayes with man, Which the Scholiast exemplifies in the three wayes here noted by Elihu. First, awakning him by dreames and visions, Secondly, troubling him by ficknesses and afflictions; Thirdly, teaching him by Prophets and Interpreters. Yet, I conceive, the text doth not strictly recapitulate those three severall wayes before spoken of, in these words, twice, thrice, but only shewes us that God useth all these wayes or any other, as his wisdome shall thinke fit, many times, or oftentimes for the producing of those blessed effects.

Lo, all these things worketh God oftentimes with man.

Twice, thrice, is a double certain number, put for any fingle uncertain number; And it only teacheth or affureth us, that God debateth with the fons of men in all or any of these wayes oftentimes, or more then once. If they doe not answer his call or purpose (which they seldome doe) at the first; he calleth againe and againe, twice or thrice, or often-times, that is as often as he feeth it good, needfull or expedient to doe it. And we may suppose that Elihn useth this number twice, or thrice, in allusion to the customes of men; whether civil Magistrates or Churches, who when they deale with others about any fault committed or offence given, they doe not take them at the very first default, but warne and admonish them twice or thrice, or send them (as the case may require) severall Citations to appeare, and either to acknowledge their guilt, or acquit themselves of it.

These things worketh God twice or thrice.

And remember, it is but twice or thrise; which speech though it Tribusvicibus, i.e. multoties, may be well rendred (as we say) oftentimes, yet it is not very often; fed utitur nu- once is no number, twice is the least number, and thrice is but a **fmall** mero ternario,

fmall number, two or three witnesses are the least number of wit-ut congruat hunesses that can be admitted in any business. That, the Lord will mana consultated doe this, twice or thrice proves that he will doe it severall times, solent homines men shall have meanes, and frequent meanes, but twice or thrice, ter monori vel may not be very often, much lesse alwayes, there is a stint, and a citari. Aquin: determinate number in the breast of God; and that we might not expect to have his parience lengthned out alwayes to us, 'tis put into the smalless numbers, All these things worketh God twice or thrice,

with man.

The word by which man is here expressed, is, no ordinary word, 72% non quetis that word by which signisses the highest and greatest of men, libet viru im-God deales thus not only with inseriour persons, and mean men, portar, sed ut but with great men, with men of note, with men of power and lem illustrem, strength; let men be as strong, and stout, as they will, God can vel alique retione sheet, and bring them to his soote.

Further, when he saith, Lo, all these things God worketh often-lem. Bold: times with man. This appellative man, may be taken two

wayes.

First, Personally or individually, that is, he worketh thus oftentimes with the same man, God is put to renew his actings more then once with one and the same man, because he will not bow

nor obey at first.

Secondly, We may take this word man specially as implying severall men, or men of all sorts, as well as any one man of a sort. That manner of speaking is frequent in the old Testament (Fob 1.4.) And his sons went and feasted in their houses, man his day, or every one his day. So (Fon: 1.7.) And they sayd, every one to q.d. unicung; his fellow, or man to his fellow, so here God worketh these things day predista oftentimes with man, that is, with severall men, as seemeth good sua voluntaris to him. The speech is distributive. For though we are not to un-judicia manifederstand it so largely, as if God dealt thus with every particular stare, ut sit oraman, yet he deales thus with many men, even with as many as to distributiva. Bold: God oftentimes with man.

Hence note.

such is the goodness of God, that though man is not wrought upon presently, or at the first, yet he will come a second or a third O o o time to carry his worke through with him.

'Tis a mercy that God will speake once, or use any means once with us, 'tis mercy that he will speake any one word in any one way, to bring us off from sin; 'tis mercy that he will send one vision, or one affliction, to awaken us out of our security, or one messenger to instruct us once in our duty; but when the Lord is pleased to use severall meanes, and those severall meanes, severall times, how doth the aboundant mercy and graciousness of God appeare in this! And as the mercy of God in generall, so the patience of God in special appeareth aboundantly in it. The Lord waites to be gracious, he waites the working of this or that means, of a second and third meanes, and he waites the working of them all over againe and againe, or oftentimes; here is patience with long-sufferance.

Secondly, Observe.
God will perfect his worke, and bring it to an issue with sinful man.

God would not give over working to humble Job, till he had fully humbled him; And this made Job almost amazed at Gods dealing with him (Chap: 7.17, 18, 19.) What is man that thous n shouldest magnifie him? and that thou shouldest set thy heart upon him? And that thou shouldest visit him every morning, and try him every moment. Job seemed much troubled at this instancy of God with him, and therefore expostulated in the next words, How long wilt thou not depart from me, nor let me alone till I swallam downe my spittle? But, for all his crying, God would not depart from him, nor let him alone for a morning, no nor for a moment till he had finished his worke and accomplished his will both in him and upon him; till he had brought his heart into a due frame and temper under his mighty hand. If once or twice will not doe it, he will doe it thrice; The Lord is not weary either of working or waiting; God is a rocke (faith Moses Deut: 32.4.) and his worke is perfect; and of all his workes, that of grace is most perfect. His visible providentiall works are perfect or shall be before he hath. done with them, or put his last hand to them, but his invisible spirituall workes are most perfect; as God worketh often to bring man out of the state of fin to grace; so he will not cease working till grace be perfected, he will worke till that worke is wrought

to the height, till the top-stone of it is set up, or as the Apostle phraseth it (Eph: 4.13.) Till we all come to a perfect man, unto the measure of the stature of the fullness of Christ. Though a man hath been once truly humbled, yet God humbles him againe, that he may be humbled gradually as well as truly to his own mind. They that are humbled by affliction, may need more afflictions to humble them. The fame meanes by which faith and repentance are wrought at first, doe also encrease and strengthen faith and repentance. Those meanes by which a man is at first purged, are very proper for his further purging (John 15.2.) Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. As no man can be a true branch (hypocrites and formalifts are branches only in appearance and profession, they were never truly purged, now, I fay, as no man can be a true branch) till he is purged, so God purgeth those who are true fruit-bearing branches more and more, that they may bring forth more fruit. And the means by which he purgeth them, that is, mortifieth their corruptions, seldome reach this blessed effect at once or twice working, and therefore the Lord is even conftrained to worke these things twice, thrice, or oftentimes, else the worke would not be brought so the intended issue.

Thirdly, In that it is fayd, All these things worketh God often-

times, not alwayes.

Observe.

Man should make hast to answer the call of God, and come up to what he requireth of him.

For though God worke these things oftentimes, yet no man knowes how often he will worke, and we may all know, he will not worke alwayes. Tis a high and dangerous presumption to deferre at any time upon hopes that God will work at another time, because in some cases he workes oftentimes. Remember (as was shewed before in opening the words) this thrice is the least number of often, as twice is the least number of any; two or three are the least number that makes a Church-assembly (Math: 18. 20.) The Prophet saith (Amos 2.4.) For three transgressions of Judah, and for four, I will not turne away the punishment thereof. Implying that if men multiply their transgressions, God will not alwayes

alwayes give them meanes of repentance, but powre out wrath. upon them; So Elibusaith, God worketh twice and thrice; but if. men will fin three or foure times, where is their warrant that God will pardon or palle by their fins? The Propher did not binde up

bu dicatur.

Robbi Selom: the mercy of God precifely to two or three transgressions, but if colligit ter tan- men fin without bounds, he shewes they have no ground to expect tum homini ig-God should be mercifull. One of the Jewish Rabbins (as some noscere deum; expound him) concludes peremptorily, If man sin twice or thrice peccandum re- God will spare, but if foure times God will punish. We doe not dierit effe qued circumscribe the grace of God to a speciall number, and possibly fibi à gehenna that Rabbin did not intendit so, but only that all should take timeat; er id heed they doe not abuse the grace of God. That God multiplyboc loco ab Eli- eth to pardon, or (as we render, Ifa: 55.7.) Pardoneth aboundautly, is no fecurity for any man to fin aboundantly, or tomultiply transgressions. My spirit shall not alwayes strive with man (saith the Lord, Gen: 6. 3.) I have striven long already, and I will yet ffrive longer, even an hundred and twenty yeares, but I will not strive alwayes. God gave Jezeliel a space to repent (Rev. 2. 21.) but when the repented not, he did not promife her a new space to repent in, but threatned her with wrath to the utmost if the repented nor. There is a frequency in the worke of God to reduce finners, but not a perpetuity. And as in this verse Elihu reports this frequency of his worke, so in the next he reports that to be the designe of it,

Vers. 30. To bring back his soule from the pit, to be enlightned with the light of the living.

This verse (I say) sheweth the purpose of God in working twice, thrice, or oftentimes with man. This purpose (as was touched before) is two-fold. First, to free and deliver him from evill, the worst of evills, a horrible pir. Secondly, to estate him in and give him possession of not only that which is good, but best of all, the light of the living. Nor is this purpose of God a bare defire (that's often fruitless and successless) but a strong or setled resolution, to bring back the sick mans soule from the pit. And Elihu (we may suppose) spake thus, as to presse fob to hasten the worke of his repentance; fo to put him in hope (upon confideration of this defigne of God in afflicting him) that he should be delivered from his afflictions, and have not only his life continued, but the comforts of it restored to him. As if he had sayd, Be not afraid, doe not look upon thy condition as hopeless, or that the humiliation of thy selfe will be fruitlesse, for I dare assure thee, God hath gracious purposes and intendments towards thee in working these things.

And here we have a two-fold gracious purpose of God expressed; First, to deliver him from evill, to bring back his soule from the pit. Secondly, to doe him good, or to bestow positive blessings upon him (as was shewed at the 28th verse) even to be enlightned with the light of the living; As is he had sayd, God in all this aymes only at mans good, that his sin unrepented of be not his death and destruction, and that under a sence of Divine favour towards him, he may lead a comfortable life here, and be happy for ever.

To bring back his soule from the pit.

It is fayd at the 28th verse, He will deliver his soule from goings

into the pit; in both places the pit is the fame.

But feeing the Lord there promifed to deliver his former going into the pit, how is he fayd here, to bring back his foule from the pit? A man being delivered from going to the pit, cannot be

fayd to be brought back from the pit.

I answer in two things; the words rendred to bring back his soule from the pit, may be read thus; to turne away his soule from the pit; that is, to preserve him from death. So the Hebrew word is used (Chap: 15.13.) as also (Mal: 2.6.) He walked with me in peace and equity, and did turne away many from iniquity. If we take that rendring of the word, then the expressions in both places beare the same sence. But taking it according to our reading, in which to bring back his foule from the pit, founds, as if the man had been in the pit already; and it may well be fayd so, because a man in great affliction, whether of soule or body, is, as it were, dead, or buried alive. For as when God converts a finner, he (upon the matter) brings him back from hell; so when he delivers him from any grievous fickness, be doth (upon the matter) bring him back from the grave. Heman in spiritual afflictions and foule-defertions, the terrours of the Lord being upon him, called himselfe free among the dead, like the staine that lye in the grave,

whom God remembreth no more, and they are cut off from thy hand, (Pfal: 88. 5.) They that are neere the pit of death, are not. much, improperly, called dead, and they that being in such a defperate case are kept from going downe to the pit, are not, much. improperly fayd to be brought back from the pir, or pulled out of it. In which sence we may keep to our owne reading; and so to bring back his foule from the pit, notes only the extreame danger wherein he was, whether spirituall or temporall, and Gods graciousness in delivering him from it.

Hence note.

When God restores a man out of any desperate condition, whether of soule or body, he gives him a new life; he brings him in one respect back from the grave, and in another from hell.

As a fick man, he is brought from the grave, and as a finner he is brought from hell. Great deliverances are a kind of new creation; And fresh blessings are to us as fresh beings. Take these two inferences from it.

First, How should they, who have been under great outward afflictions, praise the Lord when they are delivered! They who has ving had the fentence of death in themselves, should look upon themselves when restored, as men raised from the dead. And how should sinners praise the Lord, when he hath reconciled them to himselfe, and pardoned their fins. In doing this for them, he delivereth them from wrath, from hell, and from eternall death. Let fuch praise the name of the Lord, and say, as in the text, He hath delivered our soules from the pit.

Secondly, Let such live unto God, having received a new life from God; They that have received a new temporall life from God, ought to dedicate it unto God; how much more they that have received new spirituall life? They that have received it indeed, cannot but dedicate it unto God. This negative mercy calls aloud for all that we are or have to be given up to God, but that positive mercy which followeth, calleth yet lowder for it.

And to be enlightned with the light of the living.

Nomen DIT won fumitur pro ta fruentibus,

Take it for temporall, spirituall, or eternall life, all these ends quibuslibet ho- are accomplished in those mercifull workes of God to poore finminibushaevi-ners; some restraine the text to the light of this temporall life, others enlarge it to the light of spirituall and eternall life. We fed pro divitiare enlightned with the light of the living, When the comforts of bus potentibus, this life are restored, much more are they, who are restored to gere, valere, the comforts of their spiritual life, and so to the hope of eter-Sunt qui ad funall life.

By the living, we are not to understand those who are barely serunt, sed its. on this side the grave, and yet breath in the ayre; or who have nam quidem Allonly a weake shadowed spirituall life, which they scarce know of gi, postquam ad or perceive. The living here are they that live comfortably and literam de bac prosperously both as to soule and body. Thus 'tis sayd in that Provita intellexe-phecy of Christ (Psal: 72.13.) He shall live, and to him shall be rn. Merc: given of the gold of Sheba: prayer also shall be made for him continually, and dayly shall he be praised. Christ lives to purpose, he lives as a Prince, in power and dignity, yea he is the Prince of life. It was more then a sensitive or rationall life which Davids saith was assured of, when he sayd (Psal: 118.17.) I shall not dye but live; his meaning was, I shall live honourably and triumphantly, declaring (with joy) the workes of the Lord. Thus here, To be enlightned with the light of the living, is, to enjoy a comfortable life, or to live happily.

Hence note.

A troubled state is a dark state, fickness and sorrow, whether inward or outward, are darkness.

They are darkned with the darkness of the dead, whose life is wrapped up in anguish and forrow.

Secondly, Note.

The designe and purpose of God in all his ordinances, and providences towards his people is for their good.

All that hath been fayd before, emptieth it felfe into these sayings, To keep back his soule from the pit, and to be enlighted with the light of the living. The Lord hath no eye in these workes to his owne gaine, but mans good. The Lord doth not willingly grieve, nor afflict the children of men (Lam: 3.35.) He taketh no pleasure in it abstractly considered, nor doth he look for any profit by it: Much lesse doth he it (as it follows, v.36.) meerely to crush under his seete all the prisoners of the earth: All that he expects by it as to himselse is to be glorisied by all (for himselse is above

all, and therefore defigneth himselfe in all) yet the glory which God hath by man is only the manifestation of his glory, not any addition to it. The benefit which God aymes at in afflicting man returnes to man. He would have man bettered by affliction, and as soone as man is bettered by affliction, every thing shall goe better with him, and he shall be delivered from affliction. (Rom: 8. 28.) All things worke together for the good of them that love God, to them who are the called according to his purpose. And as all things worke together for the good of them, who are the called according to his purpose, so it is the purpose of God that all things should worke together for their good, and that is not a succeisless purpose. Indeed every rod upon the backs of the wicked hath a voyce in it, to call them from the pit of death and destruction, and to be enlightned with the light of the living, but God makes this call effectuall to all his elect, none of whom shall perish with the world. So that a godly man should be so farre from judging himselfe dealt with as an enemy (as Fob in his extremity did) when he is most forely afflicted, that indeed he may see the love and fatherly care of God in it. All the providentiall dispensarions of God worke to glorious ends. Sometimes for the outward good of his people in this life, alwayes for good as to their spirituall and eternall life.

Therefore, lay afide hard thoughts of God whatfoever hard things he is a doing, or you are suffering. The wayes in which God leads us, may possibly be very darke, yet they run to this poynt, to keep us from the pit of darkness, and that we may be enlightned with the light of the living.

Thirdly, Note.

Man would undoe himselfe both for here and for ever, if God did not morke monderfully for him, and powerfully keep him from destruction.

All these things God worketh twice and thrice, to keep our scules from the pit; man left to himselfe would run head-long upon mischiefe in this world, & upon eternall misery in the world to come. Nothing but the hand of God can hold man from ruining himselfe. The heart of man is so set upon sin, that he will rather loofe his soule, then leave his lust; and will rather dye then that shall, 'Tis as easie to slay the motion of the Sun, or to turne

back the course of nature, as to stay or turne back the naturall motion or course of the heart in sinning. An almighty power must doe the latter as well as the former. So that if the Lord did not put forth more then mercy, even mercy clothed with power, no man could be faved; should God wish us never so well, and tell us what good he hath layd up for us, if we will but believe and obey him; should he tell us he hath riches of mercy, and that every one who will come shall have his share, yet we should never have any, if left to our owne chufing. 'Tis a worke therefore both of mercy and power which keepes us from the pir. God had much adoe to keepe Lot from being consumed in Sodome. He had warning to be gone, yet he was loth to goe; The text faith (Gen: 19.16.) While Lot lingred the men layd hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters. the Lord being mercifull to him, and they brought him forth, and fee him without the City; else probably he had lingred, till he had perished. Surely if God did not thrust sinners out of the Sodome of this world (as we fay) by head and shoulders, they would perish in it and with it. How wonderfull is the goodnesse of God who doth all these things, not only to keep poore creatures from going downe to the pit, both temporally, and eternally, but also that they may be enlightned with the light of the living.

Ppp

IOB.

JOB. Chap. 33. Verf. 31, 32, 33.

Mark well, O fob, hearken unto me, hold thy peace, and I will speak.

If thou hast any thing to say, answer me: speak, for I desire to justific thee.

If not, hearken unto me; hold thy peace, and I shall teach thee wisdome.

Hese three verses contains the Epilogue or conclusion of Eliha's first addresse to Job. In which we may consider these three things.

First, He perswadeth him to a due attention and silent consideration, both of what he had sayd, or should say further.

(v. 31.) Mark well, O Job, hearken unto me, &c.

Secondly, He gives him liberty, and faire leave to reply, if he should please to what he hath already spoken (v. 32.) If thou hast any thing to say answer me, speake. To which concession or invitation he adds a very friendly and an ingenuous reason in the close of the verse; For I desire to institute thee.

Thirdly, He professeth his owne readiness to proceed and speak further with him, or to carry on this discourse, in case Job had nothing to reply. (v. 33d) If not, hearken unto me, hold thy

peace, and I shall teach thee wisdome.

Vers. 31. Mark well, O Job, hearken unto me.

In this verse Elihu calls for a two-fold attention; First, to those things he had already spoken. Secondly, to those things which he was yet to speake. What he had already spoken, he desireth him to consider and make reply if he pleased, as is cleare (v. 32.) and as to what he had yet further to say, he desireth his attention and submission, as it followeth (v. 33.) If not hearken unto me, hold thy peace.

Mark well, O Job, hearken unto me.

DUP magnam Here are two words of attention, marke, and hearken, and both mentio attention very fignificant ones. The word rendred mark, fignifieth to attend,

tend, with utmost diligence; it it sometimes rendred by heark-qua fit cumgening (Isa: 32.3.) The eyes of them that see shall not be dim: and stu, puta aurium the eares of them that heare frall hearken; that is, they who here-Cornel:a Lap: tofore, through the just judgement of God for their willfull shut- in Pro: 2. 3. ting their eyes and eares, infeeing did fee but not perceive, and in hearing did heare but not understand (1/a: 6.10.29.10. compared with Math: 13. 14.) shall at last see clearely and attend diligently to the will of God delivered to them; yea it feemes to note some speciall gesture, as the lifting up of the eare to heare. For as there is a lifting up of the voyce in the zealous speaker, so of the eare in the diligent hearer. To marke is to heare and obferve, to heare and lay to heart the things which are spoken, Mark well, O Job,

and bearken.

That's a word of a large extent; to hearken is more then to you aufculheare; it takes in not only, first the worke of the eare, but se- tavit, exaudicondly, the worke of the minde; itis hearing, first, with under- vit, dillo obeflanding; fecondly, with beleeving; year thirdly, it takes in the diens fuir, paworke of the whole man in obeying, or submitting to what is spoken. Thus God sayd to Adam (Gen: 3. 17.) Because thou hast beark ned unto the voyce of thy wife, that is, because thou hast obeyed her voyce, and done the thing she perswaded thee to; After hearkning comes doing. Laftly, it includes also a worke of the affections; hearkning is with delighting, that which we hearken to we are pleased with; itis (like good musick) sweet unto us; in this compatte and extent we may expound these words, Mark well, O Fob, and hearken unto me. And these words, especially the former of the two, rendred marke, are often used in Scripture, when the people of God defire and begge that he would take notice of and attend unto their prayer. Thus David more then once (Pf. 5.2.) Hearken unto the voyce of my cry, my King, and my God: for unto thee will I pray (Pfal: 66.19.) but verily God hath heard me, he hath attended to the voyce of my prayer (Pfal: 130.2.) Lord heare my voyce, let thine ears be attentive to the voyce of my supplication. Now, as when we defire that God would heare our prayer, we defire that he would be very attentive to our prayer, and not only so, but doe what we pray for, and that our prayers may be welcome, acceptable, and delightfull to him; so when we are fayd

to marke and hearken to what is spoken to us, all the powers of our inward man, the understanding, will and affections are at worke in hearing.

Hencen ote. He that will profit by bearing must be an attentive hearer.

He must mark and hearken, a fruitfull hearer doth more then heare, he markes; not only is his eare at worke, but his minde, his hearr, his whole soule is, as it were, transformed into an eare, or is active at his eare. There are many, and it were well there were more hearers of the word, but there are few markers of the word, many come to Sermons, yet but few hearken unto Sermons; every hearer is not a marker, not a heark ner to what he heareth, and not being so, he can scarcely be called a hearer; for they only that are markers shall attaine that mark of which the Apostle speaks (Phil: 3.14.) I presse toward the mark for the price of the high calling of God in Christ Tesu. What is our mark in hearing? is it not falvation by Christ, and glory with him? Now unlesse we are markers, we never presse towards, much lesse attaine that mark, the price of the high calling of God in Christ Fesus. Mark well, O Tob, hearken unto me,

hold thy peace, and I will (peake.

WIT fodit, fundum aravit. Metaphoattentus fuit ficienda, sicut arator prepa-Jeminatorem.

'Tis but one word in the Hebrew which we translate, hold thy peace, and it fignifieth properly to dig or plow the ground, and by a metaphor to thinke of, or to meditate, because thoughts goe fodit cogitatio- deep in the foule, a man doth, as it were, plow up his own spirit, ne, intent wel while he is meditating or thinking feriously (Pro: 3.29.) Devise not evill, or (it is this word) plow not up evill; that's a bad soyle rei alicujus co- indeed, to be plowing up. They that plow evill, shall sow the wind, and (except they repent) reape the whirlewind. The prorat terram anne phet exhorting Ephraim to break up their fallow ground and fow in righteousness, that they might reap mercy (Hos: 10.12.) reproves them (v. 13.) for a very unprofitable piece of husbandry, by this word, Te have plowed wickedness, ye have reaped iniquity, ye have eaten the fruit of lyes, that is, ye have plotted, devised, and contrived wicked things, and ye have fared accordingly. Now as the word fignifieth to meditate, by a metaphor, from digging or plowing; so by the figure antiphrasis or contrary speaking, it signifies to forbeare doing or speaking, to sit still, or as we render it here, to held our peace, and say nothing. (Isa: 41.1.) Keepe silence before me, O Islands. (Psal: 50. 3.) Our God shall come, and shall not keep silence; that is, he will speak aloud. Elihu

Some conceive Job began to interrupt Elihu, or gave fome to-Videtur John ken of distike, while he was discoursing; as if he had received his se averisse, vel speech with disgust, and not only inwardly stomacked at it. But displicative signature did not forbeare to discover it by some significant gesture or lum igitur ad se frowne, and that Elihu perceiving this, desired him to hold his audiendum inpeace; As if he had sayd, If you desire to reape any benefit by vitus. Sculti what I speak, be patient, and doe not interrupt me. But I conceive there was no such height nor heate of spirit in Job at that time; He began now to be sedate and quiet enough, being somewhat convinced of his former error and intemperance of

But some may say; was it not an over-bold part in Elibu a young man to impose silence upon Job, or to bid him hold his

peace?

I answer; Elihu doth not bid Job hold his peace, either, first, as if he had seene him unwilling to let him speake, or would not heare him any more; fob was a very patient hearer; he heard his friends patiently, and he had heard Elibe too with filence and parience, yea though Eliku offered him leave, yea almost provoked him to speake (v. 5.) yet he did not but gave him scope to speake out. Nor did Elibu speake this, secondly, as if he slighted Fob, or thought him a man unable to answer him, or speake to purpose, for presently in the next verse he desireth him againe to speake. Nor thirdly, as if he had such high thoughts of his owne wisdome, and loved so much to heare himselfe speake (as some men doe) that he cared not to heare others, but would engrofle all the discourse. Nor was it, fourthly, because he saw such an affectation in 10b to speake, that he needed (as the Apostle speaks of some, Tit: 1. 11.) to have his mouth stopt. It was not upon any of these or such like reasons, that Elihu desired Job to hold his peace; but it was either first, that himselfe might speak more clearely, and carry his matter through to his understanding; or fecondly, that he might fet the matter more home upon his conscience, and move him to consider yet more seriously what he had faydo

fayd, of the various wayes of Gods dealing with man to humble his foule, and bring him neerer to himselse; or lastly, that Job might perceive and take notice, that he was the man aymed at in all the foregoing parable. As if he had sayd, Sir downe quietly, and consider with thy selse, whether all this discourse hath tended, or whether or no thou art not the man intended in it. As Christ when he had spoken that parable of the sower concluded (Math: 13.9.) He that hath an eare to heare, let him heare; that is, let him take it home to himselse; or as Christ concludeth his Epistles to the seven Churches in the second and third Chapters of the Revelation, with, He that hath an eare, let him heare what the Spirit saith to the Churches; so doth Elihu to Job in speciall, Mark well, O. Job, and hearken unto me, held thy peace.

This filence was made of old in great affemblyes (Majestate manus) by putting the hand to the mouth, and then stretching it forth. Acts 12. 17. Acts 13. 16. Chap. 19. 23. Chap. 26. 1.

If any would know yet more distinctly what Elihu meant when

he bid fob hold his peace? I answer,

First, Negatively, nor a bare silence, or saying nothing, but affirmatively, when he sayth, hold thy peace; it might note these

two things.

First, That he would have him much in the worke of consideration, or to forbeare speaking, that he might be more in meditating, and weighing, and laying things to heart; he would have him bring what he had spoken to the ballance of the Sanctuary, and then to his owne heart. A man is never more busie then when

he thus holds his peace.

Secondly, When he faith, hold thy peace, it might note that he defired his submission to the counsel given, or to be given him; He would have him bridle his tongue, in token that his spirit was brideled. He would have Jobs silence say, speake on, I will say nothing, let the truth of God reigne and rule over me by thy word. What Samuel answered to the Lord himselfe (1 Sam. 3. 10.) Speak Lord, for thy servant heareth; that should we answer to those who speak to us from the Lord; speak ye, we will heare and hold our peace; or we should say with good Cornelius, when Peter came to him (Asts 10.33.) We are all here present before God, to heare all things that are commanded thee of God. When a man holds his peace (upon these terms) 'tis a signe he layeth downe

downe his owne wisdome, and his will, he doth not stand upon his pantosloes (as we say) nor abound in his owne sence, but is ready to be delivered or cast into the mould of any holy and wholesome doctrine which shall be delivered unto him. They are in the sittest frame to hold the truth which others speake,

who can withhold themselves from speaking.

Further, There is a two-fold holding of the peace. First, at the works of God, or at what God doth (Lev: 10.3.) when God had smitten the two sons of Aaron dead with fire from heaven, Aaron held his peace; that is, he did not murmure at, nor contradict what God had done. That also was Davids temper (Pfal: 39. 9.) I was dumbe, I opened not my mouth, because thou Lord didst it. The Prophet Feremy describes an humbled soule in the same posture (Lam: 3.28.) He sitteth alone and keepeth silence, because he hath borne it upon him. When God layeth his yoke or croffe upon us, 'tis our duty to be filent and submit (Zach: 2. 13.) Be filent, O all flesh, before the Lord: for he is raised up out of his holy habitation, that is, the Lord begins to worke, therefore let all men, or men of all forts and degrees be quiet and fay nothing either discontentedly or complainingly. In all these Scriptures, bolding our peace is called for and commanded or shewed at the workes of God.

Secondly, There is a holding of our peace at the word of God, or at what God speaketh. Thus 'tis when not only the tongue but the heart is silent, and every thought is brought into subjection or captivity to the obedience of Christ. The heart of man often speakes much, and is very clamorous, when he saith nothing with his tongue. That's to hold our peace indeed, when the heart is quiet, let God say or doe what he will. 'Tis not more our duty to resist the Devill, that is, all his hellish whisperings and temptations to the doing of evill, then 'tis to submit to God in all his speakings and dispensations. Elihu speaking in the name of the Lord, staithfully adviseth Job in this sence, to hold his

peace.

Hence learne.

We ought to submit and keep silence when the truth of God is spoken. Or, when the minde of God is brought unto us, there must be no replying but obeying, no disputing but submitting.

They have learned much, who know how and when to say no-

thing Solomon faith (Eccl: 3.6.) There is a time to keep filerce, and a time to speake; but this kind of silence is in season at all times. we ought alwayes to be filent thus, that is, alwayes submit to the minde of God. We need to be minded of this, because the pride and over-weening of man is great. We have need to put a bridle upon our tongues, much more upon our hearts; it is hard to bring our wills and our understandings under; we are apt to strive and Aruggle when truth comes neere us; yea to kick at it, when it comes very neere and home to us, though indeed the neerer it comes the better, nor can it ever come too neere. The Apostle Fames apprehended this when he gave that admonition (Chap: 1. 21.) Receive with meekneffe, the ingraffed word, which is abloto Jave your soules: Meeknesse is that grace which moderates anger: a passionate or sierce spirit, receiveth not the word, but riseth up against ir, turnes not to it but upon it; and, which is worst of all, turnes it to evill, not to good, turnes light into darknesse : and for the word of life becomes a favour of death for want of a due submission to it. Therefore hearken, and hold your peace when the word of God is spoken. Do not say it is but the word of man, because delivered by man; God speaks in and by his faithfull Messengers; ye oppose the authority of the living God, not a mortall dying creature, when you reject the word. And remember, it is not only our duty but our liberty to give up our selves prisoners to the truths of God; we are never so free as when bound by it or to it. And as we should hold our peace at or submit to all the truths of God in all cases, so especially in these three.

First, When we are reproved for our fins in practice; then we should not stand excusing what we have done, but repent of it.

Secondly, When we are shewed our errour in opinion; then we should not stand disputing, and arguing for what we hold, but recant it. 'Tis time to hold our peace, when once it appeares to us, that we doe not hold the truth. To erre is common to man, but to persevere in an errour, to the defence and patronage of it, is more then inhumane, devilish.

Thirdly, We should hold our peace when our duty is plaine before us; then we should not stand questioning it, but doe it. What sever thy hand findeth to doe (saith Solomon, Ecol: 9. 10.

that

that is, what soever appeares to be a duty) doe it with all thy might. Hold thy tongue, but doe not withhold thy hand when once thy hand hath found what must be done. Elihu at this time was dealing with Fob upon all these three poynts; He told him his fin, that he had been too querlous and impatient, he shewed him his error, that he had been too bold with God, because innocent towards men; And he pressed him to duty, both that, and how he ought to humble himselfe before the Lord. The Apostle creating about that great poynt of justification, tells us God will at last cause all men to hold their peace. (Rom: 3. 19.) Now we know that what things soever the law saith, it saith to them who are under the law, that every month may be stopped, and all the world may become guilty before God; that is, man will have nothing to fay, but fit downe filent, and hold his peace, or only fay, I am nothing, I have deserved nothing but death and condemnation, when he once understands the holiness and strictness of the law, rogether with the unholiness and looseness of his owne heart and life.

Hence note.

It speakes yea proclaimes a gracious prudence, to know how and when to hold our peace and say nothing.

When men infift upon their owne conceit and reason, when they logick it unduely with God or men, and will needs seeme to know more then the word teacheth them, what doe they but give evidence against themselves, that as yet they know nothing as the word teacheth, or as they ought to know, and themselves least of all? Tis pride and presumption, not prudence and understanding which opens such mens mouths. We never profit by what we heare, till (in the sence opened) we have learned to hold our peace. The counsel which Elibu gave Job, was to hold his peace; yet he layd no constraint upon him to refraine necessary speaking, but put him upon it in the next verse.

Vers. 32. If thou hast any thing to say, answer me; speake for I desire to justifie thee.

Lest Elihu should be interpreted to have taken too much upon him, or to have denied Job his liberty of speaking, when he and a sayd, fayd, hold thy peace; he here calls him to speake; This is a full proofe, that his intent was not to barre him from speaking, but only that he should forbeare unnecessary speaking. As if he had sayd, Nom that I have gone thus farre, if I have spoken any thing that thou a t unsatisfied in, and dost desire I should explaine my selfe about; speake thy minde freely; for though I have more to say, yet I mill not hinder thee from saying what thou canst fairely say for thy selfe, neither will I over-burthen thy memory, with too much at once, therefore come now and answer if thou wilt or canst to what is already spoken.

The Hebrew is, If then hast words answer me, that is, if thou hast arguments to defend thy selfe with, or to oppose me; if thou hast such words ready, as have the weight of reason or authority in them to maintaine thy cause, bring them forth, I am not asraid of what thou canst object; neither am I unwilling to heare thy

defence.

Some expound Elihu speaking Ironically, at least Rhetorically, If thou hast any thing to say answer me, speake and spare not. As if he had sayd, Possibly thou canst set all right, and shew me where I am wrong. Possibly thou thinkest I have spoken amisse, when I sayd, In this thou art not righteous, goe to then, shew me my mistake, or wherein I have misapprehended thee, make it good if thou art able against my affertion, that thou art just and righteous, even in that wherein I have endeavoured to detest thy unrighteousness. Possibly thou mayst bring me to be of thy opinion, and then surely I shall justificiosa pro-sie thee, and retract my censure of thee. Rhetoricians call this an

Artificiosa pro-serice, una retract my tensure of thee. Relective an bibitio per con- Artificiall prohibition, by a concession; or the admitting of another cossionem. to doe that, which they know, he cannot doe when he hath done Simile off issue his utmost, or (as we say) hath lest no stone unturn'd to doe it. toeta. I, seque- But I conceive, Elihn spake plainly to Job, and did not like a sub-re Italiam ventle Orator, put him upon impossibles, but like a sincere friend, per undas. soberly and seriously invited him to doe and say as much as was Virgil: Eniad. possible in his owne defence. If thou hast any thing to say, an-such as we see the same of the same of say.

Hence note.

Wise men though they have more to speake, and purpose to speake more, yet are willing that others should speake too.

Though they can speake still, yet they are ready to sit still and

and heare. The most prudent speakers, are also patient hearers. Elihu when he began to speake (Chap: 32.18, 19.) compared himselse to a full bottle, he was even burdened with his owne conceptions. I am full of matter (sayd he there) the spirit within me constraineth me; Behold, my belly is as wine which hath no vent, it is ready to burst like new bottles. And though he had not halse emptied himselse, yet he could stop his vessel and containe himselse. Answer me, I will heare. Though Elihu was warme in his worke, labouring tooth and nayle to convince and humble Job, and shew him wherein he had exceeded and orsended, though he was teaching him to give glory to God, and to ahhorse himselse (as at last he did) repenting in dust and ashes, yet he was unwilling to determine till he had heard him speake, if he had any thing to speake, and a minde to speake it.

Hence note.
'I is but equall to give him leave to speake for himselfe, with whom we are unsatisfied.

How else can we either get satisfaction, or give an account why we remaine unfatisfied? We must not condemne any man in hast, nor judge him till we have heard him. Necessary stops are no delayes. They may procure not only a better but a speedier issue of our business, especially in matters of controversie. Politicians have a rule, Take time and you may doe any thing. To make hast slowly is the furest way of making halt. Many a journeying man had rid more miles in a day, if he had not rid too fast. They who will doe all at once, or in a breath, often loofe their breath, but feldome doe any thing, that's worth the doing. And as hastiness hinders us in doing, so it altogether unfits us for censuring. Time brings forth truth; a sentence deferred, may afterwards be given, but when it is once given, it cannot be recalled; therefore it is good before we censure, to heare every man out; If this moderation and wel-tempered ingenuity were exercifed in all our controversies with others, it would be a great helpe to the ending of controversies. And we should either see no reason to condemne many, or condemne them with more reafon, had we patience to heare them. But when first, we will not heare an answer, or when secondly, we suppresse our opposites with power and violence, whom we cannot answer or convince by Qqq2

argument; or thirdly, when we interpret what they say in answer to the worst sence; or fourthly, when we are glad to finde any weakness or insufficiency in their answers, and are so hasty to condemne, that we will not give them leave to recollect their thoughts, or thinke better on't to mend their answers, and explaine their meaning, either by speech or writing; it is impossible. breaches should be healed, & differences reconciled, or that ever we should come to a cleare & full understanding of one another. This offer made by Elihu to Job is a good patterne, and shewes us how to deale with brethren in all fuch cases: and that which followeth sheweth the best and noblest ground of such amicable. condificentions, even a willingness not only to agree with but to embrace those from whom we differ. That's the generall sence of what Elihu assureth Job, and would have him consident of in the next words.

For I desire to justifie thee.

As if he had fayd; I have not spoken all or any of these things to thee, because I would conquer thee, nor doe I now provoke or invite thee to speake, because I have a mind to lye at eatch, or entangle thee in thy answers, for I tell thee, my heart and my ayme in this overture, is, I (heartily) defire to justifie thee.

The word whereby Eliha expresseth this desire, signifieth more

then a bare defire.

It notes, first, an earnest defire, or strength of defire. Secondly, A pleafing defire, or delightfull defire.

The highest act of defire is delight; delight is the intention Non mihi vo: and strength of affection, or defire at rest. As if Elihu had sayd, lupi est, ut in in I have not spoken out of ill will to thee, or desire of victory over thee, causam injusta nor would any thing be more welcome newes to my soule, then to see ostendam, velim just cause of justifying thee; it doth not please me at all to prove that enimesse justam in the cause of justifying thee; it doth not please me at all to prove that nec est in te thou art not just, it would extreamly please me, even ravish my heart quod reprehen- with joy if thou couldst prove thy selfe or thy cause so just and faulttesse, that nothing could be blamed or reproved in either. I desire di polit. Merc:

PTS oft non to justifie thee.

modo pietatis That is, not only to judge thee a godly man, or a man fearing sed et veritatis laudem tribue- God (which I already doe) but to judge that thou hast in all We ; significat se things both done and spoken well, which as yet I doe not, nor can, unlesse

REE

unlesse thou shewest me better reason for it then hitherto thou magis propenhast done. To justifie another is source wayes applyed in Scripture; dere ad desenas was shewed more largely at the second verse of the former increpandium. Chapter.

First and chiefly tis applyed or attributed to God himselfe (Rom: 8.33.) It is God that justifieth. God puts man into a state of justification, he justifieth his person so sully, that none can (of right) lay any thing to his charge, much lesse condemne

him upon any charge layd against him.

Secondly, Man justifieth God (Luke 7. 29, 30.) And all the people that heard him, and the Publicans justified God, being baptized with the baptisme of John. God himselfe who is the Judge of all men, is condemned by many men; and when things are at worst, he alwayes hath some to justifie him. Man justifieth God when he honoureth God, taking his part, and owning both his power and his righteousnesses in whatsoever he doth. It is impossible God should be unjust, and God is pleased to say, we justifie him, when we maintaine his wayes as just and righteous.

Thirdly, Man justifieth himselse, when he is either listed up proudly in the thoughts of what he is or hath done well (Luke 18.11.) or when he upon good grounds can maintaine that to be

well done which he hath done.

Fourthly, Man justifieth man, when he either consents to, or approves of what he hath done or spoken, whether it be good or bad; he that approves of a man justifies him, though the man be unjust. (Prov. 17. 15.) He that justifieth the micked, and he that condemneth the just, even they both are an abomination unto the Lord. Let a man be never fo wicked, and doe never fo wickedly, fome through ignorance of his wickednesse, and others through love to and liking of his wickednesse, (being such themselves) will approve of him, and give him their good word. But (as Christ speaks, Math. 11. 19.) Wisdome is justified of her children; that is, the true lovers and followers of wildome, having a right knowledge and estimation of her worth, will stand by her, and speake for her, when slighted by the blind and unknowing world. And as this is true of declarative wisdome, so especially of Christ, who is effentiall mislome. His children highly prize and justifie him, while the world condemns and contemns him. In this fourth sence Elibuis to be understood here, I desire to justifie thee a that

dore, g.d. ff

tui apud inc

is, to give testimony unto thee, or subscribe thy certificate, that thou art worthy of commendation. Though Elihu was a man of a very warme and keene spirit, full of fire, and mettle, yet he dilcowered a very honest benr, and a well governed intention towards Job, in faying, I desire to justifie thee; for 'tis as if he had said; It would not please me at all to see cause of further censure, but it would please me fully to see cause of approving and acquitting thee. Therefore doe but state thy case and make out the merits of it, and I shall yield so soon as I see cause. So then, Elihu did not carry himself in this business, first, as a party, or as one that had taken a fide, and was refolved to hold it (as some doe) right or wrong, because he had appeared in it. Nor Secondly, was he hurryed by passion, or intemperance of spirit. Nor Thirdly, was he hood-winkt by prejudice, or fore-stalled by his opinion against the person. Nor Fourthly, was he engaged by love to contention or hopes of victory. Nor Fifthly, was he purposed to suppresse smother or keepe downe the truth. Nor Sixthly, had he any defire to asperse Fob, and make him appear black. Nor Seventhly, had he a mind to grieve the man, or burthen him with acculations; but declared a cleare candor and much melting compassion towards his afflicted Antagonist, hungring and thirsting, yea even longing for a just occasion to justifie him.

Verbum justificare fumitur pro justitiam tui apud me gera Bold:

Some, I grant, expound this word justifie, as used here by Elihu in a very bare and barren sence, as if it implyed only thus exercere, juste much, I will doe thee right, or I have no mind to doe thee wrong; but ac rede proce- furely the word is much more fruitfull, and beares the fignificadere. q.d. Aa- tion of a great willingness in Elihu to render Job as faire as possijusta aquitanis bly he could, or as his cause would beare to all the world; he leges recum a- waited to understand so much of him and by him, as might enable him to fay, he had neither spoken nor done any thing amisse.

> Hence note, First. A good man is glad to see any mans cause or case prove good, or better then he thought it.

The Apostle giving severall Characters of Gospell love or charicy, faith (1 Cor. 13.6.) It rejoyceth not in iniquity, but rejoycethin the truth. As charity rejoyceth not in the doing of iniquity, so neither doth it, when others are found to have done iniquity. But it rejoyceth much, when any who are either suspected or charged

charged with iniquity, are upon due tryall found cleare and acquitted. Paul withed that all who heard him had been not only almost but altogether such as he, except his bonds, (Acts 26.29.) It is a great argument that a man is good and just, when he heartily witheth that he who hath given occasion to others to think ill of him, may at last appeare better then they thought him.

Secondly note.

A good man seek es not victory but truth, and the good of those he deals with.

When he contends earnefily with others, he defires as earnestly that truth may gaine by that contention. Where a spirit of ffrife & uncharitableness possesseth the minds of many men, they love to be vexing & trampling upon those they deale with, rather then helping and enforming them. This evill spirit is the familiar of this age; That which the Apostle spake (Phil. 1. 15.) of not a few who had the name of Gospel Ministers (some preach Christ even of envy and strife, and some also of good will; the one preach Christ of contention, not fincerely) the same may be said of many disputers and polemicall writers; they doe it enviously, they doe it out of love to strife and contention, not out of love either to truth or to those with whom they contend and strive; this is a bad spirit, a spirit far unlike that which ruled in Eliha, who wished that the sharpest reprehensions he gave Job, might end in his justification. There should be such a spirit in man contending with man, as there is in God contending with man; who doth not thunder against sinners, because he would have them perish, or delighteth in their destruction; but doth it, first, to awaken them; fecondly, to humble them; thirdly, to convert them; fourthly, to justifie them; and lastly, to save them for ever, I write not these things (saith the Apostle, I Cor. 4. 14.) to shame you, but as my beloved sons I warne you. As if he had faid, I intend not to asperse you, or throw dirt upon you, but only advise you to wipe off the dirt that is cast upon you, or to keep your selves out of the dirt. I would either be a means to cleanse you, or provoke you to preserve your selves cleane.

Note Thirdly.

It is our duty to justifie those whom we oppose, when they can clear themselves.

As Elihu spake very ingeniously, so not at all beyond his duty,; we should be glad when they whom we have suspected or charged appeare faire, or better then we suspected; he that doth so must be justified: as we must not hold the truth of God, so we must not hold the credit of our neighbour in unrighteoulnels. We should have three ends in dealing and debating with others. First, to convince them of their errours and fins. Secondly, 10 recover them out of fin and errour. Thirdly, to acquit them in what they appeare and can approve themselves not to have sinned or erred. Elihu aimed at and attained the first and second in his debate with Fob; and it would have been a greater contentment to him, if (there being no need of those two) he had seene cause only to have done the third. Speak (said he) for I desire to justifie thee.

Vers. 33. If not, hearken unto me, hold thy peace, and I shall teach thee wisdome.

Elihuhaving defired Job to speake, and he either refusing or having nothing to fay, he re-allumed and re-inforced his former counfell.

Hearken unto me, hold thy peace.

These words were opened, (v. 31.) therefore I need not Hay upon them here; If not, hearken &c. and indeed what should they doe but hear and submit, who have nothing to answer or reply? especially when so gainfull an overture is made them for their encouragement to hear, as Elihu made fob in the next words, which are also the last of this discourse.

And I shall teach thee wisdome.

Elihu may feeme to take much upon him, and shew himself very confident, when he thus undertook and promised to teach Job wisdome; yet doubtless the ground of his confidence was not in himselfe, but in Gods affistance; and in Jobs humble silence. As if he had said, I see thou wilt not speake, but heare, hear then, and I shall teach thee wisdome; for God (I hope) will be withus in this matter, and both open my mouth to speak, and thine eares to hear that which is wisdome indeed; having given thee a hears to receive instruction,

instruction, he will instruct thee to prosit, and make thee wise to know they duty and doe it, by my ministry, though a weake and unworthy instrument in his hand.

Ishall teach thee wisdome. The word which we render to teach 57% In Kal in another conjugation signifies to learne; and the Nowne signi-differe in Piel sieth a leader, or governour. As that first letter Aleph in the He-docere binc A brew Alphabet is the leading letter to all that follow, so a Teacher leph Pedago-should be a leader, he should goe before those that heare him, by dux, dostor, qui good example as well as by wholsome doctrine. Be thou an exam-aliis solet preple of the Beleevers, saith the Apostle Timothy (1 Epist. 4.12) who ire sicut Aleph was set up in the Church of Ephesus a Teacher and an Instructer. Prima literare-surther, when Elihu saith, I will teach thee wisdome; his liquas antere-

meaning is, I shall acquaint thee with that which may make thee wise, or I shall shew thee wherein true wisdome doth consist. And that consists chiefly inthese two things. First, in the knowledge of our selves; Secondly, in the knowledge of God; As if Elihu had said, I doubt not but I shall make thee know more fully what thou art, as also who God is. And it plainly appeares in the close, that Job got a suller light in both by what Elihu said to him. He got a suller soul-sight of the soveraignty and highnesse of God, and a deeper humiliation in the sight of this own sinfullness and vilenesse. He that hath learned and is in the power of these two lessons, is questionless a wise man; and he that saithfully teacheth these two lessons doth not at all overtate his doctrine if he call it wisdome, nor doth he put too high a title upon his paines and endeavours, if he saith to his Auditors or Schollars, I will teach or have taught you wisdome.

Lastly, When Elibu said, I will teach thee wisdome; we must not conceive that he looked upon Job as unwise or ignorant; Elibu knew well enough he had not to doe with a child or an ideor, but with a man of knowledge, with a man who was skilfull in the word of righteousnesse, whose senses (as the Apostle expresseth it, Heb. 5. 14.) were exercised to discern both good and evill. His meaning then, when he said I will teach thee wisdome, was only this, I will teach thee to be wifer and more knowing in some necessary truths, then as yet thou art, or at least, hast appeared to be. Or we may give his sence in the language of the Apostle, (2 Cor. 1. 24.) I will teach thee wisdome, not as having domi-

nion over thy faith, but as a helper of thy joy.

RII

Hence

Hence note, First.

There are none so wise, none so holy, but they may learne more wisdome, to be yet more holy.

Tis out of question, he was never good, who thinks he can be no better; nor doth he yet know any thing aright, who saith he needs know no more. It is very sad (which is the case of many, 2 Tim. 3.7.) to be ever learning, and never able to come to the knowledge of the truth: Yet they who (through grace) have been enabled to come to the knowledge of the truth must be ever learning; and the more any man doth know, the more he seeth his need, and the more willing he is, to be taught and know more. The feare of God that is wisdome, saith Job, (Chap. 28. 28.) and to depart from evill, is understanding; and God testified of Job that he feared him, and eschewed evill, in the first verse of this Booke; now is one think themselves too wife or too good to learne.

Secondly, Note.

True wisdome consists in the true knowledge of our selves, and of God.

This was the theame or subject upon which Elibu insisted, he was not teaching Job humane, philosophicall, or naturall wisdome, but heavenly and divine wisdome; the greatest meere naturall Philosophers in the world (which title sounds them, lovers of wisdome) were meere strangers to that, which we call true wisdom; and (as the Apostle chargeth them, Rom. 1.21, 22.) became vain in their imaginations, and their foolish heart was darkened, prefessing themselves to be wise, they became fools.

Thirdly, Note.

There is nothing worth the learning or knowing, but that which makes us truly wife.

For that only sheweth us the way to be truly happy. 'Tis our wisdome to work for a right end, and that work can never attaine its end but by the choyce of right means. Through desire (saith Solomon, Prov. 18. 1.) a man having separated himself, seeketh and intermedleth with all wisdome. The desire of all things (say Naturallits).

Naturalists) especially of all men runs out to good. And the better any man is, the better is that good which he defireth, yearfany man be truly good he defireth that which is best; for the enjoyment of God wherein alone happinette doth confift, is his ultimate and highest end. But what doth he to reach this end? Solomon poynts us to two things: First, he separateth himselfe from all those lets and impediments which stop up the way, or lye crosse to his defire. Secondly, He seeketh and intermedieth with all wifdome, with all reall and substantiall wisdome, (as the word there used signifieth) for he knoweth that nothing but such wisdome, acted in wife wayes, is proper and fucceflefull for the promoting of that noble end. Now if nothing but wisdome can lead us to that end, what is there worth the learning or knowing except that which makes us wife?

Fourthly, From that frame of spirit which Elihn observed in

Fob,

They that are humble and meek are fittest to learne wisdome.

God resisteth the proud, but giveth grace to the humble. (Jam. 4.6.) The humble foule hath received grace already, and that grace received is the way to all grace. (Pfal. 25.9.) The meek will be guide in judgment, the meek will be teach his way. The way of God is wisdome, and they whom God teacheth shall undoubredly learne it.

Laftly. To teach spirituall wisdome, or to teach man how to be spiritually wife, is the best lesson that can be taught.

They are bleffed Mafters who make fuch Schollars. The whole discourse of Elihuis about spirituall wisdome, not about the wisdome of the world which God will destroy; not how to climbe the pinnacles of honour, and get high in the world, not how to gather riches, and to lade our felves with thick clay; it was not how to be great or rich, but it was how to be holy and humble, how to give glory to God, and be fitted for glory with God; these were the lessons of wisdome which Elihu taught 30b, and Rrrz

these are lessons chiefly to be taught and learned by every man, who undertakes to be a teacher, or desires to be a learner. Thus Eliha hath concluded his first discourse with a promise to teach Job wisdome, and how well he performed and made good his promise, will appeare, to his praise, in opening the following Chapters.

JoB, Chap. 34. Verf. 1, 2, 3, 4,

Furthermore, Elihu answered and said.

Heare my words, O ye wife men, and give ear to me, ye that have knowledge.

For the ear tryeth words, as the mouth tafteth meat.

Let us chuse to us judgement : let us know among our selves what is good.



He former Chapter concluded Elibu's first ditcourse with Job: and we may well suppose that he had made some pause; to try whether Job would give him an answer, as he had Invited him to doe. But perceiving him filent, and forbearing to speak; he himselfe proceeds to this second speech.

In which we may confider:

First, His Preface, in the foure first verses.

Secondly, His charge or accusation brought against Job, from

the 5th verse inclusively to the 10th Exclusively.

Thirdly, We have the refutation of what Job said of himselfe, and seem'd to charge upon God; this is prosecuted with much variety from the 10th to the 30th verse of this Chapter.

In the foure last verses, Elihu gathers up the strength of all

he had fayd, and makes his Conclusion.

The foure verses now under hand, are a Preface to this second undertaking of Elihu with Job: In which we have

First, His transition from what he had said, to what he was

about to fay, in the first verse; Furthermore.

Secondly, We have his address or application to those about him for audience and diligent attention to what he had to fay, in the 2d and 3d verses; Heare O ye wife men, &c.

Thirdly, We have his motion; and the motion which he makes, is, that the whole proceedure of the businesse might be both faire and friendly, as also judicious and just; or that they might to the utmost endeavour after a right understanding and discerning of the matter before them: v. 4. Let us chuse to our selves judgement, &c.

Vers. 1. Furthermore, Elihu answered and said, or, and Eliha answered and said.

It may here be questioned, by what propriety of speech it can be said that Elihu answered, seeing Job made no reply to what he

had fayd before.

To this query, I say, First, that in Scripture both the beginning of a speech, and the continuance of it, where nothing hath been interposed, is called an answer; we find it so frequently in the Gospel (Math: 11.25.) Then Jesus answered and said: there was no question, no discourse antecedent, yet it is called an answer. The like is observable in the 17th of Mathew, v. 4: and John 2.18.

Secondly, We may refolve the doubt thus; though Job said nothing now to which Elihu made answer; yet he had said much which was yet unanswered, altogether unanswered by Elihu; therefore Elihu might say, that he proceeded to answer the many matters of Jobs former speech, to which as yet he had given no answer. This may suffice to shew how or why that which he sayd further, was an answer, let us now consider what Elihu answered and said.

Vers. 2. Heare my words, O ye wise men, and give eare to me ye that have knowledge.

As if he had faid, I will not be my owne Judge in this matter, I referre it to the judgement of wife and knowing men, let them determine it.

We may here take notice; First, of the character given the persons to whom Elihu spake, or did address his speech, they were wise men, men that had knowledge:

Secondly, We may take notice of the earnestness of his exhortation or admonition, to mind what he had to say, Give ear, O ye wife men, O ye men that have knowledge.

For the clearing of these words, we must enquire, first, who is a wise man? who, a man that hath knowledge? a wise man in distinction to a man that hath knowledge, is a man of mature judgement, of cleare understanding, and solid prudence, in the managing either of discourses or actions. A man of knowledge is one that hath improved his understanding by study, reading, or long experience. Some men are wise, who yet have not much knowledge; and some have a great deale of knowledge, who have very little wisdome. Now Elibus speaks to his auditory, as consisting or made up both of wise and knowing men; O ye wise men, that have great understanding and judgement; and, O ye men of knowledge, that have attained to learning and skill in all things knowable, heare my words and give eare. Here was a choice and select auditory, wise men, and men of knowledge.

Secondly, It may be queried, whom Elihu intends by these

wife men, and men that had knowledge?

Some conceive, he takes in all that were present at that long and solemn conference between Job and his friends; and that he deciphers the whole Company under these titles of wise and knowing men, inviting them all to attend what he had to say, they being so well fitted to judge what he had to say; It is not good to give flattering titles to men, but it is good to give them minning ti-

tles, such as may gaine upon them for their good.

Yet I rather conceive, that Elihu speakes more specially to some that were there present; namely, to Jobs three friends, who had had the matter in hand before, and now stood out: to these men he now turnes himselfe, and bends his discourse, saying, Heare O ye mise men: hearken ye that have knowledge; that is, ye Eliphaz, Zophar, and Bildad, who have all this while engaged with Job, give me leave to speake a few words in your eares, and I pray attend unto me.

Thirdly, Supposing that they, specially, were the wise and knowing men to whom he spake. It may be question'd againe,

under what notion he called them wife and knowing men.

Some say, he called them so kronically, putting a close or secret scorn upon them; As if he had sayd, Heare me, O ye mise men, and hearken, O ye knowing men, ye that for years and age should be indeed knowing and wise men; and are so in the reputation

of others; as well as by your owne profession and pretention: Ye who came from farre to undertake this weighty worke, the comforting and counselling of this your afflicted friend, lee now how well you have acquitted your selves, and answered the expectation raised both of you and by you. Have ye not comforted him fairely, and counselled him wifely? Due ye not see how short you are of your owne proposalls? and how ill you have handled the matter, he remaining as farre from conviction, satisfaction, or consolation, as when you first began with him? Thus some carry the sence, but I shall not stay upon it, not doe I conceive that Elihu spake Ironically, but plainly, and in good earnest, not only calling them wife and knowing men, but judging and believing they were fo. Of these he beggs audience.

Heare and give eare.

To heare is a natural act; a man that hath ears cannot chuse but heare (unlefte he stop them) when any thing is spoken: but to give ear, is, as I may fay, an artificiall act, a studyed act, yea a spirituall act, when the matter spoken of is spirituall. Elihu doth bus percipere not call for a bare hearing of words, but for a studious hearing five aurizare, of the matter which should be presented to them; heare and give si fas esset its eare; or as the Elegancy of the Hebrew may be rendred, ear my mords: for the word which we render to give eare, fignifies also Et quia auribus the ear, car my words. We say of a thing that we desire another welut brachijs would reach to us, pray hand it hither, putting the denomination of Statera ponde- the Organ or Instrument upon the act; so by a like Elegancy it is rantur qua au- here layd, Ear my words; that is, heare studiously and diligently, bilances eodem with an holy art and skill. As there is an art in speaking, so there quo oures no- is a great, if not a greater art in hearing; ear my words, or, give mine IIXX ap- eare to me ye men that have knowledge.

From the Confideration of the parties here spoken to, wise and endi ponderare knowing men.

> Note. The wife, and knowing, are to heare as well as speake.

They that are wife, need more wisdome, and they that are knowing, may improve their knowledge by hearing; They who know many, yea most truths, may yet know more truths; and if any know all truths, they may yet know every truth more. This caused

Jik est auriloqui. Rab:

divinus, ipfa pellantur. Et verbum audi-

fignificat. Bold:

Chap. 33.

caused the Apostle to professe (2 Pet: 1. 12.) I will not be negligent to put you alwayes in remembrance of these things, though ye know them, and be established in the present truth. As the ignorant ought to heare that they may know, so they who have knowledge, ought to heare, that they may be more knowing; as they that are fooles, ought to heare that they may be wife; fo they that are wise ought to heare that they may be yet wiser. (Pro: 1.5.) A wise man will heare, and will encrease learning. Solomon having sayd in the former verse, that he spake these Proverbs, To give subtlety to the simple, to the young men knowledge and discretion; lest any should fay, if your Proverbs or wife sentences are so plaine and easie, that the simple may found them, and young men comprehend them, then what profit shall wife and learned men get by reading or hearing them? shall not they loose their labour and mis-pend their time in the study of them? No, saith he, the greatest Clerkes and ripest wits may gather instruction from them, as well as the fimple vulgar, and greener heads. Their depth will not drowne a lambe, and they are deep enough to swim a Leviathan. And therefore as a wife man will heare, that is, is willing to heare, that he may encrease learning; so let not the wifest thinke themselves too wife to heare, for they may encrease their learning, how learned soever they are. And as the wisest may learne every day; so they that are truely wise, doe learne every hearing day, as the same Solomon tells us (Prov: 9. 8.) Give instruction to a wife man, and he will be yet wifer. They Sapientum of are the most foolish of all men, who thinke themselves so wise velle discere. that they need no more instruction, and so knowing that they need learn no more knowledge. The word of God it is fitted for all forts and fizes of men, it is for the ignorant, and for the knowing; it is for the foolish, and for the wife; it is milke for babes, and strong meate for men; it is for them that are out of the Church to bring them in; and for those that are within the Church to build them up (Eph: 4.13.) Till we all come unto a perfett man, unto the measure of the stature of the fulness of Christ; till we are wife and knowing to perfection, and fullness of flature (which will not be on this fide glory) we have need to give eare, and heare, for the perfecting of our knowledge, and the hightning of our stature.

Againe, These wise men were called to heare and give eare, SII

not only that they might learn aud encrease knowledge by what was spoken, but to judge aright of what was spoken; for this was not so much the hearing of a Sermon (as I may say) as of a dispute, or the debate of a Controversie; and therefore wise men were desired to heare it, that they might he able to judge, and

give their opinion, (as 'tis fayd in the 4th verse) Let us chuse to our selves judgement, and know among our selves what is good.

Hence note, Secondly.

We had need to heare and give eare, or to heare diligently, before we judge either of things or persons.

Though we may judge rightly of that we have not heard, or of that which we have heard flightly, yet we are not right Judges of any matter till we have heard it. 'Tis possible to hit upon a right judgement blind-fold; but Judges must not be blind, nor judge blind-fold. To judge right, not knowing it to be so, shall have no better reward then a wrong judgement. Yea they that are called to judge, must both heare and give eare, else they may quickly give wrong judgement.

Againe, Elihu is speaking here to wise and good men, yet

how strictly doth he exhort them ? Heare and give eare.

Hence note.

Good men are often dull of hearing, and had need to be put forward.

Christ tells his Disciples that many are judicially so, and we know that all are naturally so (Math: 13.15.) and the Apostle tells the Hebrenes they were so (Chap: 5.11.) where treating of Christ called of God, an high Priest after the order of Melshise-deck, he concludeth, of whom we have many things to say, and hard to be intered, seeing ye are dull of hearing, But how did their dullness of hearing make those things hard to be spoken or uttered? may it not be easie enough for a man to utter that which others are dull to heare? I answer, the Apostles meaning seemes to be this? It was hard for him to utter or expound them so, as they might perceive the cleare truth of those great mysteries, because their internal eare, or apprehending faculty was weake and dull. There is a stople in the eare of man, and its hard to pull it out. When any one speakes to purpose, its the duty of those that are present.

present to heare: and yet he that speakes had need to invite and presse all to heare, yea to heare and give eare. The words of the wise are goads to prevoke and pricke us on to heare the truth, as well as nayles to fasten it (Eacl: 12.11.) Elihu having called wise men to heare or eare his words, sheweth the use or force of the eare in the next verse.

Vers. 3. For the ear tryeth words, as the mouth tasteth meat.

In this verse Eliku gives the reason why he so earnestly exhorted them to heare and give ear; The ear tryeth words, that is, by the hearing of the ear, words are tryed. It is the office of the eare to conveigh words to the understanding, that so a judgement may be made of them, before they are either received or rejected.

The word which we translate to try, fignifies to try as gold is 272 pericular tryed in the fire: the eare is, as it were, a furnace wherein words fecit, probavite

are tryed, the ear will discover whether what is sayd be dross or pure mettal. The Prophet (Zach: 13.9.) speaketh of a third part of men that should be brought thorow the fire and tryed; as the fire of affliction and persecution tryeth persons, so man hath a fire and a touchstone in his eare which tryeth words. The ear is given not only to heare a sound of words, not only to understand the general meaning of words what they signifie in any language, but the eare is given to try the sense and soundness of words. And when Elihu saith words, speaking indefinitely, he includeth all words of one fort or other; it tryeth good words, and it tryeth bad words; it tryeth heavenly words, and it tryeth earthly words; it tryeth naturall words, and it tryeth spirituals words, the truth or salshood of words are brought to tryall, at the barre and tribunals of the eare. But in what manner or after what similitude doth the eare try words? The answer solloweth.

as the mouth taffeth meat.

In the 12th Chapter we had the same expression, and therefore I shall not stay upon it here. Only there the sentence is made up by a particle Copulative; The ear tryeth words, and the mouth tasteth meat. Here by a particle of likeness; The eare tryeth words, as the mouth tasteth meat. There is a faire analogy or S f f 2

chawed'

proportion, between the eare and the mouth, in discriminating their proper objects. Hearing and tafting, are two of those five excellent usefull senses which God hath planted in the nature of man, the other three are feeing, fmelling, feeling. Here we have a comparison between two of the five senses; look what the mouth is to meat, the fame is the ear to words. In the mouth the fense of tasting is placed as a Judge to discerne between good and bad, favory and unfavory meates; and the eare of a man which receiveth words, is accompanied with an understanding, whereby we apprehend what is true, what is false, what is to be approved, and what refused. And the comparison runs yet more clearely, while we confider, that as the food which the mouth receiveth is prepared for the helpe of our natural or bodily life, fo the words of instruction which the eare receiveth are prepared for the food of our foules, and the maintaining of our spirituall life.

Some conceive the comparison is not here made between the two fenses of tasting and hearing, but that both are compared to those wife and knowing menspoken of, and to whom appeale is made in the former verse. For as all the senses are not fitted to judge of words and meates, but only the eare and palate; so all men are not fit nor capable to judge of weighty matters and profound questions, but only wife and knowing men. And so according to this interpretation, both or either of these sensitive faculties, and both or either of their properties, are alike compared to wife and learned men, who are able not only to understand the found of words, but also exercise a judgement upon them, both to discerne and determine what there is of truth and right in them. Hence that faying of the Ancient, Wisdome is a savory fapida scientia. knowledge. Wise men tast and savour the things which they know. He furely was a wife man who fayd of the word of God (Fer: 15. 16.) Thy words were found, and I did eate them, and thy word was to me the joy and rejoycing of my heart. Heare, O ye wisemen, and give ear to me ye that have knowledge; the ear tryeth words, as the mouth tasteth meat; that is, as the ear of a man tryeth words, and as the mouth of a man doth tast meat; so wise and knowing men try and tast that which is spoken and heard. Thus both these senfitive faculties, their properties and powers are compared to wife men, who doe not only heare the voyce of him that speaketh, but he downe to confider it. The mouth having taken meat and

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chawed ir, tasts it, and makes a judgement of it; Thus wife men deal with all they hear; so that, look what these two natural faculties doe with naturall things; with words naturally spoken, with meat naturally eaten; the same, they who are wife and knowing do to what is spoken spiritually and rationally, they try and judge it.

But I conceive, we need not infift frictly upon this; For whether we compare these two senses in their severall operations to wife men, or whether we compare them in their operations one with another, yet (according to the sense of our translation) the meaning of Elihu is the same, namely, that those wise men to whom he spake, should not only hear but try what they heard, because they had received a power so to do; for the ear tryeth words.

even as the mouth tafteth meat.

There is a twofold eare, there is an outward eare, and an in- Auris interna ward eare: And so atwofold tryall: The outward eare tryeth dicitur vis, que words of what signification they are, whether they are as we say tur in Graco good English, or Latine, &c. It tryeth them also as to their gram-editione pro vis maticall sense, or the construction of what is spoken in the letter : cum sit insa The inward eare or understanding tryeth them as to their logical mens, que verfense, scope and tendency, as to their use, and force in the matter ba et res dijuthey are spoken to. Both wayes the eare tryeth words, as the mouth dicat. Drus. tasteth meate; only with this difference, that the tryall which the mouthmakes is meerly sensitive, and both begun and perfected in the mouth; but the tryall which the ear makes is chiefly intellectuall, it is begun at the ear, but perfected by the understanding. It is the mind which judgeth, the eare only brings in the report of things to the mind.

Hence Note. First, The sense of hearing is a great mercy, and of great use to mankind.

The eare is the chiefe Gate or inlet to the foul; nor were our Aurem audieneares given only for an Ornament to the head, but for the enrich-tem dicit audiing and bettering of the heart. The naturally rationall eare given torem verbi oto heare and try words is a mercy; but when a spiritually ratio-Beda. nall ear is given with it to heare and try words, that's a mercy indeed. Solomon faith (Prov. 20. 12.) The hearing eare, and the seeing eye, the Lord hath made even both of them. These naturall fanfes are of Gods own creation, and the use of them his bleffing,

yet common to all mankind good and bad; but the spirituall senies of seeing and hearing, are a speciall priviledge promised to the elect, and a fruit of Goipel grace. (Ifa. 35. 5.) Then the eyes of the blind skall be opened, and the eares of the deafe shall be unstopped. He meaneth it not either only or chiefly of the bodily eyes and eares (though Christ wrought miracles upon them, and healed both the blind and deafe in the dayes of his flesh) but of the eyes and eares of the foul, which are often darke and stopt while the other are free enough in the exercise of their severall faculties. The feeing eye, which both Solomon and Isainh intend, is the eye which so feeth as that it followeth the good which it feeth; and that's their hearing eare which beleeveth and obeyeth what it heareth. A superficiall seeing eye is ablind eye, and a formall hearing eare is a deafe eare in the fight and account of God. We fay it is the symptome of some distemper or growing disease upon the body, when the pallate doth not rellish meate; Surely it argueth a diseased and sick soul, when we have no mind to heare nor find rellish in the word of God.

Secondly, Note. Words are not to be received nor submitted to, nor beleeved as true, till they are tryed.

Itching eares are bad, (2 Tim. 4. 3.) Trying eares are good. You will not swallow your meat till you have chewed and tasted it; nor should you swallow words, till you have tryed them; why else have we exces to heare? Why are we trusted with reason to judge things with? or with rules to judge them by? There is no greater Tyranny in the World, then to command a man to beleeve (by an implicit faith) as others beleeve; or to impose our opinions and affertions upon those that hear them, and not to give them liberty to try them. This is to be at once (as the Apostle James expresseth it, (Chap. 3. 1.) many Masters, or many Masters where we should not be one.

But some will say, when the Word of God is preached, is that to be tryed by men? have we a liberty to take that into confideration or to take and refuse it as we are perswaded in our own judgments?

I answer, The word of God is not to be brought to the barre nor to be tryed by man. The word of God is our Judge, there-

fore ought not to be judged by us; the word of God is perfect, and how can we that are imperfect judge that which is perfect. The word of God is truth, and all men are lyars; we are not therefore to judge the word of God, nor try that: Yet when any man speaks of or from the word of God, we are to try what he speakes; that is, whether what he speaks be according to the word of God, and his doctrine or interpretation grounded on the Text. Every one that speakes about spirituall things professeth he brings the word of God, and it must be tryed whether he doth so or no. It is a truth to which all are to submit (without dispute) by beleeving that Tefus Christ came into the world to save sinners, to wash away their fins with his blood. This is the word of God: yet when this truth is Preached, we may consider whether it be mannaged according to the word of God or no. This great doctrine, which containes the fumme of the Gospel, may have such things mingled with it, as are not to be received for the word of God. Some inthe primitive time thought and taught that there was no falvation by Christ unlesse they still kept the ceremonial! Law and were circumcifed; though they held that fundamentall truth, that Christ dyed to save sinners; yet when they came to the explication of it, they destroyed it by urging a necessity of continuing the ceremoniall Law: whereas others judged rightly that faith only, without the use of any Jewish ceremony, purifieth the heart. Therefore a counsell of spirituall and godly wise men was called to consider of this matter. (Acts 15. 6.) What to doe? not to try the Word of God, but to try which of those two different opinions was according to the Word of God. Thus when we hear a Sermon, though the Word of God and Christ crucified be the generall subject of it, and that is not to be tryed, but received by faith and obeyed; yet what is spoken upon it and delivered about it as the mind of God in the Scripture, that is to be tryed. (1 Cor. 2. 15.) He that is spirituall, tryeth, or judgeth all things. And againe (1 Cor. 14. 29.) the Apostle gives this counsell about prophelying, Let one or two speak, and let the others judge; what? the Word of God, no! but whether they speake according to the word of God, or no; In this fense every one must judg for himselfe, we must not take all for granted, but try what we heare by the eare, as we doe what we eat by the mouth.

Thirdly, Note.

A spiritually judicious and considerate man will take time to judge of things that are spoken, as the pallate doth of meates that are eaten.

The eare tryeth words as the mouth tasteth meat; God hath given man a faculty for that end, and he is to use his faculty. We commonly say, Look before you leape. Surely then we should tast before we eate, and prove all things whether they are good or no, before we (electively) hold that which is good. (I Thes. 21.) The noble Bereans received the word with all readinesse of mind; yet they would make no more hast then good speed to receive it, for (as the Text saith, Asts 17.11.) They searched the Scriptures dayly whether those things were so.

Fourthly, Here are two Organs of sense spoken of, the ear and the mouth, both are of great use to man, but one of them, the eare is of a more frequent and noble use. Beasts have both mouths and eares; but because theirs is only a sensitive life, they make more use of their mouths then of their eares. Whereas man whose life is rationall, yea and spirituall too, must or ought to make more use

of his eares then of his mouth.

How doth this reprove all those who are more in trying meats, then in trying words? or more for taffing, then they are for hearing? It was a complaint of some in the former age, that they made themselves like bruit beasts, which having both those powers of hearing and tasting, have yet no regard to hearing, but are all for feeding and eating. They carry it like beafts, and are more bruitish then a beast, who employ their mouths more then their eares. A beaft is made in that low forme, to live to eat, and worke, and fo to dye; man is of a higher forme, next to that of Angells, and for him to spend his time in eating and drinking, as if his worke lay at his mouth, not at his ear, is to degrade himself and lead a bruitish life. The Apostle brings in such bruits speaking thus, (I Cor. 15.32.) Let us est and drink, for to morrow me shall dye; not a word of using their eares: they say not, come let us hear the word of God, let us feek bread for our foules, but come, let us eat and drink; now for a man to be so much in eating, as to neglect hearing and meditating, what doth he but make himselse like a beast of the earth, who should be like the Angells

Angels in Heaven, dayly rifing up to a spirituall and heavenly life; God lifts us up to Heaven (as I may fay) by the eares. Our eares were not given us only to heare delightfull founds, or to . commune one with another about the affaires of this life; the use · of the eare is yet more noble, even to helpe us in the receiving of all faving and fanctifying knowledge. Faith comes by learing, (Rom. 15.17.) and fo do:h every grace, both as to the implantation and growth of it, till we come to glory. Therefore confider how you use this excellent sense of hearing, and how you improve in spirituals by what you have heard. We were made after the Image of God in knowledge and righteousnesse, and it should be the great defigne of our lives to get this image renewed; and that is done at the eare, its wrought by hearing; faith, repentance, and every grace come in and are wrought at the eare. Some scoffe at this latter age, calling it a hearing age, not a working age; we (fay they) are much for ear-work, little for hand-work; all for Preaching, nothing for doing; nor can this reproach be quite wiped off, feeing with our plenty of Preaching, there is fo little practifing; as if men had turned all the members of their body into eares, and were nothing but hearing: To doe nothing but heare, or to heare and doe nothing, to heare much and act little, is a high provocation. To have a fivel'd head and a feeble hand is the disease of Religion. Yet let not voluptuous Epicares who are all for the palate and belly-cheere think to excuse themselves, for not hearing, or for feldome hearing, because some who hear much are found doing little, or feldome do what they hear: for as these shall be condemned by the word which they have heard and not done, so shall these for not hearing the word which would have shewed them what to doe. It hath been anciently faid, The belly bath no eares, nor will they either mind hearing, or mind what they hear, who mind their bellyes (not for hunger and the support of nature, that is (as Solomon speaks (Eccles. 10. 17.) for strength but) for drunkennesse or surfet. When a voluptu- Cum en rivere ous person desired Cato that he might live with him: No, said non possum cui Cato, I like not your fociety, I doe not love to converse with a lalarum magis man who useth his mouth more then his eares; who is busied more cor. Plutarto please his tast in eating and drinking, then to enrich his under- chus in vita standing by hearing and discoursing. The Apostle (Tit. 1, 12, Catonis. referring them to one of their own Poets) calleth the Cretians

evill beasts, slow bellies. They were not slow to fill their bellyes, but their full bellyes (their belly being their God, as he told some among the Philippians, Chap. 3.19.) made them slow, yea reprobate to every good word and worke. Solomon gives man a great charge when he saith (Prov. 23. 23.) Buy truth, and sell it not. The mart for those most precious commodities grace and truth, is kept (not at the belly, but) at the eare; there we buy without money, and without price both grace and truth; to get these is to be wise merchants. The best market we can make, the best trade we can drive is with and at our eares: The eare tryeth words, as the mouth tasteth meat. And from this Elihu infers

Vers. 4. Let us chuse to our selves judgment; let us know among our selves what is good.

This verse containes the second request which Elihu made to Jobs friends; The summe of it is, that they might proceed judiciously and fairly in the cause before them. As if he had said, Seeing it is the office of the eare to try words, as the mouth tasteth meat; let us see what we can do with our eares towards the determination of this matter. Job hath often wished to find one with whom he might debate and try this cause in judgment; let us give him his wish, and having throughly weighed the matter and merits of his cause, let us see what justice will award him. Let us chuse to our selves judgment, &c.

Let us chuse.

To elect or chuse is the worke of the will. And to chuse what is good, what is right, is a gracious work of a renewed will; as Gods Election of us from Eternity, so our Election of God and

the things of God at any time, is a very gracious worke.

This affirmative act, To chuse to us judgement, seemes to imply a negative, the rejecting or laying aside of whatsoever is contrary to or a hindrance of Judgement; that is, the laying aside, First, of all animosities or undue heates of spirit; Secondly, of all prejudices and undue preposlessions; Thirdly, of all groundlesse sufficients and jealousses of the person we have to deale with, we can never chuse judgement, till we are cleare of all these.

The original word rendred to chuse, signifies in the noune, a

young man, a man in the flower of his age, in the best of his life, when his breasts (as Job spake at the twentieth Chapter) are full of milke, and his bones of marrow; and the reason is given, because our younger time is our chusing time, as to our way in this world; it should be so much more for heaven, or the things of another world. Remember now thy Creator in the dayes of thy youth, faith Solomon (Eccl: 12.1.) Some render those words expressely, In the dayes of thy elections or chusings; As if he had fayd, Remember to chuse God in thy chusing dayes, when thou chusest thy calling in which to live, when thou chufelt a wife, with whom Bionum tuato spend thy life, then be fure and remember above all things rum. Month to chuse God. When Moses was a young man, he was famous for this Choice (Heb: 11.25, 26.) He chose the reproach of Christ rather then the riches of Egypt; when he had all the riches and honours of Egypt presented to him, and courting him on the one fide, and the reproach of Christ, affliction, poverty, disgrace, threatning him on the other fide, he chose these rather; who would thinke that man wife who should chuse the reproach of Christ (in appearance nothing but dirt and dross) before the riches of Egypt? yet Moses never shewed his wisdome and learning so much in all the learning of the Egyptians, as he did in that Choice.

Communis hie

Let us shuse Judgement.

Judgement may be taken two wayes; First, for the act of en-Judicium of quiry, let us discourse and debate this matter, to find out what is couse inquisijust; Judgement is the result or sentence given upon hearing tio. and debate. And most properly a right sentence is Judgement; aquo. Merc. and that by Judgement Elihu meanes a right fentence, appeares clearely from the next words.

And let us know among our selves what is good.

Let us know, that is, let us fo try by the ear what shall be spo- fit nobis propoken, that we may come to a right knowledge, to a right gust or accurate judicity tast of what is good. There is a two-fold knowledge; First, of lance que hasimple intelligence, when we know any thing as it is precisely in aenus in hac its owne nature, true or false, good or evill; Secondly, of appro- causa dilla sunt bation, when we conclude what we know, to be true or good, probemus, to We may take in both here especially the larger Is he is a constant. We may take in both here, especially the latter; It being (doubt-est approbelesse) mm. Scult:

to be found) on Jobs fide.

is best of all.

And when he faith, That we may know what is good; we may understand it either Comparatively or Positively; that we may know what is good; is, first, that we may know good from evill; Secondly, that we may know among good things, what is better, yea what is best; let us not only distinguish between good and bad, but between good and better, better and best. The reason of man is able to put a difference not only between wheat and tares, but if you bring him severall samples of wheat, or other graine, he is able to judge which is the better, which is best; a knowing man will judge to two pence in a bushell which is best; so in all other commodities we not only judge between that which is good, and that which is stark nought, but when we have many parcels and particulars of any kinde before us good and usefull, we judge which is the best, which the principall.

Thus in spiritualls, we are not only to judge of things so farre as to know good from evill (which yet is a very good piece of knowledge; for many put darkness for light, and light for darkness; bitter for sweet, and sweet for bitter, as the Prophet complained (Isa: 5. 20.) that is, they huddle all things together in a Chaos of consussion) but it should be our care to know good from good, yea to know what excells among things that are excellent. Tis well when we know truth from falshood, but we should labour to know which among truths is the most precious truth. Paul having spoken of what was good, yea of the best gifts, saith, Tet I will shew you a more excellent way (1 Cor: 12.31.) As if he had sayd sayd, This is a good way you are in, the exercise of the best gifts, but here's a more excellent way, the exercise of grace. Thus here I take good, not so much Positively as Comparatively, Let us know what is good, that is, what is best, and what

Let us chuse to our selves Judgement: and know among our selves that which is good.

First, In that he saith, Let us chuse to our selves Judgement. Observe.

we must consider deliberately and maturely before we pass Judge-

Judgement

Verf.4.

Judgement is a choice thing, and must be made upon choyce; it is not to be fnatched up hastily, but duely chosen. They that are upon the choyce either of things or persons, should be much in Consideration. How uncomely (besides unrighteous) is it, to judge men or matters rashly, to be hurried on to election with passion, or to judge upon heare-sayes and Conjectures? This is not to chuse Judgement, but to snatch it up; to chuse Judgement is to doe it with mature deliberation; there must be much weighing, else properly no judging; rath judgement is usually wrong judgement; and that layeth us open to another judgement, Judge not that ye be not judged, is Christs warning (Math: 7. 1.) that is, doe not judge hastily, or harshly, doe not judge rashly nor rigidly, much lettle falfely, for if you do you shall be judged righteously (indeed) as to your case, but not comfortably as to your condition. They who will not chuse Judgement, doe, in the issue, chuse Judgement, that is, not using deliberation in Judgement, they draw defervedly upon themselves a judgement of condemna-

Secondly, Taking it more generally, Let us chuse to our selves Judgement, or that which is right.

Note.

It is not enough for us to doe Judgement, or that which is right, but we must chuse it.

Tis a worke of no acceptation with God to doe that which is just, unlesse we chuse it as wel as doe it, that is, unlesse our hearts close with it, and pitch upon it. Solomon (Prov. 1. 29.) chargeth the simple for not chusing what was good; they did not chuse the searce of the Lord. By the searce of the Lord, he meanes the true worship of the Lord, or any worke of obedience, by which we testifie a holy searce of him; possibly they might doe the searce of the Lord; possibly they worshipped the Lord, they prayed to him, and heard his word, but they did not chuse the searce of the Lord; they did not sit downe and judge that best, or most necessary, but tooke it up by accident, or by custome, or for company, because they saw others doe it. It will not turne to our account to be found doing good, unlesse we chuse to our selves that which is good. Our elections are more eyed by God, then our actions, and the setting of our hearts, then the work of our hards.

Thirdly,

Thirdly, From the latter branch, Let us know among our selves what is good.

Note.

First, There's nothing worth our knowing, but that which is good.

Whatsoever hath a morall, or aspirituall good in it, is worthy to be knowne; the truths, the workes, the wayes of God, are the most desireable good things to be studied and knowne (Psal: 4. 6.) There are many will say, who will shew us any good? What's their good? Corne, wine, oyle, gold, silver, houses, lands, &c. these are their good, and these are all their good; but though a godly man knoweth that these are good things, and blesseth God for any portion in them; yet that which he call's his good, and the good, is of a higher nature; We commonly call worldly things our goods, but we mis-call them if we call them our good. The Favour of God is our good, grace is our good, faith and love and hope and righteousnesse are good above all, God himselse is good, and to know and enjoy him in Christ through the Spirit is our chiefest good here, and will be all our good hereafter. Let us know what is good.

From the Comparative sense of the words, Let us know what is good, that is, if there be a better to be had let us know that.

Observe.

It is not enough for us to have the knowledge of good things, but among good things the best are to be sought out, to be knowne, and attained to.

This was a speciall branch of the Apostles prayer for the Philippians (Phil: 1.10.) That ye may approve the things that are excellent; or the things that differ in excellency; Some are contented to sit downe in the lowest forme of Christs Schoole; if they have but any thing which they may call good, or true, right and sincere, they looke no further; any thing satisfieth them, which will serve turne to keep them from perishing; they have no holy aspirings, nor godly covetous desires after the best things, and the best of the best. God is willing and hath promised to give us not only good things, but the best things (Psal: 81. 16.) He should have fed them also with the sinest of the wheat,

and with honey out of the rock should I have satisfied thee; 'tis a mercy to have wheat, but the finest of the wheat, and honey out of the rock, not ordinary honey, but the best honey, the purest honey, are greater mercies. We, by our fins, deserve that God should (as the Prophet speakes, Isa: 30. 20.) give in the bread of adversity, and the water of affliction; that is, either that he should give us advertity in stead of bread, and affliction in stead of water, or that he should feed us with the coursest bread, with huskes and bran, and give us bitter waters, the waters of Marah to drinke, yet he in mercy gives us pleasant bread, and wel-tafted water; yea were we better, he would give us the best bread, the finest of the wheat, and our cup should be sweeter to us then the sweetest honey. The reason why we have not of the best, is because we are no better. Yea God now gives us not only good things, but the best of good things, even himselfe, his Son and Spirit, who are best of all (O how excellent is this loving kindness!) therefore let us not only look after good things, but the best of good things, to honour God, and lift up his name to the highest in this world; Let us labour to know and doe the best things; and give God our best services and purest praises, even the male of our flocke, the first-borne, the strength of our whole foules. To these highest attainments, Elibs perswades those wife and knowing men, promising to joyne with them in that search; Come let us beat out the business with diligence, that we may atlast chuse Judgement, and know among our selves what is good, what is beft. county, that he reflected too boldly norm the maline

party licentistics, or injuliar, Got have rates times not a alter-

who exists a normale but I am our team Hell to desire

JOB. Chap. 34. Verf. 5, 6, 7, 8, 9.

For Job halb faid, I am righteous : and God bath taken away my Judgement.

Should I lie against my right? my wound is incurable without transgression.

What man is like Job, who drinketh up scorning like mater?

which goeth in company with the workers of iniquity, and walketh with wicked men.

For he hath said, It profiteth a man nothing, that he should delight himselfe with God.

He Preface hath been disparcht; the context of these five werfes containes the whole charge, or bill of complaint, drawne up by Elihu against Job, consisting of many particulars. This charge is double; The first part whereof is contained in the 5th and 6th verses; the second in the 7th 8th and 9th verses. In the first charge he alledgeth foure things against 706; two in the 5th yerse, and two in the 6th; The two things alledged against him in the 3th verse are.

First, That Job infisted too much upon his owne righteous-

nels, Job hath faid, I am righteons.

Secondly, That he reflected too boldly upon the righteoufness of God, yea that upon the matter, he had accused God of unrighteousness, or injustice, Ged hath taken away my Judgement.

Verl. 5. For Job hath faid, I am righteens.

That's the first charge, Job bath faid; Elihu gathers up, and collects those passages of Jobs complaint, which he found most faulty, and layeth them (as we say) in his dish; Job hath said; we may well remember, and he cannot deny it, for he hath faid it, not once only, but often, not lightly, but feriously and affertingly, I am just, or righteons; that is, I have sufficiently shewed my innoaency, and the equity of my cause, but I am not permitted to declare and hold it forth in such a way as I would, before my Judge; yea the Lord proceedeth with me, not in the ordinary way of Justice, but, being above law, afflicts me, at his pleasure, though I am innocent. This is the summe of what Job said, as often as he hath sayd, I am righteous.

The first particle which we render for, imports, the cleareness Vocabulum of and truth of the charge; there is no avoyding the matter of fact; quia certifudite will fall upon him, ler him take it off and answer it if he can, nem et simme or as wel as he can. For Job hath said, I am righteons.

But it may be questioned, where said he this?

For answer, I shall doe two things.

First, Shew from what passages in Jobs former answers this certe Job dixcharge may be made good, or at least made up.

Secondly, I shall shew in what sence Job said this, and how Vid: c. 33 8,9.

Elihu and Job doe either agree, or differ in the thing.

To the first, where said Job, I am righteous?

I answer; We find not this direct affertion in termes, or in so discussed. many words, but what he spake in severall places amounts to it; (Chap: 13.18.) Behold, now I have ordered my cause, I know I shall be justified, (Chap: 23. 10.) But he knoweth the way that I take, when he hath tryed me, I shall come forth as gold. (Chip: 27. 6.) My righteousness I held fast, and will not let it goe; and he infilted at large upon this poynt, his vindication from all unrighteousness throughout the whole 31th Chapter. There we find him making frequent imprecations (v. 5, 6, 7.) If I have walked with vanitie, or if my foot bath hasted to deceit; Let me be weighed in an even ballance, that God may know mine integrity; If my step hath turned out of the way, and mine heart walked after mine eyes, and if any blot hath cleaved to mine hands, then &c. In all which and many other passages of that Chapter, Job spake highly of his owne innocency, and faid in effect, I am righteons. His other friends had taken notice of this before; Eliphaz hit him with it (Chap: 4.17.) while he put those questions, Shall mortall man be more just then God? shall a man be more pure then his maker? And so did Bildad (Chap: 8. 6.) If thou wert pure and upright, surely now he would awake for thee, and make the habitation of thy righteoufness prosperous. Nor was Zophar behind with him (Chap: 11.4.) Thou haft fayd, my doctrine is pure, I am cleane in thine eyes.

quia certitudinem et firmam et firmam et firmam bic importat q.d. profesto equidem, vere, certe fob discit, fuftus fum. Pined:
Vid: c. 33 8,9. where this poynt is also discussed.

Secondly, In what sence did he speak this? For answer, when. Fob said, I am righteous, we must consider a two-fold righteousness; First, a perfect absolute righteousness, and that may be two-fold; First, the righteousness of justification, which is an imputed righteousness; Secondly, the righteousness of sanctification, which is an in-wrought or inherent righteousness; this latter is not absolute, or perfect in degree, while we abide in this life, yet it is dayly growing up to perfection, and shall at last attaine a perfect growth. If any fay; Why then doth God call us to a perfection of fanctification in this life, if it be not attainable in this life? I answer, he doth it, first, to shew how holy he is; Secondly, to shew how holy we ought to be; Thirdly, he doth it, that we might run to Christ, who is the Lord our righteousness; and who is made unto us of God, mildome, righteousness, santification, and redemption: we being altogether thort of righteousness, and short in righteousness, may goe to him, and have a compleat and perfect righteousness. Now besides this absolute righteousness of justification, which is attainable here, and of sanctification, which is not attainable here, but shall be hereafter, there is a comparatively perfect righteousness of sanctification, the righteousness of uprightness, and sincerity, when we strive to the uttermost to please God in all things by doing good, and can say, we doe not please our selves in any way of doing evill.

It should seeme that Elibia and Job did not wel agree about the definition of justice or righteousness. Fob intending either civill righteousness towards men, or a righteousness imputed freely by God; but Elihu understood him of absolute perfect personall righteousness, which no man attaines unto in this life. For Intelligitur ju- when Job is charged with saying, I am righteous, he said it flitia per fi- either as a justified person, or as a sanctified person. In the fordem mediatori mer fence, he might fay he was perfectly righteous, and in the latter he fayd he was fo, as to the fincerity and uprightness of firmata; Neg; his heart with God, and this he might say of himselfe without enim aliam po- fault or blame; for God himselfe had sayd of him (Ch: 1. 1.) that

he was a man perfect, and upright.

I grant Job feemes to fay, (though he faid it not, with that aime or intention, yet he seemes to say) that he was even absolutely righteous, not only as justified but sanctified, while he said, (Chap: 31.7, S.) If there be any blot cleaving to my hands, if my

spiritus sancti tuit habere Job, qui suam claris verbis smoliretur. Coc:

fleps have gone out of the way, or my heart been deceived, &c. This gave Elihu occasion to charge him, with saying, I am righteous; he did not charge him with saying so, as justified through the free grace of Gcd, nor did he charge him for saying so as to his sincerity, but he charged him in these two respects.

First, Because he spake so much of the righteousness of his way, and of his workes, for though it were true he was righteous in the sence by him intended, yet because he made it his business, and spent a large discourse to tell the world, how good, how just, and how holy a man he had been, this was more then

became him in that condition.

Secondly, Elihu checkt him for faying fo, because (though he were fully righteous as justified and sincerely righteous as fanctified) he complained of his afflictions, as if God might not lay his hand heavy upon him, no nor touch a righteous person with an afflicting hand; or as if he and all other righteous persons, oughe to passe all their dayes in peace, and have an exemption from the crosse. Whereas one great reason why God afflicted him so forely, was to make it knowne to all the world in his example, that meerely upon his owne prerogative and foveraignty, he both may and will when he pleaseth, afflict the most innocent person in the world. Yea, the intent of Elihu in urging and burdening Job with those fayings, was to convince him, that though he was a child of God, and had walked before him in righteousnesse and true hofiness, yet he ought to humble himselfe and beare with meekness and patience the forest visitations of God. And that therefore he should not have pleaded his owne integrity, to priviledge him from affliction, nor have fayd, Why doe I suffer, seeing I am righteous?

Hence note.

First, That, as it is altogether sinfull for any man to say, I am altogether without sin; (for 1 John 1.8.) If we say we have no sin, there is no truth in us; and he who saith (in that sense) I am righteous, doth but declare his owne unrighteousness) so to speake much of our owne righteousness and goodness (though we are both good and righteous) is evill and very blameable. For whereas Job said, I am righteous, he should rather have lest others to say it, he should have been satisfied that he was so without saying so; and though it cannot be denied that Job was extramly urged to

it (as hath been shewed more then once in opening this Booke) and it had been but necessary for him to say it once or twice in his owne defence, yet because he sayd it so often, it drew, and that deservedly, this censure or charge upon him.

Hence take this corolary or inference.

If to speake much of our owne righteousness be displeasing, then how abominable is it to be proud of it or trust upon it?

There is nothing more pleafing to God, then to fee man walking in wayes of righteousness, nor is there any thing more displeafing unto God, then to see a man lifted up with or leaning upon his owne righteousness. If we make our owne righteousness our staffe, God will make it our rod. And though he is farre from scourging us because we are righteous, yet he will correct us if we proclaime our owne righteouiness, yea if we thinke it much, or thinke much of it. We must have a very great occasion when at any time we beare witness to our owne-righteousness, and goodhals; but if the heart be lifted up in pride, or trust, at all, upon ir, this renders man odious in the fight of God. God faved Noah out of that common deluge, in which the old world perished; For (faith the Lord, Gen: 7.1.) thee have I seene righteous before me in this generation. Noah was righteous before God, and was faved when others perished; but furely had he vainely boa-Ited or unnecessarily voted himselfe righteous before men, he had perished as wel as others. It comes much to one and the same . account with God, whether men be openly unrighteous, or whether (without a just cause and call) they open their righteousness before men.

Secondly, Note.

How righteous soever we are in life, yeathough we are righteous by faith, (which is our righteousness unto life) yet we must not plead that for our freedome from afflictions.

We may plead the righteousness of faith against condemnation, but not against correction; if any man be in Christ, he shall never be condemned; but though a man be in Christ, and sustified by the highest actings of faith in the blood of the Covenant, yet he may be severely corrected. This was (I conceive) the principals scope and intent of Elihu in charging Job thus, even to con-

vince him, that though he was a faithfull servant of God, and of a very unstained conversation among men, yet he must not thinke himselfe above the crosse, but quietly and meekly submit to it. Job spake sometimes fully to that poynt, He destroyeth the righteens and the wieked, if the scourge slay suddenly, he laugheth at the tryall of the innocent (Chap: 9. 23.) yet at other times he forgot himselfe, and therefore he was (justly as to his present case, and prositably as to the suture issue) remembred of it by this plaine and home-dealer Elihu. Job hath said I am righteous,

And God hath taken away my Judgement.

As if he had fayd, Once thou didst fay, God destroyeth the perfect and the micked, but now thou seemest to say, thou art greatly wrong'd, and thy Judgement quite taken away, because being a

righteous man thou art thus afflicted.

Mr Broughton renders, But the Omnipotent keeps back my right.

As Judgement is right fully given, so there is but little difference between keeping back our right, and taking it away; therefore the 710 eft auserword signifieth not only to take away, or cause to decline, to divert re declinare, diand subvert, but to keep back or withhold any thing in any kind, vertere subveras Mr Broughton translates expressely. This is the thing (saith tere.

Elihu) which Job hath said, God hath taken away or kept back my Judgement.

But where did Job say this? he said it (Chap: 27.2.) As the Lord liveth, who hath taken away my Judgement, and the Almighty who hath vexed my soule. Bildad charged Job with it (Chap: 8.3.) while he put this question to him, Doth God pervert Judgement? or the Almighty pervert Justice? Implying that Job had spoken words resecting upon the Justice and Judgement of God,

in taking away his Judgement.

But you will say, What is Judgement? and what is it to take away Judgement? or how is a mans Judgement taken away?

I answer; There is a three-fold notion of Judgement in Scrip-

ture.

First, Judgement is the result or issue of a mans reason about any matter or question propounded to him. God sometimes takes away mans Judgement in that sense, and then he becomes a soole, and unable to judge. 'Tis a dreadfull judgement when God thus takes away mans judgement, and gives him up to a Reprobate

(or

(or an unjudicious) minde, as he did the old Gentiles (Rom: T. 28.) for then he will quickly doe those things which are not convenient; not being able to distinguish nor discerne between true or false, he must needs put light for darkness, bitter for sweer, sweet for bitter; Elihu doth not represent Job complaining that

God had taken away his judgement in this notion.

Secondly, Judgement is any angry dispensation or wrath powred out or executed upon perions, nations, or Churches; If judgement begin at the house of God, (that is, if trouble or wrach begin at the Church of God) what will the end of those be that obey not the Gospel? (I Per: 4. 17.) Davids Song consisted of two parts (Pfal: 101.1.) judgement was one of them, I will fing of mercy and judgement. This notion of judgement is every where found in Scripture, yet neither is this the notion of it in this Scripture. God had not thus taken away Jobs judgement; he begg'd indeed that God would take away this his judgement, and it was the matter of his complaint, because he did not take it away.

Thirdly, Judgement is right done or right due; right due, is judgement due; right done, is judgement done. Thus David prayed (Pfal: 72. 1.) Give the King thy Judgements O God, and thy righteousness to the Kings son; that is, give him an understanding to doe right, or to give every man his right. To doe this is a thing so defireable in all men, especially in Kings and Princes, that when God at Gibeon fent young king Solomon a blanke from heaven, and bid him aske what he would, he asked only this (I Kings 3.9.) Give thy servant an understanding heart, to judge thy people, that I may discerne between good and bad. . This is properly the judgement intended here. Fob complained, God hath taken away my Judgement; that is, my fight, or hath not

done me right. But how is Judgement taken away? I shall answer it in three things.

First, When right is quite subverted, and over-throwne. This the Prophet elegantly expresseth and reproveth (Amos 6. 12.) Te have turned judgement into gall, and the fruit of righteoutness into Hemlock. Right done is tweete and wholesome, but right denied is bitter as Gall, and banefull like Hemlock.

Secondly, When Judgement is defer'd, stopped, or delayed, then

then tis taken away for a time. To have judgement long delayed, is alwayes next degree to the deniall of it, and sometimes de-

lay is more cruciating and grievous then a deniall.

Thirdly, A mans judgement is fayd to be taken away, when the ground, or cause, of Gods proceeding with him in judgement, is hid, or unmanisest; Judgement, as to us, is not, when the reason of it doth not appeare to us, or when we see not the reason of it. To seel Judgement and not to see the cause of it, turnes it into a torment; we say commonly, Things that appeare not, are as if they were not. When the reason or ground of our sufferings is not understood, it is as if we suffered without any ground of reason.

When Job complained, God hath taken away my Judgement, we are not to understand him, as if Elihu intended it in the first or groflest sence, that God had subverted his judgement, or had done him wrong. Elihu could not suspect he had any such blasphemous opinion of God; for, that had fullfilled the Devills prophecy of him; He will curse thee to thy face. But when he fayd, God hath taken away my Judgement; he meant it according to the two latter interpretations, either that God deferred long to restore him, and answer his prayer, or that God had hid frem him the reason of his dealing with him, so that he could not make it our, how, or why he was so forely and grievously handled. Fob knew well his owne innoceacy, but he did not well confider Gods foveraignty, which alone answers enough for him, how much soever he in this world afflicts the innocent. And therefore for as much as God held him long in that fad condition, and in the meane time hid his judgement, or the reason of it from him, this was Fobs grievance, and the burden of it pressed him to cry out, God hath taken away my Judgement. In this he was too bold with God, and therefore he justly fell under this censure of Elihu: As if he had fayd, It doth not at all become thee, O Tob, as a creature, as a man, much lefte as a new creature, or as a godly man, to cry out (as thou hast done) that God hath taken away thy Judgement, because he doth not give thee an account, nor tell thee, why he judgeth thee; therefore humble thy felfe that ever thou half fayd (and take heed thou fay it no more) God bath taken away my Judgement.

First, God sometimes lets the goodness of his most precious ser-

He goeth unusuall wayes with many of his choycest servants; he doth not alwayes declare their right, nor deale with them according to the ordinary rule, in giving good to them that are good, (as not alwayes evill to them that are evill, the Lord is at his liberty in these present distributions, he is supream, and hath power over all sless) and so keepes their judgement in the clouds, or a secret to himselfe.

Secondly, Note.

The Lord sometimes is pleased to defer and delay to doe his servants right.

And thus he takes away their Judgement. Though he hath a purpose to give it them, yet he doth not presently give it them; at last he will make even with all men, each man shall have his judgement; he will reward every one according to his worke, and the righteous, shall (without doubt) have a good reward.

Thirdly, Note.
When God doth either hide or defer the Judgement of a godly man, it doth very much affect, yea and afflict his heart.

We are usually much afflicted with any dark dispensation upon many accounts, especially upon this, because it makes us obnoxious to every mans censure. When God takes away our judgement, we fall under the hard judgements of men; And to lie under the ill opinions of men unvindicated or unrighted, is no easie burden. We have that promise (Pfal: 37.6.) He shall bring forth thy righteousness as the light, and thy judgement as the nooneday. The righteousness and judgement of a good man may be in a mid-night darkness as to man, and till that be brought to the light of other mens knowledge, himselfe hath, sometimes, little light of comfort.

Fourthly, Note.

It is sinfull to complaine, and to be troubled, as if God had not done us right, because we see it not done, or because he deferrs to doe it.

Verf. 5.

In this Job was most faulty, he uttered many passionate speeches about what God had done, because things were not brought to an issue, nor his condition stated and cleared up, either to the world, or to himselfe; This troubled him more then the extremity of his paine, or the greatest of his troubles. How stiffely Job stood upon it, that his Judgement was taken away, will appeare yet further in the next words, which Elihu makes surther matter of accusation.

Vers. 6. Should I lie against my right? my wound is incurable without transgression.

In this verse we have two other parts of the Inditement brought against Job, neere of the same nature with the former; wherein he yet more vehemently urgeth his owne integrity, and cryeth out both of the greatness and causelessness (on his part) of his present sufferings. More distinctly Elihu in this verse chargeth him.

First, That he did over-eagerly maintaine his owne cause,

Should I lie against my right?

Secondly, That he spake of God as dealing over-harshy with him; My wound is incurable without transgression; These things (saith Elihu) thou hast also sayd.

Should I lie against my right?

We read the words as a Question; others read them as a direct proposition; There is a he in Judging me, or, There is a lie in judicando eagainst my right; The word which we here translate right, is the min me mendatione which we translate Judgement in the former verie. And cium est, when he saith, There is a lie against my right; It is as if he had vulg: plainly sayd, I am falsely charged, I am wrongfully accused, I am not such a man as I am supposed, nor have I done those things where-of I am suspected. Every salse accusation brought against a man, is a lie against his right.

Secondly, Others read it thus, I shall make liers against my Super judicium right; that is, whosoever stands up to prove any thing against me, meum faciam as you have done, saying, I am wicked, unrighteous, or hypocriti-mentiri. i.e. call, I shall be able to prove him a lier. But neither the Grammati-hominem qui call signification of the words will fairely beare this sence, nor volet mecum doth it well correspond with the former verse,

contendere.
Thirdly, Cajet: Item
Chald:

Xxx

In judicio meo Probarem Si mentiri hoc sensu de persona usurpari certum est. Druft

Thirdly, Thus; I lie in my Judgement; that is, I am deceived mentior. Pisc. in it, or I fayle of it. To lie in Scripture, is to faile, or to frustrate the hope of another. Some infilt much upon this sence; as if he had tayd, I come short of that which I looked for as my right or Judgement; in this sence the word is often applyed to things, tur nam dere but not to persons, as some of the learned conclude upon this place. (Ifa: 58. 11.) Thou shalt be like a spring of mater, whose maters fayle not; we put in the margin, lie not, or deceive not. 'Tis a promise made to those who keepe a true fast, and keepe it truely, God will be to them as a spring whose waters lie not. All our fresh springs are or should be in God, and he is a spring whose waters are always fresh. No man ever came to him for matter, and was frustrated of his expectation. Thus also the word is used (Hab: 3.17.) Although the labour of the Olive shall fayle; that is, though when you come to the Olive tree, you find no Olives there, nor see any hope of a drop of oyle in your whole Olive-yard, yet you may still rejoyce in the Lord, he is able to annoynt and fill you alwayes with the oyle of gladness. Thus Fob is conceived complaining here of his deceived hopes, much in that sence as God himselfe in the Prophet (Isa: 5.7.) is sayd to be deceived. He looked for judgement, but behold oppression, for righteousness, but behold a cry. I (faith Job) looked for better things, I looked for light, but behold darkness, I looked to be acquitted, but behold I am hardly thought of and censured on every hand, I am quite disappointed, matters fall out and are otherwise then I aid expect.

In Jure mee mentior. 1.e. fendo putor

Fourthly; I lie in my right; is thus expounded, I am thought to lie, while I maintaine my right, or say I am righteons; I am judtiam meam de-ged a lyar, for saying I have walked in the truth.

All these readings of the text are given from the assirmative

mentiri. Pisc: translation. But we, as also severall others translate by an interrogation, intimating the heate and earnestness of his spirit, in wiping off this aspersion; Should I lie against my right? I should not, I will not. As if Elihu had fayd; Fob hath infifted so much upon his owne righteousness, and right, that he will not be taken off from it upon any termes, nay he hath said, what ? should I knowing my selfe to be innocent (because of this cry against me) cry guilty to this inditement; and so betray my owne innocency, or give away my right? 700.

Fob stands so much upon his owne righteousness, that if he should but An par est ut acknowledge himselfe faulty, he thinkes he should lie, or wrong him-montiar super Jelfe by speaking against his knowledge and conscience. And indeed innocentia Fob (Chap: 27.4, 5, 6.) spake fully to this effect, That it would be a wrong to or a lie against himselfe, if he should not stand up to the uttermost in his owne right, and defend his innocency; and 'tis probable Elihu hits at that passage, while he chargeth him with this passionate exposulation, What! Should I lie against my right? Would you have me fay as you fay, and so beare false witness, or be a false witness against my selfe? What ever comes of it, I will not doe that. I will not lie against my right, nor let goe my integrity; I will not in civility to any other mans understanding of me, subscribe to my owne wrong, or say I am, what I am not, or have done what I have not. Elihu brings this as a strong proofe of the height of Jobs spirit, as if to confesse his fault were to fall below himselfe, yea to belie himselfe; Should I lie against my right?

Hence note.

First, To acknowledge we have done that, which we have not done, or that we are what we are not, is to lie against our owneright, or to wrong our selves.

As many lie, by speaking more good of themselves then is true, or by denying that evill which in truth they are guilty of; so he that submits to that guilt which he is free from, or consesseth more evill of himselfe then is true, lieth against his owne soule. So did that Amalekite (2 Sam: 1. 10. compared with 2 Sam: 31. 4. I charge himselfe falsely with killing Saul in hope of a reward from David for his good newes. As no man ought to lie against another, much leffe against himselfe; And as that man doth wickedly belie himselfe, who saith he is better then he is, (for that's horrible hypocrifie; all fuch God will unmask one time or other, who thus cover themselves with lyes, and say (like those in the Prophet) they have dreamed when they have feene nothing, but the vaine phansies of their own braines, nor felt any thing but the prefumption of their false hearts; Now (I say) as he doth wickedly bely himselfe who saith he is better then he is) so for any man to deny that good which God hath done for him, or wrought in him, or what he hath done or wrought in the feare and power

XXXX 2

of God, is a dangerous way of denying and belying his owne right.

Hence secondly note.

No man ought to admit any charge against himselfe, wherein he is not guilty.

It is not in our liberty to give up our owne integrity, we may not give up the righteousness and innocency of others to a false witness, if we can detect it, much lesse our owne. Let no man lie against his right. It is our affliction only to be wronged by others, but 'tis our fin to wrong either others, or our selves. Yer

Thirdly, Note.

We may quickly over-act in standing upon our own right.

That caution of Solomon (Eccl: 7. 16.) seemes to carry this observation in it. Be not righteous overmuch, neither make thy self over-wife: Why shouldst thou destroy thy selfe. Some expound this precept as a rule of policy, advising all to a moderation in the practife of (that wherein there can be, indeed, no excesse) true piety and religion; as if it were a duty to fludy and comport our selves to a kind of neutrality and indifferency in the things of God, lest we expose our selves to the wrath and rage of men, who cannot beare it with patience to see any that are better or do better then themselves. But I conceive the Spirit of God in Solomon, was farre from breathing any fuch cold blast, to nip either the buddings or highest growths of godlinesse; and that he would not at all abate any in the practife of holinefle, but intends one of or all these three things. First, to take men off from any opinionativenefle, about what they judge to be righteous and themselves righteous in doing it, willing them to take advice, and not to lean to their own understanding, nor to rest in their own dictates as infallible; or Secondly, when he faith, Be not righteous overmuch, his meaning is, doe not exact the utmost of others which the Law in the rigour of it will allow; he that will not remit any thing of his right, is not only over-righteous, but may foon doe wrong; or Thirdly, when he faith, be not over-righteous, as he would not have men stand strictly upon their right with others, so he would not have them speak much of their own righteousnesse; but rather iometimes take blame to themselves, then (which was Fobs case)

proclaime themselves altogether blamelesse. As we are not to betray our innocency, so not give a shadow of any boasting in it. We seldome lose by saying little of our selves. And in most cases we should rather trust God (who hath promised he will doe it, Psal. 37.6.) to bring forth our righteousnesse as the light, then be over-industrious in bringing it to light, or in bringing it out of that darknesse with which it lyeth obscured, either by or among men. As we ought never to lye against our right, so it may not be convenient at some times to speake all the truth of it which we can. This at least was Jobs fault, and it will be any mans who doth like Job, yea though he should be (which sew have been or are like to be) under as great sufferings as Job. The greatnesse whereof he aggravated to the hight in the next words, with which Elihu chargeth him.

My wound is incurable without transgression.

An incurable wound is the worst of wounds, and though to be wounded without transgression is best for him that receives it, yet it is worst for him that gives it. My mound is incurable.

The Hebrew is, my arrow; the arrow is a wounding weapon; and in this Text 'tis put for the wound it felf. Job complained (Chap. 6.4.) The arrows of the Allmighty drink up my spirits; There are arrows of two forts, and answerably there are wounds of two forts. There are first externall, secondly, internal arrows; God shooteth his arrows both into the sless, and spirit; the former make a wounded body, the latter a wounded soule. Job may intend both, for he received wounds in both; his sless wounded, and all that belong'd to sless, his estate, his credit and good name were wounded, his soule and spirit were wounded also, the arrowes of God were shot thick at him, and hit him from head to

foot. The Archers (as dying Jacob said of Joseph, Gen. 49. 23, Gravisema est 24.) sorely grieved him, they [all] shot at him, and (one of them sagitta mea absorbatan) hated him; but though his bow (as to the maine) abode que transgression strength, and the arms of his hands were made strong by the hands one. Bez: of the mighty God of Jacob; yet he cryed out as if there had been no helpe, no healing, no hope for him. My wound

Is incurable.

The word which we render incurable, fignifies not only what is Elihu words were were wilk i.e.gra-

mitate et fragielitate dillim.

vem doloratam very dolorous, or grievous, bur mischievous, mortall, and deadly. peffind haben- And from this word man is called Enoth in the Hebrew, to thew tem hine Enoth how infirme and fraile he is, fin having given him a wound which homo ab infir- is incurable, by any thing but the blood of Jesus Christ. Job felt his wounds, and he spake of them, as a man swallowed up with desperation, and expected no cure of his present sad condition; My wound is incurable, and he concluded with that which is yet harder, My wound is incurable

Without transgression.

Mr. Broughton translates, My stroak is fore without trespasse. Tob in faying his wound was incurable, shewed a defect in his taith, but in faying it was incurable without transgression, he seemeth to shew his defect in truth. For surely had there not been transgression in him, there had never been a wound upon him; God had never so much as broken our skin but for sin; Man had never felt so much as the scratch of a pins poynt by the hand of God, if he had not once prevaricated and Apostatiz'd from God. We ow all our forrows to our fins, all our woundings to our transgressings. How then doth Job say, My wound is incurable without transgression? The word here used is not usually put to signifie fin in generall (though some take it so) but some speciall kind of fin, & that of more then an ordinary degree, a fin with a malignity, a provoking fin; As if the meaning of Elihuwere, that he heard Job fay, Though his fin were not great, though it were not any rebellion against light, nor dangerous Apostacy, though his were a very curable fin, yet his wound was altogether incurable, his wound was great, though his fin was little. Now, because Justice doth usually apportion the punishment inflicted both to the nature and measure of the fin committed, therefore Elihu takes it (and he had too much occasion to doe so) as a great reflection upon the justice of God, when he heard Job thus bemoaning himselfe, My wound is insurable without transgression. To receive the least wound without transgression, is a great wound to justice, how greatly then doth he wound the Justice of God, who faith he hath received a great, yea an incurable wound without transgres-

But where spake fob these words, when said he, My wound is incurable without transgression, (we must bring in that, Job hath (aid,

UWB denotat grave scelus vel Apostasiem. Scult:

said, to every one of these charges) I answer, Job spake of the arrows of God (Chap: 6.4.) and that they were incurable, he saith in other words (Chap: 16.13.) His arrowes compasse me round about; he cleaveth my reines asunder; he powreth out my gall upon the ground. When a mans reines are cleft in sunder with an arrow, and his gall powred on the ground, his wound is incurable.

But where did he say, My wound is incurable without transgression; Elihu might collect that from (Chap: 9.17.) He breaketh me with a tempest, and multiplyeth my wounds without cause; and from (Chap: 16.16, 17.) My face is soule with meeping,&c. not for any injustice in my hands. While Mary washed the seete of Christ with her teares (Luke 7.38.) she might be sayd to soule her owne sace with her teares. Teares, which (in a qualified sence, or as a token of true repentance) wash and cleanse the soule, doe yet blubber and dissignre the sace. My sace (saith Job) is soule with weeping, though my hands are not soule with sinning, or any evill doing. This was, in effect to say what Elihu here censureth him for saying, My wound is incurable mithout transgression.

Hence note.

First, God hath his arrows, he can wound us when and where he pleaseth.

He shooteth and misseth not his marke. He hath a quiver sull of deadly arrows; take heed how ye provoke him. Jbb had a whole quiver of arrows emptied upon him for triall, for the exercise of his patience. Woe to those upon whom God emptieth his quivers in vengeance. (Psal. 7.11, 12, 13.) God is angry with the wicked every day; if he turne not, he will whet his sword, he hath bent his bow, and made it ready; he hath also prepared for him the instruments of death, he ordaineth his arrows against the persecutours.

Secondly, Note.

The wounds which God makes cannot be healed by any medicines but his owne.

Jobs wound was incurable, there was no balme for him in the Gilead of this world, no Physician there. And therefore the Lord bids

bids Egypt, in scorne, seeke healing there (Fer: 46. 11.) Goe up into Gilead and take balme, O virgin, the daughter of Egypt: in vaine fralt thou use many medicines, for thou shalt not be cured. Who can heale where God will wound? (Ffal: 38. 2, 3.) Thine arrows stick fast in me; there is no soundness in my flesh; even David complained that the wounds which the arrows of God had made in him were incurable. Why is my paine perpetuall (faid the Prophet, Fer: 15.18.) and my wound incurable, which refuseth to be healed? When Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Fareb to help him, yet could he not heale you, nor cure you of your wounds. (Hos: e. 13.) God gives states or bodyes politick such wounds, as all the medicines and meanes in the world cannot helpe; They may goe to the Affirian, and fend to king Jareb, to this and that power; They may call a whole colledge of State-Physicians or deepett politicians for counsel and advise, yet neither one nor other can be a healer to them. Therefore in the next Chapter (v.1.) the Church concluded upon another course, and a better addresse, then either to the Assyrian, or to king fareb. Come let us returne unto the Lord, for he hath torne, and he will heale us; only the Lord who gives the wound can heale the wound; the same hand which smites us must cure us, else our wound is incurable.

Thirdly, Note. To complaine of our wounds as incurable, or past cure, is an argument of our unbeliefe.

'Tis good for us even to despaire of help from creatures, and to fay the least wound (if but the scratch of a pin) is incurable by all the art, meanes, and medicines which this world can administer, but to say our wound (though never so deep, dangerous, and deadly) is absolutely incurable, is our fin. While we ruine our felves (that is, while we provoke God to ruine us, yet) there is hope in God; O Israel, thou hast destroyed thy setfe, but in me is thine helpe (Hos: 13.9.) despaire as much as you will of creatures helpe, but still hope in God.

Thirdly, In that he faith, My wound is incurable without transgreffien.

Note.

The Lord may, and doth take liberty to afflict those grievously, who have not sinned greatly.

There is no man liveth and finneth not, yet every man is not (in strict sense) a sinner, that is, a great sinner, a rebell, a worker of iniquity; yet the Lord when 'tis needfull giveth them great wounds, who have not (comparatively) sinned greatly. Though no sin should be little in our eye, yet there are degrees of sin, and some are lesse then others in the eye both of God and man. Elihu chargeth Job, not as saying he had no sin, but because he complained his wounds were great, though his sins were not; or that there was not a due proportion between his offence and his punishment, his sins and his sufferings.

Hence note, Fourthly.

Though the Lord taketh liberty to afflict those greatly that have not sinned greatly, yet they must not take liberty to complaine of the greatness of their afflictions, how little soever their sins have been.

A gracious heart lookes upon the least of his mercies, as greater then the greatest of his good deservings, and upon the greatest of his sufferings, as lesse then the least of his ill deservings or demerits. And furely (besides that liberty which God hath, as he is supreame, and soveraigne, to afflict whom he will, and in what degree he will we must know, that, the least sin deserves the greatest wound. An evill thought deserves all the evill that can be heaped upon us. Whatsoever we suffer on this side hell is less then the least of our fins. And therefore if we have reason to confesse our little sins great, and our greatest wounds little, compared with our little fins; how much more should we confesse our great fufferings little, compared with our great fins, as the Church did (Ezra 9. 13.) After all that is come upon us (our long and hard bondage in Babylon) for our evill deeds, and for our great trespasse, thou O Lord, hast punished us lesse then our iniquities deferve.

Further, from the whole verse, in that Elihu chargeth Job with these severall sayings.

Observe, First.

A good mans sayings are often worse then his meanings.

Y y y

Elilis

Elihu rebuketh his speeches, not his spirits; his words though in some respect true, yet were dangerous, and because not well explained by himselfe, scandalous to others. But his heart was not trecherous, nor the bent of his mind wrong set, in uttering them. Evill men may speake good words, but its with a bad heart; Good men sometimes speake bad and offensive words, yet with honest hearts; and when their mindes are serene, and they cleared from those clouds of perturbation, which have darkned them, they (as Job) are ready to recant them, and repent of them.

Secondly, Note.

It is an high offence to intimate any thing which doth in the least intrench upon the Justice, and righteousness of God.

To fay, God hath taken away our judgement, may call downe judgements; To fay, we are wounded without transgression, is a great transgression; and the reason, why it is so, is plaine, because such sayings, tell the world, that we suffer, if not quite without desert, yet more then we deserve; and what is this but to justifie our selves, and lay blame upon God, then which (as was shewed at the 2d verse of the 32d Chapter) nothing is more derogatory to God, or more blame-worthy in man.

Thirdly, Note.

If we speak amisse, or indiscreetly about the dealings of God with us, we may thank our selves if we are hardly censured, and soundly childen for it.

Though Jobs heart was honest, yet his tongue was intemperate, and he too bold with God; and you see how God stir'd up the spirit of Elihu to lay it home to him, and bring him upon his knees for it. They who vent unwarrantable speeches, must not thinke much if they meet with sharpe reproofes and cutting censures. Tongue-faults seldome escape without tongue-lashes; And 'tis a mercy to meete with them from a faithfull friend; Their lashing and cutting tongues prove healing tongues, (Psals 141. 5.)

Fourthly, Note. Every speaker is at the mercy of his hearers.

No man knows what glosse his words may have put upon them when

when once uttered. Here are foure fayings brought against Job, yet Tob never spoke any of them expressely, or in so many words, but such collections were made (indeed they were, as not false, fo not favourable collections) from what he had spoken. And he had but a poore remedy left, to fay he did not meane them fo. Take heed what you speak, words are usually judged as others understand them, not as you mean them. Indeed charity doth always incline to the best construction; and will not interpret that ill, which may beare a better interpretation. But who knoweth whether his words shall alwayes meete with a charitable interpreter, our words doe not often meete with just and equall ones. Nothing, indeed, is more common with uncourteous hearers, then to misconster those they heare, or to judge of what is spoken rather as it may be taken to the speakers hurt and defamation, then their owne profit or instruction. And therefore though I would advise every hearer to use as much charity as may be, yet I would also advise every speaker to leave as little as may be to the charity of his hearers.

Thus much of the first part of the charge in these source sayings. In the three verses following, Elihu prosecutes the charge, and standeth in admiration, as here at the sayings of Job, so there of his doings.

Chap. 34.

JOB. Chap. 34. Verf. 7, 8, 9.

What man is like Job, who drinketh up scorning like water?

which goeth in company with the workers of iniquity, and walketh with wicked men.

for he hath sayd, it profiteth a man nothing that he should delight himselfe with God.

These three verses contains the second charge or accusation, which Elihu had drawne up against Job. And in it we may distinctly consider; First, the forme of it; Secondly, the matter of it.

The forme of it is by way of question; What man is like Job?

The matter of it confifts of three heads.

First, That he was a man of a scornfull spirit towards others, or that he had subjected himselfe to the scorne of others; What man is like Job, which drinkerh up scorning like water?

Secondly, Elihu chargeth him, as having fellowship with menof a vaine and offensive conversation (v.8th) which goeth in company with the workers of iniquity, and walketh with wicked men.

Thirdly, He chargeth him (which is indeed the ground of the former) That he was a man, not only of unfound, but of blasphemous principles and opinions (v. 9th) For he hath sayd, it prosetteth a man nothing that he should delight himselfe with God. This 9th verse is the proofe of the eighth; For some might enquire, How doth it appeare, that, Job goeth in company with the workers of iniquity, and walketh with wicked men? Elihu answers, It appeareth by his words, or from his owne mouth; For he hath sayd, it prosette a man nothing, that he should delight himselfe with God. And if a man once judge that there is no prosit in the wayes of God, he thereby declares his consent to the wayes of the wicked. That's the summe of the charge, and these the parts of it.

731 non pro quolibet homine fumitur fed pro claro G fapiente. Vers. 7. What man is like Job?

The word rendred man, doth not fignifie every ordinary man, but a great or wife man, a famous or a powerfull man. What great

or wise man is like Job? Possibly some may be found among the dreggs of the people or among the common fort like himselfe, but among men of honour and reputation for wisdome, surely, there are none to be found like him. Yet some take it (out of the strictness of the original word) for a man of the lowest or meanest condition; What man is like Job? that is, no man, no not of the meanest degree is like him. And so the question may be carryed under a threefold notion.

First, As a vilifying question, What man is like Job? Who is there that hath but the name and face of a man that would doe or speak things as he? Job, in this matter, is worse then any man, then the worst of men. He acts and speaks at a lower rare of prudence and piety then many, if not then any of the lowest among

the fons of men.

Secondly, We may look upon it as an angry passionate question, a question carrying in it highest indignation; what man is like Tob? who so vaine, rash, foolish and inconsiderate as he? I

have scarce the patience to speake or think of him.

Thirdly, We may take it as an admiring question; What man is like Job? It is a thing unheard of, even a stupendious prodigie, that a man should be or doe as Job. All forts of men abstaine from or decline, yea scorne scorning ('tis a thing so unbecoming man) but chiefly they that are great, noble and honourable, such as Job hath been in his time, yet he is turned scorner. As if he had sayd, Who hath heard the like? was there ever such a man heard of, who either used such scornfull language against others, or layd himselfe so open to the scorne and contempt of others! What man is like Job,

Who drinketh up scorning like water?

That's matter of admiration; Elihu might have found out many other matters, wherein Job had no fellow, no parallel, scarce any like him in the world; who so afflicted, so humbled, so broken, so deserted by his owne relations, so vexed with friends and comforters like Job? But he doth not put the question upon his sufferings, but upon his sur; What man is like Job, who drinketh up scorning, &c. Drinking is here used metaphorically, and so likewise are eating, devouring, and swallowing up often used in Scripture, to denote that which is done to be done with much greedi-

ness, and with a kind of delight. And whereas there is a threefold measure or degree of drinking; First, soberly, or for necesfity: Secondly, plentifully or for moderate delight; Thirdly, exceffively, or for drunkenness, and the satisfying of a lust. This third seemeth to be here intended, even an excessive drinking of scorne, till he was as a drunken or mad-man with it, or (as we say) mad drunke; For the text faith, What man is like Job, who drinketh up scorning. He doth not only tast it a little, and sip at the scorners cup, but drinks it up to a drop, or to the bottome. He drinketh

Scorning.

Quis ita ridetur et sannis excipitur ut fannationem id est subsannatur. Druf: bux ad so ridendum omnes provocare cum talibus sermonibus utitur. Mere:

And that's a strange kind of drink, one of the worst if not altogether the worst of Natures brewing. Scorning may be taken 2 ways, either passively or actively; some take it in a passive signification; Job? bibit sub- what man is like Job, who drinketh up scorning like water? that is, who is so scorned, or who subjecteth himselfe to the scorn of men as he hath done. What wife or discreete man did ever lay himself Significat Jo- so naked, so open to contempt as he? or who like him would render himselfe so ridiculous, such a laughing stock to all his hearers, who are but rationall and understanding men? It cannot be denied (nor doth Elihu in speaking thus coursely of him deny it) but that Job, moved doubtless by the holy Ghost, had spoken many excellent things, full of divine light and learning, yet moved with pallion, he spake sometimes much amisse, and is charged for it, as if like a shameless person, he had proffered himselfe, by lawish and intemperate language to the lash of every tongue.

Secondly, Scorning may be taken actively; What man is like Tob, who drinketh scorning like water? That is, where shall we find fuch a scorner? who hath uttered so many reproachfull speeches, as Job? He drinketh scorning, as if he thought he could never fill himselfe enough with scorning. This interpretation may have a

a double reference.

First, To his friends, who it seemes, were very sensible that he put scornes upon them. Zophar complaineth of it (Chap: 11. 3.) When thou mockest shall no man make thee ashamed; As if he had fayd, when thou hast mocked and derided us, shall we let thee alone, and fay nothing? shall we suffer our selves to be abused and passe it by in silence? ought we not to tell thee of it, and rebuke thee for it openly, and to thy face, that thou mayeft fee thy error and be ashamed of it?

Secondly, (which is yet higher, and I judge too high) his fcorn-Bibere fubfaning is referred by some to the dealings and providences of God, nationem velut as if he had spoken of them with a kind of scorne, at least with that aquam eft esse irreverence, and flightness of spirit, which Eliphaz did early and Plenum sermsearnestly admonish him of (Chap: 5. 17.) Despise not thou the nibus vidicuchastning of the Lord; and which the Apostle cals The exhortation, which speaketh unto us as unto children (Heb: 12.5.). My son despife not thou the chastening of the Lord. Thus also Elihu may in a qualified sence be understood charging Job with drinking up scorning like water. As if upon the whole matter he had fayd, Job hath drunke scorne till he is almost drunken with it, at least, he is so full of it, that he powres it out upon every one that comes neare him, and which is worst of all, he speakes so unbecomingly, that we shall not much wrong him, if we say he hath spoken or acted despisingly (which is a degree of speaking or acting scornefully) concerning the chastenings of God upon him.

Further, When 'tis said, He drinketh scorning like water.

It may imply three things; First, the frequency of his scorning, he doth it commonly, he is at scorning as often as at drinking; Secondly, the content which he was supposed to take in scorning, mater cooleth and refresheth the heated and wearied body: Thirdly, it may note the easiness or naturallness of it to him. To drinke is naturall to man, it puts him to no paines nor study. We say proverbially of that which a man doth without trouble; He doth it as easily as he drinkes. But of this word drinking and drinking like mater, the reader may see more upon those words (Chap: 15. 16.) Man drinketh iniquity like mater.

Once more, whereas Elihu faith of Job, He drinketh scorning

like water.

Some have made a criticall observation or distinction about it; Elihu doth not say, he drinketh scorning like wine, but like water; They who are provoked or led onto sin by the delight and sweetness which they find in sin, are sayd to drink it like wine (Prov. 4. 17.) They drink the wine of violence; or they drink violence.

violence like wine. It goeth downe sweetly and pleasantly; But (fay they) fuch as fin, not out of pleasure but out of will or out of an affected maliciousness, are sayd to drink iniquity like water, which hath little pleasure in it, little sweetness or tast in it. There's small savour in water comparatively to wine and other delicate or delicious liquors. So that (according to this notion) they drink iniquity like water, who fin for fins take. And indeed some are so delighted in sin it self, that they will sin in that which yeilds them no delight. The very act of doing evill is more contentfull to them, then any fruit or consequent of it. But we need not stay in this nicity, the generall sence falls hard enough upon Fob, to drink scorning like water, is to be much and often in scorning. Water is the cheapest liquor, and of most common use: every man can goe to the price of that which costs nothing (in most places) but the labour of taking it up. What man is like fob, that drinketh (corning like mater?

Taking the words in a passive sence, as Job was a person scorned, and drunk in the scornes of men powred upon him, as the earth

drinketh in water.

Note.

He behaveth himselfe unlike a man, that layeth himselfe open to, and readily admits the scorne of men.

It is an affliction to be scorned by others; But it is a sin to render our selves a scorne to others, and not to be sencible of it.

Secondly, (which I rather adhere to) taking the active sence, he is charged with speaking scornfully to his friends, or of the dealings of God with him; how farre this charge might reach Job, hath been toucht a little already; and will be cleared yet further before the close of the whole matter brought against him in this context. But in the meane time, from the general sence of the words (not concluding Job broadly such a one)

Observe.

Seorners are the vilest sort of men.

What man is like Job, who drinketh scorning? Not to doe good is sinfull, but either to scorn that which is good or those that are good is farre more sinfull. That man is gone his surthest length, or ascended to the highest step of sin, who turneth scorner, or gives

gives himselfe a liberty to scorne others. The first words of David speake this (Pfal: 1. 1.) Blessed is the man that walketh not in the counsell of the ungodly, nor standeth in the way of sinners, nor fitteth in the feat of the scornfull. Here are three degrees of sinning; walking, standing, fitting: He that fitteth in the seate of the scornfull, or hath commenced scorner, hath taken the highest degree, and is the chiefe Graduate in the Schooles of fir. And as to fit in the feare of the scornfull, is the highest degree of finning, so they that are got into that sear, care not how long they fit in it, yea, are hardly ever got out of it. So much that chiding question or expoltulation of Solomon doth fully import (Prov. 1. 22.) Ye (corners, how long will ye delight in scorning? As if he had sayd, When shall it once be? will ye never have done, nor give over that trade? Scorners are therefore the worst of men, because they deride the best both of things and men (Prov. 21. 24.) Proud and haughty scorner is his name, who dealeth in proud wrath. Scorners are the children of pride. A proud spirit vents it selfe in scorning. Pride doth not appeare so much in apparrell, in gay clothes and new fangled fashions (all which are often used as flaggs of pride and vanity) nor doth pride appeare so much in praising our felves (though there it appeareth much) as it doth in fcorning others. Proud scorner is his name. And as the scorner is a proud despiser of others, so a quarrelsome contender with others, and till he is separated from men, there is nothing but separation, no peace among men (Prov: 22. 10.) Cast out the scorner, and contention shall goe out; yeastrife and repreach shall cease; which plainly intimateth, that strife cannot goe out till the scorner be cast out. And therefore Solomon (Pro: 24. 9.) calleth the scorner an abomination to man. Thus the Scripture fets the scorner among sinners of the chiefest rank and first forme; I may fay, he is of the first three, if not the first of that three. Therefore take heed how ye drinke fcorning, especially take heed it be not your mornings draught; for as it comes from the heart, so it will fly up into your head, and unfit you for any good worke, at least, that day.

Againe, from the similitude here used, to drink up scorning like water, which (as hath been shewed) holds out the readiness and connaturallness of an action unto him that is charged with it.

Note.

The mere easily any one sinneth, the greater is his sin.

(fuch:

It is best to come hardly off in sinning, and when it goeth hardly downe; Many fin as eafily as they eat or drink. They eat up my people as bread, (faith God, Pfal: 14.4.) that is (as we fay) they make no bones of it; there's nothing stickes in their throats, nor troubles their conscience. Where fin lives altogether unmortired in any man(it doth so in every meere naturall or unregenerate man) 'tis no more to him to fin, then it is either to live, or to eare and drink for the maintaining of life. But they shall feele forest paines for finning, who have finned with greatest ease; they shall drinke dammage by scorning like Gall and Wormewood, who have drunke fcorning like water. Elihu having thus taxed Fob with scorning at good men, proceeds to tax him with overmuch freedome and familiarity with evill men.

Verl. 8. Which goeth in company with the workers of iniquity, and walketh with wicked men.

Noscitur ex somite &c.

he keepes.

As if he had fayd, you may know what he is, by the company

He goeth in company with the workers of iniquity, or he affociates and puts him elfe into the society of the workers of iniquity. Elihu doth not fay, he dwelleth among the workers of iniquity; The best man in the world may dwell among bad men; Lot dwelt

in Sodome. We must goe out of the world, if we will not be among the wicked; the world is every where full of the workers of iniquity. But (faith he) he goeth in company with them. Which intimares the activenes of his spirit with them; yea the election of his spirit, or that he chose their company. Though a good man may be in the company of the wicked, yet he doth not choose their company; He is not of their body of their fociety or gang. A wicked man doth not content himselfe to be among the ordinary sort of finners, he is for, and best likes the worst of finners, workers of iniquity. All are finners naturally, but some are sinners artificially; they study sin, they contrive and plot mischiese; They devise iniquity upon their beds, faith one Scripture; They weave the (piders webb, faith another. Here's artificiall finning. The Greekes call such, fin-workers, and crafts-men in evill. I have had occasion

to speake of these from other passages of this Booke. Here Elihu to highten the charge against Job, saith, He goeth in company with

MARKED RE RI TENTOVAS KG- (fuch or chooseth such kind of company) the workers of im-

And walketh with wicked men.

As our holinetle is exprelled by walking with God, so our finfullnesse by walking with wicked men. To walk with God is all the commendation of Enoch, who was so holy on earth that God tooke him up to Heaven, (Gen. 5. 22.) He had this testimony (saith the Apostle, Heb. 11. 15.) before his translation, that he pleased God. To walk with God, is to please God, or to give up our selves wholly to God. Can two walk together except they be agreed? is the Prophets question, (Amos 3.3.) They who walke together are supposed to have one will, as they are seen to have one way. What God willeth they will, and what God willeth not, they will not who walk with him. To walk with wicked men implyeth an agreement with them, and a conformity to them, as being of their fraternity, company and livery. They that walk with wicked men, declare their familiarity with them, or that their mind and manners are the same. The Apostle tells the Corinthians (I Cor. 3. 2.) Whereas there is among you envying, firife and divisions, are ye not carnall and malk as men, that is, as men in their naturall and finfull condition walke. Though ye are spirituall in your state, yet ye act as carnall men. Now, as it is finfull for a godly man to walke as a man, or according to man, (as our Margin hath it, for he should walk as God) so it is much more sinfull to walk with wicked men, or according to the worlt of men. Thus the Apostle describes the conversation of the Ephesians before conversion. (Eph. 22.) And you hath he quick ened who were dead in fins and trespasses, in which sometime ye walked according to the courfe of this World. That is, according to the tide, current and streame of the times and places wherein ye lived. Man naturally Qua intr non doth not walk where he ought to goe, but where he seeth the most goe. qua eundum. He is led by the worst of examples (such are the examples of the most or of the many) rather then by the best of rules. It is our dury, and it should be our delight to walk with those who delight in the Law and in the way of God. David faith of his deceitfull friend, but reall enemy. (Pfal. 55.14.) We walked unto the house of God in company. As if he had said, time was when he and I were as if he had been I, both of us but one, in that one thing ne-

ceffity, the worship and service of God. It is a good argument, that man hath an heart for God, who walks with good men in the wayes of God. To converse much with or to be much in the company of good men, is a probable signe of goodnesse; but when we walke with them to the house and worship of God, or converse with them in the dutyes of holinesse, this is a great (though no infallible) argument of goodnesse. And to be sure to walk with evil men, especially to joyne with them in doing evil is an argument that the man is evill. Therefore Elihu may seeme to bring a demonstration against Jobs godlinesse (that he intended it not so I shall shew afterwards, but, I say, he seemes to say so) while he saith, Job walketh with wicked men.

The Hebrew Phrase used in the Text is more then (as we expresse) wicked men, we may render it men of mickednesse; the Scripture calleth those men so who are (as it were) transformed into wickednesse, or formed up of wickednesse. As some men are so witty, that we call them men of mit, and others so judicious that we call them men of judgment, as some are so skilfull and cunning, that we call them men of skill and cunning; so some are so wicked, that the Scripture calls them men of mickednesse; even with these very dregs of mankind, it seemes Job consorted. He goeth in company with the morkers of iniquity, and walketh with mic-

ked men

But here it may be questioned, was it indeed so with Job, or was Job such a man as he is expressly charged to be both in this and the former verse? Did Elihu judge him a scorner, a companion of the workers of iniquity, and a walker with men of wickednesse? Doubtlesse that's not Elihu's scope or intention; nor could he imagine that Job, in strict sence, was either a scorner of good men, or chose the company of wicked men. And surely all that knew Job could certifie (upon their knowledge) that he was a man of a gracious spirit and unblemisht life; that he loved good men and sweetly conversed with them, and therefore was farre from closing with deboyst companions, or men of a profligate spirit. Why then doth Elihu speak thus? or spake he the words of truth and sobriety while he spake thus?

I answer, this forme of speaking doth not alwayes import a likenesse of conversation and disposition, as sometimes it doth, (Prov. 1. 11, 15.) Come with us, and cast in thy lot among us,

let us all have one purse. My son, walk not thou in the way with them, refraine thy foot from their path; that is, doe not hearken to the call of those workers of iniquity. Here in the Text to goe in company with the workers of iniquity, and to walke with wicked men, notes only the doing or speaking that which carryeth some likenesse to them, not a being altogether like them. A man is faid to goe and walke with others, when he speaks or doth that which feemes to fuite and favour their principles, opinions or practices, though in truth they are the abhorrence of his foul. Elihu durst not, could not affert directly and properly that Fob, who was a man famous for piety in the dayes of his prosperity, and who in his affliction had not the least degree of ability or opportunity for it, walked with wicked men: But because in the anguish of his foul he spake sometimes intemperately of the dealings of God (which is the guise, spirir, and common language, in such cases, of wicked and ungodly men) therefore he chargeth him as fymbolizing or complying with men of wickednesse. So that when Elibu faith, he goeth with wicked men, he doth not accuse him for keeping bad company in his prosperity; but with speaking hardly of God in his adversity, as ungodly men use to doe, when they are under his hand. He doth not fay, you upon fuch and fuch a day kept evill company and converfed with men of wickednesse; but you have spoken much like the wicked in the day of your calamity. That this was his scope appeares plainly by the proofe of this charge, which is also a new charge (vers. 9.) For he hath said, it profiteth a man nothing that he should delight himself with God. Elihu doth not fay, Fob walketh with wicked men, for we have feen him in their company, and he hath been as vaine and wicked as they. But his proofe that 70b walked with the wicked was from his words; For he hath faid it profiteth a man nothing, &c. This is the language of the wicked, thus they use to speak about the wayes of God; and Fob hath spoken thus; therefore, What man is like Tob that drinketh scorning like water, which goeth in company with the workers of iniquity, and walketh with wicked men. I need not flay here to shew how great an evill it is to keepe evill! company, for that was not the fin which Tob was accused of. Yet: from the letter of the Text,

Note first.

To affociate with wicked men, or to chuse wicked men for our company, is the mark of a wicked man.

A godly man may be among wicked men, but he doth not chuse their company. He while with them is as Lot was in Sodom, his righteous toule is vexed. A godly man is among wicked men, as his graces are among his corruptions; as his humility is with his pride, his faith with his unbeliefe, these are all in his foul at once, but his faith doth alwayes strive against his unbeliefe, his humility opposeth his pride, his grace of self-demall, results his self-leeking, his meekness his passions, and his patience the unquietness of spirit. A godly man is pained in the company of wicked men, as David was (Pfal: 120. 5.) Woe is me that I fojourn in Mesech, and dwell in the tents of Kedar. David was there but he did not delight to be there. To affociate with the wicked is proper to the wicked. The Apostle gives that caution (Eph: 5. 11.) Have no fellowship with the unfruitfull works of darkness, but rather reprove them. Seeing the works of darkness are unfruitfull of any good, it must needs be bad to have followship with them. As we must not at all joyn with wicked men in spirituall communion or Church-fellowship (2 Cor: 6. 14.) Be not unequally youked with unbelievers; for what communion hath light with darkness, and Christ with Belial, &c. Come out from among them, and touch no uncleane thing. So we should have as little civill communion or fellowship with them as we can; and when we are necessitated to have civill communion with them, we must utrerly avoyd all finfull communion with them, that is, communion with them in their fins. It is both a shame to Gospel profession and a great offence to the fincere professor of the Gospel, when they who professe it are much in the company of the workers of iniquity, and walke with wicked men.

Secondly, From the matter of the charge, Observe, which was with the to suppose

While godly men behave themselves like micked men, they may be fayd to goe in company with them.

This heavy charge falls justly upon them whether they demeane themselves in their affliction (as fob in some sort did) like the wicked, or in the dayes of their fullness and prosperity. If we speake or doe like wicked men, we have our amends in our hands if we are numbred with them, though we are not really of their number. Some good men when they have got much of the wo: Id about them make but an ill use of it. Are wicked rich men proud? so are they in a great measure, you may see vanity in their houses, and superfluity upon their tables, as if they also were making provision for the flesh to fullfill the lusts thereof. Now if a godly man, when he hath the abundance of this world makes himfelfe more unfit for the next world; is he not in this like the wicked?or if when God layeth him low, he be full of complainings and have rifings of heart against the dealings of God; what is this but to do like the wicked, who in their straits quarrell with God, & blaspheme his name? (Isa: 8. ult.) When they are hungry and hard bestead, they curse their God and their King. Thus the wicked doe; and it was the Devills plot to make feb do fo too; and because in the extremity of his sufferings he spake such things as savour'd of a murmuring spirit, Elihu taxeth him as walking with wicked men. For as when wicked men act and speake like good men, it may be fayd they goe in the company with the godly, and walke with the workers of righteoufness, though they are starke nought all the while, being (as the Apostle gives their character, Tit: 1. 16.) Abominable, disobedient, and unto every good worke reprobate; So fome good men under temptation act and speak like the wicked, yet retaine their goodness, and are as to the generall state of their persons, and bent of their hearts, acceptable, obedient, and enclined to every good worke. It will doe the wicked no good at last, that they have thus gone in company with the good; but it is very finfull for and hurtfull to good men, to goe in company or walk with wicked men, though it be but (as Elihu makes his proofe of it against 70b) only in using their Subboleth, or speaking a language like theirs.

Vers. 9. For he hath sayd; it prositeth a man nothing that he should delight himselfe with God.

I shall, First, open the words a little, and then, Secondly, inquire, (as of the former) how Job might fall under this accusation.

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He hath fayd, it profiteth a man nothing.

That is, a man shall ger nothing, or have no advantage by it. As Chilt faith (Mark 8.36.) What shall it profit aman to gaine the whole world, and lose his owne soute? But what was this trade which Elihu accuseth Job to have called unprofitable? Surely that which of all others is most profitable. It profiteth a man nothing

that he should delight himselfe with God.

This goes deep; Elihu doth not tax him with faying it profiteth a man nothing to doe this or that good, which God commandeth, but (which is more) that he should

delight himselfe with God.

The word rendred to delight, hath a three-fold fignification,

and all very full to this poynt and text.

First, Torun, which is the speed of our pace. Thus the Septuagint render it, Although herun with God (Cant: 1. 4.) By reason of the savour of thy good syntments, therefore doe the virgins love thee, draw us and we will run after thee. To tun is more then to walk. To walk with God, notes our observance of all holy duties, bur to run the way of Gods commandements, notes us zealous in them and for them. To run, requires not only an honest heart, but a large one; and therefore David fayd (Pfal: 119. 32.) I will run the way of thy commandements, when thou shalt enlarge my heart. Thou (faith Elihu to Fob) hast sayd, (according to this reading of the word) it shall not profit a man though he run with God, though he make never fo much speed in his work and wayes; though he be (besides faithfull and upright) forward and active for God.

Secondly, The word fignifieth To have or be of the same will or mind with another. Thus also some render it here; It profiteth not a man, though he willeth with God, or be of the same mind with God. The Apostle exhorts (Phil: 2.5.) Let this mind be in you which was in Christ Jesus. To will is an internal motion, to run an externall; How fast soever a man may run with God in outward actings, yet, possibly, he doth not will with God at all, nor hath a mind conformable to the mind of God. The hypocrite is thus set out (Psal: 50.18, 19.) When theu sawest a thiese, thou

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consentedst with him, &c. Thou hadst a mind to be a thiefe as well as he. One wicked man minds and wills the same things with another, and all godly men will the same things with God. Yet (saith Job) it skall not prosit a man, though he have the same will with God, or though he willeth the same good things which God himselfe willeth.

Thirdly, The word (according to our translation) fignifieth more then barely to will, it takes in the affections and joyes of the foule. He that delighteth in God, buth fiveet content and complacency in God, he not only approves of all the fayings and doings of God, he not only followeth his counsell, and his conduct, but is highly pleased and fully satisfied in God. Delight is the rest of the toule. When we delight in God, and find every act of obedience our joy and our song, our meat and our drink, then the heart is wound up to the highest pitch of holiness. And therefore as his heart is fallen downe to the lowest pitch of unholiness, who sayth, it prositeth a man nothing to serve God, so is his much more who saith, What shall it prosit a man though he delight in God?

But here againe it may be queried, Where did Tob say, that it should profit a man nothing though he delight himselfe with God? If you read his discourse all over, he never spake these words directly or explicitely, they are the language of hell. But Job had spoken words, which (unless taken in a very favourable construction) might beare this centure. He spake thus, in a manner, while he at once justified himselfe so much, and cryed out as much of the hard dealings of God with him. And while in many passages of this Booke he denieth that the godly have a present reward in this life, and also affirmeth that many wicked men injoy outward prosperity, and passe unpunished. These speeches might easily be interpreted (by common and carnal men especially) that, Fob thought it an unprobtable thing to delight in God. For if All things in this life come alike to all, to the godly, and to the wicked, what doth it profit a man (as to this life) that he should delight himselfe in God? who among the sons of men (that knoweth of no profit beyond this life) can delight himselfe in that, which brings no profit ? Job also sayd (Chap: 9. 22.) God deftroyeth the wicked and the righteous, that is, he afflicts the good as much as the bad, this was a principle which he held out all along.

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bi apprebasse, tantum futuri sed et hujus vitæ magnum incitamentum ad obsequium. Coc:

Videtur princi- Now because the Scripture saith, He that cometh to God, must pium unde ed believe that God is, and that he is a rewarder of those that diligently omnia peccata seek him (Heb: 11.6.) and (1 Tim: 4.8.) Godliness is profitable feruntur improfer all things, having the promise of the life that now is and of that for all things, having the promise of the life that now is, and of that which is to come; (which Scriptures though not extant when Job mij fides non lived, yet the truth contained in them was) Elihu might well be led into this apprehension, that Job had brought up an ill report upon the wayes of God, as (in this life) unprofitable unto man. But though Job spake thus, yet he was farre from speaking this to justifie such an opinion, that there is no profit for a man to delight himselfe with God. His meaning was only this, that a man may want temporall present profit, notwithstanding his delighting in God. He was full and positive enough, that they who now delight in God, besides the present inward peace and prosit which they find and feele, shall hereafter be crowned with everlasting rewards and delights. Job should indeed have been more in justifying God, more in letting forth the present profitableness of his wayes in the practife of an holy life; And because he was so sparing in this poynt, and infifted so often upon the afflictions of the people of God. Elihu chargeth him with faying, It profiteth a man nothing to delight himselfe with God.

Hence note; First. It is our duty, and the summe of all holy duties to delight our selves in God.

The very spirit of holiness consists in this; There is (as I may call it) a body of holiness, but if you would have the spirit of holinefs (as by distillation we take the spirits of any liquor, or of any thing that liquor and moysture hath in it, if, I say, we would have the spirits of holiness) 'tis delighting in God. For as'tis the spirit of finfullness to delight in fin; so the spirit of Godliness is to dehight in God.

Secondly, To account the service of God unprofitable, is mickedness bordering upon blasphemy.

Job himselfe is now charged with that, which he charged upon the wicked (Chap: 21.15.) What is the Almighty that we should ferve him? and what profit shall we have that we pray unto him? This This grand prophanesse the Prophet rebukes (Mal: 3.14.) Te have said, It is in vaine to serve God, and what prosit is there that we have kept his ordinances? Thus the carnal heart, which would faine free or keepe it selfe from keeping the ordinances of God, is ready to question, whether there be any prosit in keeping them. And while such seeme only to put the question, they indeed conclude, that there is no prosit in keeping them; yet the truth is, the very keeping the ordinances of God, as it is an act of obedience to him, and of communion with him is very prositable, though we should have no visible nor sensible prosit by it. In keeping the commandements of God, there is great remard (Psal: 19. 11.) that is, the keeping of them is a reward, as well as a reward is promised to those that keepe them. The Reader may consult this poynt further, at the 15th verse of the 21th Chapter.

Note, Thirdly.
Good men sometimes speak worse then they meane.

Tob never thought it was no profit to serve God, yet he had let fall words which might beare that glosse. As wicked men often speake better then they meane; They have golden words in their mouths, when there is nothing but dross in their hearts; their words are smoother then oyle, yet they are drawne swords; their words found well, while they wound deep, (now as a carnal man speakes often better then he meanes, and sometimes speakes purposely the best when he meanes worst) so a godly man speakes fometimes worse then he meanes, or he may speak ill when he intends nothing but good. Holy David (which comes up fully to the sence of what Fob is taxed for saying here) sayd (and what could be speak more unbolyly) (Pfal: 73.15.) Verily I have cleanled my heart in vaine, &c. What language was here? would one think to heare David foule his mouth with such words as these? would one think, that fuch a word could have dropt from the mouth of David, whose mouth used to drop like an honey-comb, & whose lips were wont to be like a tree of life feeding many? yet David in temptation, that is, in great affliction (for he there complaines that he was chastened every morning) spake thus with his tongue to the griefe of his heart a little after. The tongue is an unruly member, (as the Apostle Tames saith, Chap: 3.8.) The tongue can no man tame; we need a great command upon the heart to bridle A 2 2 2 2

Verl. 9.

bridle the tongue, and tame that unruly beaft. Many a good man hath been over-borne with his tongue. That little member hath iometimes crushe both soule and body very forely. Tobs tongue fell heavily upon him.

Observe.

Fourthly, Inconsiderate words render us obnoxious to severest cen ures.

Thou hast sayd, It profiteth a man nothing to delight himselfe in God, is a very severe censure; And though Joh did not deserve it fully, yet he might have expressed himselfe more commodiously. and profitably. Fust consequences from what we say, may be charged upon us as our sayings. Indeed to wier-draw words or straine consequences from them, is very unchristian. Some deale so with the holy Scriptures (2 Pet: 3. 16.) Wresting them to their owne destruction; They torture and stretch them upon the tenters to their owne hurt. And to wrest a mans words, or as the Prophet speakes (Isa: 29. 21.) To make a man an offender for a word, is an act of great uncharitableness towards man, and to God an high offence (Not but that a man may be an offender for his words; nor can a man be more truly an offender for any words, then when he speakes reproachfully or sleightly of the workes of God) But when men speak such words as are reall offences, and yeild foule consequences, fairly, they must beare the burden. And that was Jobs cale here.

But some may say, If Job never spake these words in termes, nor any words like them, with such an intent, why doth he suffer Elihu to to accuse him, and not take off his accusation, nor give a word of answer for himselfe? Why did he not vindicate him-

felfe, or make his Apology?

I answer, and my answer shall be the last note from this context.

A godly man will rather beare more blame then he deserveth, then stand to excuse himselfe when he hath deserved any blame.

Job replyed no more, spake no more, but to shew that he yeilded to what was fayd, and submitted to this dispensation of God in fending Elibu to charge him thus. He tooke more upon him then he had fayd, left he should seeme to justifie any thing that

he had fayd amisse (Chap: 40.5.) Once have I spoken, but I will not answer: yea twice, but I will proceed no further. As if he had sayd, I will make to more pleas for my selfe, nor excutes, I will cry guitty to the whole matter of my charge, though I might cleare and discharge my selfe of much of it. How far was the spirit of Job from theirs, who though charged with that only which they have directly done, or spoken, yet stand it out in pleading their excuse, and will never fall downe before reproofes, though what they have done or spoken amisse, be so plaine, that it needs no proofe.

We should be carefull to speake and doe such things as are not subject to reproofe, but when through ignorance or rashness we have run into an error, either of speech or practife, we should be so humble as to subject our selves to reproofe, and take it well that we are rebuked for any evill. As it doubles an offence to undertake the desence of it, so not to defend an offence abateth and selseneth it. And as he who goeth about to cover his fault by finding out arguments and pleas for it, sheweth that he hath a will or purpose to continue in it; so he that is silent, and hath not a word to say for it, gives a good testimony both of his forrow that he ever committed it, and of his resolution never to commit it any more. They are highly to be commended who live unblameably, and they deserve no small commendation, who being sensible of their owne sayling, can patiently beare the blame of it, without replying upon their reprovers.

the wind bearing when or you were the wind of which

JOB. Chap. 34. Verf. 10, 11.

Therefore hearken unto me, ye men of understanding: far be it from God, that he should doe wickeduesse, and from the Almighty, that he should commit iniquity.

For the work of a man shall be render unto him, and cause every man to find according to his wayes.

E Lihu having done with Jobs charge for severall unwarrantable sayings in the former context, begins his resutation here, and directs his speech.

First, To Jobs friends, speaking to them from the 10th to the

16th verse.

Secondly, To Job himselfe, from the 16th verse of this Chapter to the 34th.

In the two verses now read, we have two generall poynts.

First, A vehement deniall of any unrighteousnesse in God,

Secondly, A strong proofe or demonstration, that there is no unrighteousnesse in God, at the 11th verse. He enters this consutation of Job, or the vindication of the honour of God from what Job had sayd, with an inviting Preface.

Vers. 10. Therefore hearken unto me, ye men of understanding.

Elihu like a cunning Orator often stirr'd up his auditors to attention, and made frequent infinuations to winde himselfe and what he had to say into their good opinion. Here he bespake not the promiscuous multitude or common fort of hearers, but wise men, or men of understanding, such as are most fit to judge the weight and strength of those arguments and reasons, by which any poynt is proved and confirmed.

Hearken unto me, ye men of understanding.

The Hebrew is, ye men of heart, so the Margin hath it; As the heart is the principle of naturall life, so the principles & powers

of the rationall life are often ascribed to the heart. Fob told his friends (Chap. 12. 3.) I have a heart (we render, I have an under-standing) as well as you; and in good Authors a hearty mansignifies Egregiè cordanot only a man of courage, or a man of spirit, but a man of know-tus homo. i.e. ledge and understanding, a man more then ordinarily wise, a man valde sapiens. Of the highest Elevation for wisdome, is called a hearty man. Cic: 1. Tuscule Naturalists have ascribed the moving of severall passions, to severall internall parts of the body; laughter (say they) riseth from the spleene, anger from the Gall, love from the liver, but to the heart they give more then a passion, understanding, which is the noblest faculty of reason. Here Elihu calls upon men of heart, or of understanding to hearken to him.

Hence note.
First, The best may need to have their attentions quickened.

Some will not heare at all, they are like the deafe adder (Plal. 48. 4, 5.) that stoppeth her eare, which will not hearken to the voyce of the charmtr, charming never so misely; The Prophet reproves such (Fer. 6. 10.) To whom shall I speak and give warning, that they may heare, behold their eare is uncircumcifed and they cannot bearken; behold, the Word of the Lord is to them a reproach. they have no delight in it; they cannot hearken, that is, they will not; or they cannot hearken, that is spiritually and obedientially, though they have a naturall, yet they have not a gracious eare, as the same Prophet (chap. 11. 6, 7, 8.) upbraided them; yet they obeyed not, nor enclined their eare. This finfull deafnesse the Lord complained of also, (Plal. 81. 8.) Heare O my people, (faith God) and at the 11 verse, My people would not hearken to my voyce; Now as bad men will not heare at all to purpose; so the best seldome hear so well or to so good purpose as they ought and might. Men of heart or of understanding are sometimes slow of hearing, and may need to have their eare awakened.

Secondly, note.

It is an incouragement in speaking to have understanding hearers.

When a people have not only eares, but hearts to heare, then the word is heard indeed. We may suppose understanding menwill probably prove the best hearers; the Prophet was in hope to find it so, though he failed of his hopes. (Jer. 5. 4.) Surely these are poore, they are foolish (men of low parts, and thin intellectualls) for they know not the way of the Lord, nor the judgment of their God. I will get me to the great men and mill speake unto them, for they have knowne the way of the Lord, (they are wise surely and understanding) yet he was disappoynted in his recourse to them, as it followeth in the same verse, but these have altogether broken the yoke, and burst the bonds. There is a natural wisdome which hindereth the hearing of the word, therefore the Apostle saith; Not many wise men after the flesh are called, that is, savingly called; the word hath its sull effect upon sew of them, they are not prevailed with to believe and obey; they are called, but they come not. Though wisdome be an advantage to profitable hearing, yet all natural wise men doe not hear profitably, nor indeed can any, by all the wisdome of nature.

Thirdly, note.

A man without understanding is a heartlesse man.

Headlesse men are heartlesse men. It is said (Hos. 7.11.) Ephraim is like a filly dove without a heart. All the people of God
are or should be innocent doves, like doves for innocency and
gracious simplicity; but how unbecoming is it that any of them
should be doves for fillinesse or filly doves without a heart; that
is without any spirit or courage for God, and the things or wayes
of Cod. To be without a heart is to be without a due apprehension of the mind of God, or any true conformity thereunto; its
to have no knowledge either to doe good, or to be good; all
such are sitly doves without a heart, without understanding, and
all such are yet unsit and unprepared hearers. Hearken to me ye
men of understanding,

Farre be it from God that he should doe wickedly.

Absit a me coram domino inpie agere & c. Sept:

The Sepruagint turn the sence of the words into another channell; as if Elihu spake here in his own vindication, and not in Gods; and so they render the Text personally of Elihu; Farre be it from me that I should do wickedly before God; or, that I should pervert Justice before the Almighty; as if Elihu had said; I am now to speake before God, or in Gods presence; God being my witnesse.

nesse, therefore I had need look to it while I am speaking before the righteons God, that I speake righteously, and while I speak before the God of truth, that I speak according unto truth; farre be it from me that I should doe wickedly before God; there is a truth in this translation. But this is not a true translation according to the Hebrew; nor is it the truth of this place. Elihu speaking in so weighty a matter might well say farre be it from me to pervert instice so much as in a word, because I speake before God, and am in the presence of the Almighty. We should not speak a word amisse in his fight or hearing, who seeth and heareth what all men doe and fay, whatfoever they are doing or faying, especially, when they are doing or faying that which is of neare concernment to himselfe. This rendring gives us a usefull caution. But doubtlefle Elihu's purpose here was not to shew with what reverence of God, himselfe was about to speak, but that he was about to speak for the vindication of the righteousness of God, which he thought Tob had wronged by that affertion when he faid, (verf. 9.) It profiteth a man nothing that he should delight himself with God. Hereupon Elihu with some heat of spirit turnes upon him in these words,

Farre be it from God that he should doe wickedly.

The word rendred God forbid is often used in Scripture, implying the greatest detestation and utterabhorrence of that which 77m profais extreamly offensive to us; the root of it signifies any thing nem aut polluthat is prophane, filthy, or polluted; because all prophane things procule off omne and persons are farre from God, that is, such as he utterly abhor-profanum. Afreth. Further, the verbe fignifieth as to pollute, or to prophane, fellionem indiso to offer violence, to wound and kill unjustly or murcherously; cat animi, qui which sence complyeth fully with the businesse in hand. Job had scelus aliquid a complained that his innocency, at least that he being innocent, deprecatur et was forely afflicted and wounded, and lay as it were weltring in borret. Sanct: in his gore and blood. Hereupon Euhu stands up to vindicate the righteousnesse and justice of God, Farre be it from God, &c. When a Judge doth unrighteously he offereth violence to the Law, and viciates that chaft Virgin Justice, committed to his care and keeping. All acts of injustice are therefore farre from God, even the abomination of his foul, because polluted and filthy in themfelves, as also such as pollute and defile all those that use them. Bbbb

Thus Abraham spake to God (Gen. 18. 23, 25.) Wilt thou also destroy the righteous with the wicked, that befarre from thee, Ge. He spake of it withindignation as a thing most unworthy of God, to wrap up good and bad in the same common calamity. When all Josephs brethren as one man (Gen. 44. 17.) offered to become his prisoners, God forbid (said he) that I should doe so, ye shall not all suffer for one mans fault; let that be farre from me, he that is found in fault only shall be my prisoner. Thus Elihu would remove the remotest suspicion of unrighteousnesse from God when he saith, farre be it from God that he should doe wickedness.

Hence note:
We should reject all unworthy thoughts of God with indignation and detestation.

The Apostle shewed a spirit full of this fire (Rom. 3.5, 6.) Is God unrighteous who taketh vengeance? (I speak as a man) that is, naturall or carnall men are apt to think fo, but God forbid, or, let it not be once named by those who name (that is, profess) the name of God. If every one who nameth the name of Christ. must depart from iniquity (2 Tim. 2.19.) woe to those who say that Christ himself closeth with any iniquity. As God himself puts all evill farre from him, fo should we put the least thought of it farre from God. What can be more unjust then to have so much as the shadow of a thought that God doth any injustice! away with such blasphemous suggestions, can he who is the very rule of righteousnesse doe unrighteously? To throw this dirt into the face of God hath as much abfurdity and irrationallity as blafphemy in it. None but they who know not God, can have fuch apprehensions of him. To doe wickednesse is farre from God, and therefore let man be farre, even as farre as the east is from the west, from saying or thinking that he doth any. Farre be it from God

That he should doe mickedness.

The Text is, farre be it from God from wickedness, we render that he should doe wickedness. The word signifiesh wickedness of guod contra a the worst fort; that wickedness which does not only break the quitath sit nor. Law (so every the least sin doth) but slights it, and denyeth it

any reverence or regard. It is farre from a godly man to fin at mam, omnique this rate, to doe wickednesse. Then, O how farre is it from God careat legit of that he should doe wickedness,

And from the Almighty, that he should commit iniquity.

Elihu useth two Titles or Names of God, First, the strong God, the mighty God. Secondly, Almighty, the Allsufficient God; farre be it from the Allsufficient that he should doe any iniquity. He that hath all things in his power, and can command Heaven and Earth, heart and hand, he that is able to stepply all deficiencies in the creature by his allsufficiency, farre be it from this Allmighty God that he should commit iniquity towards man. Strength without goodnesse is alwayes unprofitable, and often hurtfull. Goodness without strength is very unusefull because so weake. But where both strength and goodness meete and center in the same person, as he is able to doe much good, so he hath no will to doe evill or offer injury to others. How then should the Allsufficient commit iniquity?

The word rendred iniquity fignifies any crookedness or perversnesse, any distortion of right and justice. Now right or justice

is distorted many wayes, chiefly these five.

First, by a flat denyall of it. Secondly, by a tedious delaying of aliquando innuit. Thirdly, by punishing where there is no fault. Fourthly, by it. Etgeneralinot rewarding where there is desert. Fifthly, Justice or right is ter diatur de distorted, by giving the same or a-like award to those who are unomni injuralike, or (in their acts or deserts, whether good or bad) not the same. To doe any of these perverse or crooked things is the doing of iniquity, or the perverting of Justice. All these Elihu removeth farre from God, while he saith, Farre be it from the Almighty that he should commit iniquity. God will not, cannot commit iniquity, either by denying or delaying justice, either by not punishing or rewarding where there is cause, or by dealing out alike to those in whose doing and dispositions there is an utter unlikeness. Farre be it from the Almighty, that he should commit any of these iniquities.

Hence note. First, To doe any act of injustice is mickednesse.

Elihu taxed Job, for complaining of Gods Justice (v. 9.) And Bbbb2 here

here he saith, Far be it from God, that he should doe wickednesse. Injustice is wickednesse against God, who commandeth us to be just, and it is wickednesse against man, who is alwayes wronged by injustice.

Secondly, As to that particular which Elihu chargeth Job

Note. If the Lord should not reward those that serve him, and delight in him, he were unrighteous.

(Heb: 6.10.) God is not unrighteous to forget your labour of love; He is not unrighteous to forget it, that is, not to recompence it; by forgetting it, he doth not meane the letting of it flip out of his mind, but the not making a due returne to it, or the not giving it a just reward. It is unrighteousnesse in God not toreward those who serve him, because he hath promised to reward them. Say to the rightcous, it shall be well with him (Isa: 3. 10.) The promises run to it, all the Scripture over; and as it would be unrighteousnesse in God not to reward those that do well; so not to pardon them that have done ill when they confesse their evill deeds, because he hath promised to pardon them; and therefore the Scripture saith (1 Fohn 1. 9.) If me confesse our sins, he is faithfull and just to forgive us our sins. The Scripture doth not fay, he is mercifull to forgive us our fins, (though mercy act to the highest in the forgiveness of sin) but he is faithfull and just to forgive us our fins; and the reason why the Scripture saith so, is because forgiveness of sin (in case of confession) is under a promise. To come short of our promises, is to be unrighteous; promifes are bonds upon the promiser, and oblige to performance.

Thirdly, Note. The strong God, the mighty God, neither doth nor can doe any unrighteousnesse or iniquity.

I say, he neither doth nor can doe iniquity. God can doe no iniquity, because in him there is none. He is my rocke (faith David, Psal: 92. 15.) and there is no unrighteousnesse in him. As none can doe righteousnesse, but they that are righteous, so he that neither is nor can be unrighteous, cannot doe any unrighteousnesse. That in the Psalme is very considerable, that while he saith, There

is no unrighteon snesse in God, he immediately before said, He is my rocke; implying that God can no more be moved or removed from doing righteously, then a rocke can be removed out of its place. We find Moses also giving God the same attribute; when he spake of his indeclinableness in justice (Deut: 32.4.) He is a rocke, his worke is perfect, all his wayes are Judgement. The wayes of God are not all judgement, as Judgement is opposed to mercy; some of his wayes are mercy, and others of them are Judgement; but all his wayes are judgement, as Judgement is opposed to injustice or unrighteousnesse, that's the signification of Judgement, when Moses saith, All his wayes are Judgement, he is a God of truth, and without iniquity, just and right is he. The Apostle puts this denying question with much vehemency (Rom: 9. 14.) What shall we say then, is there unright eousnesse with God? God forbid. And 'tis very considerable that the Apostle put this question with so much abhorrence, presently after he had spoken of that Act of God which is so much quarrelled at by the sons of men, as unrighteous and unjust; Esan have I hated, and Jacob have I loved, and that, when they had done neither good nor evill (v. II.) What (fay some) will God doe thus? will he hate or love, before ever men doe good or evill? yeas, such acts of love and hatred, of election and rejection are gone out from God. And because Paul foresaw, that men (according to their narrow apprehenfion) would be ready to fay, surely God is not right in this; therefore he subjoynes, What shall me say then? is there unrighteousnesse in God? As if he had sayd, I know some men will be ready enough to say so, and thinke they have reason enough to say so; They all must needs say so, who measure God by their shallow braines, (fuch are the deepest braines compared with God) and therefore Arminius, with his followers, (that they may avoyd this difficulty) carry the interpretation of this Scripture to another poynt, as if it had nothing to doe with the eternall purpose of God concerning man, but only respected his dealings with them about temporalls, or his dealing out temporalls to them. I urge that text because it hath occasion'd (through mans corruption) great contending and quarrelling about the righteousness of God; yea some have presumed, there can be no maintaining that opinion of the absolute decree, without fastening unrighteousnesse upon God. But the Apostle by the Spirit foreseeing this sleshly objection, ction, hath forelayed and prevented it, concluding, O man, who art thou that replyest against God, shall the slay contend with the

potter, &cc.

Now, as in this act of eternal Election, so in all providentiall acts, the Lord is infinitely unmoveably and unspottedly just and righteous; he not only doth righteous things, but he cannot doe any thing that is unrighteous. And this feeming impotency is the reall power of God, and his most glorious persection. For, as 'tis from the weaknesse of man that he can doe iniquity, so 'tis from the power of God that he cannot. That God cannot lye, that he cannot doe any unworthy thing, is an argument of his omnipotence. God can no more doe iniquity, then he can ceale to be God; his righteousnesse, his justice is himselfe; the lustice of God is the just God, the righteousnelle of God, is the righteous God; he hath not only a principle of righteousnesse in him, as man may have, and every Godly man truely hath, but he is righteoufnesse. A Heathen Poet had this apprehension of his Idol Gods; on, and sixny They love not unrighteousnesse, but honour Justice. But Jehovah the The homer: true, the living God, doth more then affectionately love and honour Justice, He is is effentially Just. That man who is in a state of righteousnesse, loves to be doing and will doe righteous acts; things and persons are in their working as they are in their being; He that doth righteousnesse is righteous, (1 John 3. 7.) God is righteous, infinitely righteous, in his being, or nature, therefore

> act were to offer violence to himselfe, to destroy himselfe. Againe, God doth not worke by a rule without him, as men doe (and therefore men often goe beside the rule, and doe amisse, or act unrighteously, because the rule is one thing, and they are another, the rule is without them) but God himselfe is the very rule of all things, and hence it followeth undeniably, that every thing is righteons and just which he doth, even because he doth it; 'tis enough to prove that right which is done, if we can prove God hath done it. The proud Monarch Nebuchadnezzar, was at last brought to this confession (Dan: 4.34, 35.) At the end of the dayes (namely, of his seven yeares banishment to the beasts) I Nebuehadnezzar lift up mine eyes unto heaven, and mine understanding returned unto me, and I blessed the most high, &c. Who doth according to his will (there is the rule with him) in the Army

> he cannot but doe that which is righteous; to doe an unrighteous

of heaven, and among the inhabitants of the earth: and none can stay his hand, nor say unto him, what dost thou? Which is true upon a double account; First, as to his soveraignty and dominion, he is supreame Lord, and none can give him a check or countermand; who may say unto him, what dost thou? Secondly, with respect to his righteousnesse. As he can doe what he will; so he will doe nothing, yea he can doe nothing but what is right, or what he may; who can say unto him, thou hast done amisse? Who can see a fault, in any of his workes? If God hath done a thing, there is no query to be put about it whether it be right or no? for he is righteousnessed it selse.

Abraham useth another argument to shew that God can doe no unrighteousnesse (Gen: 18.25.) Shall not the Judge of all the earth doe right? God (saith he) is the Judge of all men, therefore he neither will nor can doe wrong to any man. Abraham did not plead there, as if he doubted that God might goe wrong, unlesse he by his intercession did take him off; but he brings an argument whereby he was assured that God would doe right, yea could not but doe right. He is the Judge of all the earth. So (Rom: 3.6.) assoone as the Apostle had sayd, Is God unrighteous that takes vengeance? I speak as a man; he subjoynes, God forbid, how then shall God judge the world? God is Judge of all the world, and the universality of his power puts him above all possibility of error in the exercise of his power beyond or besides the limits of justice, is because his power is altogether unlimited.

Fourthly, Elibu here speakes of God under the notion of a

Judge; Shall he doe wickedly? shall he commit iniquity?

Hence note.

It is an abomination for Judges to doe unjustly:

Judges have justice, as it were, in their keeping, they have the charge of justice; is it not an abomination for the keepers or protectors of Justice to violate it! Eliku having thus denied unrighteousnesses or any iniquity in God, proceeds to the proofe of it. To deny had been enough in this matter, but he gives a demonstration; as severall have been held out already in prosecuting the former observation, so the following text holds out another.

Vers. 11. For the worke of a man shall be render unto him, and cause every man to find according to his maye.

As if he had faid, God doth every man right, therefore he is righteous, and there is no iniquity in him.

Elibu having denyed any unrighteousness to be in God, here

flieweth how he exerciseth righteousnesse.

The worke of a man skall he render to him.

The work of a man is here put for the reward, issue, or fruit of his work; God doth not render every mans work to him in kind, that is, the thing it felfe which he hath done, but the work in its refult and reward. That which God returneth to a man according to his work, may be called a reward in a fourfold respect. First, because it hath in it the benefit of a reward to the worker. Secondly, because it is given in answer to the work done. Thirdly, because God hath given his people leave, yea a command to believe and waite for good fruit to themselves, when they doe good works. Fourthly, because it is proportion'd to the work or duty performed. For as good is returned for good, so great good is returned for great good done. Though the greatest good that ever was or can be done by a meere creature doth not deferve (by any intrinsick worth) the least good at the hand of God. Thus saith the Spirit (Rev. 14. 13.) Bleffed are the dead that dye in the Lord, from hence forth they rest from their labours, and their works follow them; not the workes which they did, but that which is by promise due to them for those workes. The Prophet assureth us (1sa. 32. 17.) The work of righteousness is peace; we cannot understand it as a direct predication, but peace is the fruit or issue of the worke of righteousness, or as the latter part of the verse clearly expounds it, The effect of right eousnesse shall be quietness and assurance for ever. Which as it is most true of the righteousness of Christ, who is our peace (Ephes. 2. 14.) and our Peacemaker through the blood of his cross (Col. 1.20.) So it is true of mans righteousness, the work whereof is (by promise) crowned with the bleffings of peace, both spirituall and corporall, remporall and eternall. The work of a man Shall

Shall be render unto him.

The word fignifies a full retribution, it fignifies also, in the Noune, peace; because when accounts are fully returned or ren- Dyw reddere dred all is fetled and quiet; when a man upon account is dischar- ad pacem pertiged, he hath a quietus est, that is an acquittance wherein he may ner; qua loquit be quiet; none can legally molest or trouble him. That which tio fignificat God will returne to all men, they must and shall rest in, though ti alicujus perse that which he will render to man for his evill works unrepented lutionem. of, will give him no reft.

The work of a man shall he render unto him.

The word is very generall; he doth not fay this, that, or 'tother worke, but the work, which is as much as an univerfall, every work of a man, his good works, and his bad works, his open works, and his fecret works, his great and leffer works, there is not the least graine of a mans works, that shall be unanswered or un-returned to him; and, when the Text saith the work of a man &c. we are not to take works in an exclusive sence, either first, as to words, as if God would render to man his works, but not his words; mans words will come to an account as well as his works; they must be answered for whether good or bad. (Math. 12. 36, 37.) For every idle word, that men shall speak, they shall give account thereof in the day of judgment; for by thy words thou shalt be justified, and by thy words thou shalt be condemned; that is, it shall be rendered to thee according to thy words, or as thy words have been, so it shall be with thee. Nor secondly, are we to take the works of a man, exclusively, or in opposition to his thoughts; as if God would render to man what he hath acted outwardly, but not what he hath acted inwardly, or would palle by his thoughts. We must give an account of our thoughts, which are the spring of our works as well as of our words, which are the publishers and proclaimers of them. God shall bring every work (saith Solomon, Eccl. 12. 14.) to judgment, and every secret thing, the most secret whispers of the tongue, and the most secret plottings, contrivings, devisings, designings, yea the simple and single thinkings of the heart. These are not only the moulds and principles of every work, but every one of these is a work, and all of them the whole work of the inner man; whose work, or what is wrought there, is

Cccc

chiefly, as well as only, under the inspection and eye of God.

Againe, The work of a man shall be render unto him, &c. He doth not fay the works of another man shall he render to any man, but the work of a man shall he render to him; he that doth the work shall have the reward; the works of one man shall not be rendered to another, but every mans own works shall. As the faith of another man shall not help us, if we have no faith; Abrahams faith (who had a mighty faith) will doe us no good, if we have no faith of our own, so the good works of another man shall doe us no good if we have none of our own. And as not the good works, so the evill works of others, shall not be rendered to us. The hurtfull works of others shall not hurt us, if we doe no hurt. I grant we may pareake of the evill works of others, yea, we may make other mens works our own, either by confenting to them before they are done, or by approving them after they are done, or by not reproving them, when we have opportunity. In these and many other cases, we may make other mens evill works our own; and so farre as other mens works are our own, God shall render them also unto us: Hence that caution given by the Apo-Ale to Timothy (I Tim. 5.22.) Lay hands suddainly on no man, neither be partaker of other mens fins, keep thy felf pure. They that partake (in any of those wayes mentioned before, or in any other way) of any mans fins may also quickly partake of his punishment. Thus John heard a voyce from Heaven (Rev. 18. 4.) Saying come ont of her (that is, out of Babylon) my people, that ye be not partakers of her sins, and that ye receive not of her plagues. Not only is that work ours which we doe, but that also may be ours, by participation, which others do. And by what title foever a work becomes any mans, the worke of the man shall God render unto him.

And he will canse every man to find according to his wayes.

This latter part of the verse containes the same thing with the

former in another cloathing of words.

In semita wire

Some read the Text thus, and he will find every man in his way: Invenier eum. let man goe in what way he will, God will meet with him. That's a truth, God will meet or find a man in a good way to incourage guide, affift and reward him. And God will meet or find a man in an evill way, to stop, oppose and punish him. God will find every man in his way, and man shall find God to him according as the way is wherein he finderh him.

We render very well, and fully to the sence, he will cause every

man to find according to his way.

I find an Interpreter over-curiously distinguishing between a Cajetanus. mans work and his way, which doubtleffe here, in effect, are the same, yet there may be a graduall difference; work being taken 777 via, after for this or that particular act, and way, for a continued course ei-ones significant

ther good or evill. Againe, The way of a man may be considered in association nem diviguntur; with his ends. Every man goeth fuch or fuch a way for some speci- Quemadnodum all end; no man takes a step in any way without a purpose, nor via initur medoth any wife or good man take a step in any way without a good ta et termini purpose. Yet there is (finis operis) an end or issue of the work, tice via dicunas also (finis operantis) an end proposed by the worker. And tur assiones ad oftentimes that proves to be the end of a work which was not the certum finens end purposed by the worker. The end of a mans work or way, directe. Coc: proves sometimes better and sometimes worser then he proposed. Possibly a man may not find according to that end of his way and work which he intended not, whether good or evill. But affuredly whatsoever good or evill end a man proposeth to himself, when he enters upon his work or way, God will cause him to find accordingly. So that when Elihu faith, God will cause every man to find according to his may, he intimates, that God will not only render to man according to the matter of his work, or outward path of his way, but well confidereth every mans scope and intendment, or what he would have his work iffue in, and caufeth him to find as he findeth that to be. As the end which man propofeth to himfelfe, hath a great influence upon his way, fo upon his account with God about it. This is a good sence. God will cause every man to find according to his way, both as his way is taken for the matter or course of his actions, as also for the scope and design of them.

Hence Observe, First. Every man shall have according to what he hath done.

Our receivings will be according to our layings out, whether good or evill. God is so farre from doing any man wrong, that every manshall have his due reward. (Pfal, 62, 12.) Also to Cccc2

quatenus ad fi-

thee O Lord belongeth mercy, for thou renderest to every man acsording to his work. And left any should hope to escape the evill which at least some of their evill works deserve by the secrecy of them, that hope is quite dashed because God is the searcher and feer not only of our works but of our hearts (Prov. 24. 12.) Doth not he that pondereth the heart consider it, and he that keepeth the foul, doth not be know it? (what followes?) and shall not be render to every man according to his works? Solomon speaks in that place of fuch as make excuses to shift themselves off from acts of charity; they will fay, we know not whether it be so with him or no; possibly he may not be in such want as he pretenderh. Take heed of these cloaks of covetousnesse, and pitifull pleas to save your purses from shewing pity to the poor, for (saith Solomon) Will not God fearch it out, and render to every man according to his worke? The holy Scripture abounds in this poynt. Read Fer. 32. 19. Ezek. 33.10. Rom. 2.6. 2 Cor. 5.10. 1 Pet. 1. 17. Rev. 22. 12.

But some may say, how doth God render to every man his work? Is it not said He justifieth the ungodly (Rom. 4.5.) Are the works of an ungodly man rendred to him, when he is justified?

I answer, it is one thing what God will do through free grace, and another what he will deale out in strictnesse of Justice. The Apostle speaks in that place of the free grace of God to sinners, not of his Justice against sinners. Secondly, though God justifieth the ungodly, yet he never justifieth ungodlinesse; or, though he justifieth a man who hath done many evill works, yea all whose works are evill, yet he never justifieth nor rewardeth the work of an evill man. Thirdly, God acts according to juffice and righteoutness where he justifieth the ungodly; he doth not shew fayour to the ungodly in his own wrong. Acts of grace from God are not opposite to his Justice, much lesse doe they contradict or overthrowit. He doth not justifie an ungodly man in himselfe, or meerly confidered in his ungodlinesse, but he justifieth him in the righteousness of another, even of Jesus Christ, who hath given full facisfaction to the Juffice of God with respect to the ungodly whom he justifieth. Lastly, we may say, that God renders the work of an ungodly man to him when he justifieth him; for though then he hath not done, nor ever can doe any works which deferve the:

the justification of his person; yet God doth render to him, according to that present work of faith in closing with the promise and the work of Christs righteousnesse therein tendered to him, and applyed by him for his justification.

Further, that other Scripture seems to lye in the way of this observation (Psal. 103. 10.) He hath not dealt with us after our sives, or remarded us according to our iniquities. How then doth

God render every man his work?

I answer as before; Acts of mercy do not cross acts of justice. When the Lord doth not deal with any man according to his fins, it is because he hath freely pardoned his fins; and he doth not reward a man according to his iniquity, because his iniquities are done away; thus he deals with all his own people, who are received to favour through Jesus Christ; but no wicked man, no impenitent person in the world, shall have cause to say, that God hath not dealt with him according to his fin, or hath not rewarded him according to his iniquity. There may be some present stops of Justice, through the patience of God to wicked men; their works are not alwayes presently rendered into their bosomes, but they shall. God will render to every man according to his work, one way or other, one time or other; The full rendering to all men . according to their works will be at the great day; in this world the godly doe not fortimes receive according to their good works, nor doe the wicked according to their eyill works; Good men are often rewarded with shame and repreach, with want and poverty, with banishment and imprisonment, with tortures and with death in this present world; but the Lord will have a time to render to them according to their workes, though at no time for their works; fo look upon wicked men, and their workes, they goe often unpunished at the present, yearmany of them prosper greatly (as I have had occasion to shew more then once in opening this Book) they have their good things, many good things in this life, but the time will come when God will render to the wicked their work, and they shall be forced to say, that he hath caused them to find according to their wayes. Take two or three inferences from this generall truth.

If God will render the work of a man to him; Then First, Godly men have great encouragement to doe good, yea to abound in doing good workes. That's the Apostles argu-

men (1 Cor: 15.58.) Be ye stedfast and unmoveable in the worke of the Lord, for asmuch as ye know that your labour is not in vaine in the Lord; that is, the Lord will render to every man his labour. Hence also that of Solumon (Eccl: 11.1.) Cast thy bread upon the waters, for thou shalt find it after many dayes. Charities done in faith as an holy offering to God, produce a fure encrease. To give with a right heart to the poore, is the best way of growing rich. For God will render to man according to that work. And as it may incourage to doe good, fo to doe it against all discouragements. We must not only doe good when the Sun shines, when it is faire weather with us, and all men applaud us; but though men frowne and scorne, though (which Solomon reports as one of the great vanities of this world, Eccl: 4. 4.) For a right worke, a man be envied of his neighbour; let us not hold our hand from doing good, though we are opposed and checkt, though we are traduced and flandred, though we are mis-interpreted and have the foulest glotles put upon our fairest workes, though men call our zeale madness and our circumspect walking hypocrifie. yea though we are persecuted and suffer the worst of evills. though men cast stones at us (as they did at Christ for his good workes) yet let us not be deterred from doing good. For howfoever men deale with us, or what rendrings foever we find from the world, yet God will render to us both according to the rightnesse of our worke done, and according to the uprightnesse of our hearts in doing it. Let this provoke us not only to doe the Lords worke, but to doe it with much patience, and perseverance, for in due time we shall reape if we faint not; where there hath been sowing, there will be reaping; and where the feed time hath been with teares, the harvest or reaping time shall be with joy.

Secondly, This is a dreadfull doctrine to evill workers; Some (as the Apostle calls the Cretians, out of their owne Prophet) are evill beasts, slow bellyes; and as they are slothfull, or slow bellyes at doing good: so they are very free and forward, very quicke, lively, and nimble beasts in doing evill. O how should evill workers tremble at this Scripture, To every man will God render according to his worke; as a cup of cold water given to a disciple, in the name of a disciple, shall not be lost, but have a reward, and the giver fully payd for it; (Math: 10.42.) so not any the least evill worke, impenitently continued in, shall be unpunished.

Further,

Further, God will not render to man according to the opinion he hath of himselfe. (A bad man and the worst of his workes may be good in his owne conceit; He may flatter himselfe in his owne eyes, untill his iniquity be found to be leatefull, Psal: 36.2.) But God will render unto man according to what his workes are in truth.

Secondly, God will not render to man according to the thoughts which others have of him and of his work (some are high in the opinion not only of the world, but of some Good men, they have a name to be alive while they are dead, and their workes dead workes) but God will render to man according to that cleare, certaine, and infallible knowledge, which himselfe (by

whom actions are weighed, I Sam: 2. 3.) hath of them.

Thirdly, God will not render to man according to his good meanings, when his workes are evill; many will confesse they have done amisse, but they had good intendments in it. A right end will not excuse us, if our way be wrong; There is no pleading of meanings against commandements; nor will fincerity of intentions, cover the deformity and irregularity of actions. The Apostle pronounceth a fearefull doome against those who sayd (Rom: 3.8.) Let us doe evil that good may come, whose damnati-

on is just.

Fourthly, As God will not render according to a mans good ends, if his worke be evill; fo remember, God will not render to man according to his good workes, if his ends are bad. Therefore, confider your end when you enter your way, and begin your worke. (Pro: 21. 27.) The sacrifice of the micked is an abomination to the Lord; how much more when he bringeth it with an evill mind; that is, when he hath some bad end in doing it; A wicked mans facrifice is an abomination to the Lord at the best, but much more when he hath base designes in his facrifices or holy services. Herod sayd to the wise men (Math: 3.8.) Goe and search diligently for the young child, and when ye have found him bring me word againe, that I may come and worship him also: It was a good worke to enquire after Christ, and worship him, but his end was to destroy him. Jezebel pretended a holy fast, but her end was to fealt her felfe with revenge upon innocent Naboth. The best workes of hypocrites will have an ill returne, because they doe them with an evill mind. There are three forts of good workes, which will never turne to a good account,

First, Those good works which are done but for a season; temporary good workes, or the good workes of temporary professors, such as are described (Math: 13.5.7.) by the 2d and 3d grounds, who bring forth for a white, but afterwards fall away; such good workes (Isay) shall not have a good reward. If your goodness be as the morning cloud, and as the early dew it passeth away, it will doe you no good. He that endureth to the end shall be saved, and none but he (Math: 10.22.) Christ exhorts the Church (Rev: 3.11.) Hold that fast which then hast, that no man take thy crowne. They loose the good workes they have done, who hold not out in doing them. It will not advantage us to begin in the Spirit, if we end in the sless.

Secondly, Those good works which are trusted to, or boasted of, will never make a good returne. Though a man should continue doing good all the dayes of his life, yet if he buildeth his hope upon it, his hope shall be cut off, and his trust (that is, what he trusteth to) shall be a spiders web (that is, weake like that, because like that, woven out of his owne bowels) he shall leane upon his house, but it shall not stand, he shall hold it fast, but it shall not endure (Job 8. 14, 15.) you and your workes will perish together, if you depend upon your workes. Good workes trusted to, are as dangerous to the soule, as evill workes persevered in.

Thirdly, Those good workes which are done for base ends, to serve men, or to compasse a worldly interest, shall have no reward from God, but that, which shall be upon every soule that sinneth and repenteth not, anguish and tribulation.

JOB. Chap. 34. Vers. 12, 13.

Tea, surely God will not doe wickedly, neither will the Almighty pervert Judgement.

Who hath given him a charge over the earth? or who bath disposed the whole world?

E Libu proceedeth in the proofe of this poynt, (the vindication of the righteousnesse of God) with a strong asseveration.

Vers. 12. Yea, surely.

There is a mighty force of affirmation, in the original words, DIN 98 we may parallel them, with those affertive speeches frequently Ingens off in oused by our Saviour Fesus Christ in the Gospel, Amen, Amen, Ve-vizi-nali afferrily, verily I say unto you; Yea surely, is as much as verily, verily; tions vis. as if Elihu had fayd, There is no question to be made of what I affirme, that God is righteom, or will not doe mickedly; as the Apottle writ to Timothy about the great mystery of the Gospel, God manifested in the slesh, (1 Tim: 3. 16.) without controversie great (or, as the word imports, confessedly on all hands, great) is the mystery of Godlinesse; so here Elihu might speak to Job, This is a truth beyond dispute or controversie, an unquestionable truth, and such a truth that, if once confessed, will quickly determine all the Questions, which are depending between you and me. There are some Mastertruths, ruling truths; such a one is this in the text, Yea surely, or undoubtedly, God will not due wickedly.

Hence note.

It becomes us to grow up into highest confidences, about the truths of God, especially about the truth and Instice of God.

We should not be as meteors hanging in the ayre, speaking with hesitation, possibly it is so, peradventure it is true; but (as the Apostle directs the Colloffians, Chap. 2. 3.) We must labour to grow up unto all riches of the full assurance of understanding; as there is a full assurance of faith in believing, & of hope in waiting or expecting, fo also of understanding in apprehending the things of God. We should be (in a sense) Masters of truth; and then Dddd

we are so indeed, when truth hath fully mastered us, and prevailed upon both our judgement and affections, and we are led captive by light to the love and obedience of it. We have cause to bewayle those (much more have they cause to bewayle themfelves) who are but Scepticks or Questionests in Religion, never coming to a poynt, nor able (afrer a due making up of their thoughts) to fay, Thus it is, and by this we will abide, as Elihu did in the then present case; delivering himselfe considently, year furely, or verily, verily,

God will not doe wickedly.

To cleare the mearing in this Negative affertion, we must take in the highest affirmatives of the holinesse and Justice, of the righteousnetie, truth, and faithfulnesse of God; For it sounds like a flat and low commendation of God, to fay, he will not doe wickedly; for foir may be fayd of every honest man, He will not do wickedly; but feeing in this Negative commendation given by man to God (as in all the Negative commandements given by God to man) all affirmatives are to be understood; what can be fayd more to or more found out his praise and glory then this?

God will not doe wickedly?

re. Merc:

The word here used for doing wickedly, fignifies two things; liquando impi- First, to pronounce any person wicked; and Secondly, to doe any um pronuncia- thing which is wicked; both these often meete together. For in re, condemna- many cases to pronounce a person wicked, is to doe a wicked ver impie a- thing; he that condemneth a just person, pronounceth him wickgere vel inique ed, and what thing can be done more wickedly then that? Some quippiam face- take the word in that sence here, as a deniall that God either hath done, or ever will condemne the innocent. There are two things wherein men doe very wickedly, with respect to the persons of men, both which the Lord abhorres. First, when they condemne the innocent. Secondly, when they acquit or cleare the guilty. The former way of doing wickedly, is chiefly removed from God here by Elihu, as the latter is directly and expressly by himselfe (Exod: 34.7.) The Lord, the Lord, &c. that will by no meanes cleare the guilty. To pronounce a guilty person innocent, or an innocent person guilty, if ignorantly done, is a great piece of weaknesse, and if knowingly done, is a great piece of wickednesse. Yet; Yet, because the latter part of the verse speakes particularly to cleare God from wrong Judgement, therefore, I conceive, we may better expound this former part of it more largely, as a generall deniall of any evill act whatsoever, done by God. Surely God will not doe mickedly,

Neither will the Almighty pervert Judgement.

The Almighty, who hath power to doe what he will, hath no will to doe this evill. He will not pervert Judgement. The word Thy detorgasfignifies both to pervert and subvert, as also to bow, wrest, or put bit curvabit. out of order, to mingle or blend those things together, which should be for ever separated, or, as we say, to mingle heaven and earth, yea heaven and hell together; to doe they who mingle good and ill, right and wrong together. To pervert Judgement, is, to doe all this, for then (which Abraham affured himselfe was farre from God, Gen: 18.25.) The righteous are as the micked, that is, the righteous fare as ill as the wicked, or the wicked fare as well as the righteous. But the Almighty will not pervert Judgement, that is, the right which belongs to any man, and therefore, he will doe every man right. We had the same position in termes (Chap: 8. 3d) and we have had this whole verse equivalently in the 10th of this Chapter, where Elihu sayd, Far be it from God. that he should doe wickednesse, and from the Almighty, that he should commit iniquity. Here, only one verse intervening, El hu reports and repeats the same matter againe; but it is no needlest or value repetition, for which Christ reproved the prayer of the Heathens (Math: 6.7.) there are many repetitions in Scripture, but not one vaine one; how often soever the same truth is repeated there, it hath its weight and use, not only as it is still a truth, but as it is a truth repeated. And therefore I thall give a threefold reason why this truth is here againe repeated, which will also lead us to a fuller improvement of it.

First, Because this truth is (as it were) the hinge upon which the whole controversie between Job and Elibu is turned. Job was unsatisfied because he was so ill handled, and therefore Elibu tells him often that God is righteous, and that he will not wrong any man. Hereby giving Job to understand, that God had done him nothing, or done nothing to him, but right. Such grand swaying controling truths should be often, and can scarce be too often repeated.

D d d d 2

Secondly, Elihu repeated this againe, because 'tis such a truth, as no man can too much, no nor enough weigh and confider the value and worth of it. Now, that which cannot be too often nor too much thought of, cannot (if rules of prudence be observed) be too much or too often spoken of. There is scarce any man who hath not sometimes at least indirectly and obliquely some hard thoughts of the proceedings of God, either in reference to himfelfe or to others; Nor is there any thing that we have more temptations about, then that, furely, we are not in all things rightly dealt with, and that the diffensations of God are not so even, as they might. These finfull suspicions are dayly moving and fluctuating in the heart of man, and therefore this opposite principle ought to be fastened and fixed there to the utmost, that the will and workes of God are all just and righteous, yea that his will is the rule of all righteous workings; or, that as whatfoever is done in this world, is done by the disposure of God, so God (though the thing be evill and unjust) is just and good in the disposure of it. Therefore unlesse we refist or contradict the will of God, we must say, whatsoever comes to passe, comes righteously to passe, because it comes to passe by the determinate will and counsell of God.

Thirdly, Elihu repeates this affertion, that he might the more commodiously make his transition or passage to the matter following, and profecute it with greater successe. And therefore I

shall not stay longer upon those words, only.

Note.

First, This great truth, that God will not doe mickedly, neither will the Almighty pervert Judgement, convinceth those, not only of injudiciousnesse, but of wickednesse, who, though they are ready to acknowledge in generall, God is just, yet as to those particular providences, which concerne them, or wherewith themselves are pincht, doe not, cannot acquiesce and rest in the will of God, with freedome and satisfaction. That which is just should not displease us, though (in it selfe) it be very bitter and unpleasant to us.

Secondly, This truth is a ground of comfort to all the people of God, who are under heavy preffures from this evill world, or who receive little reward or incouragement (as to sense) from the good hand of God. Such are apt to say with the kingly Prophet

phet (Pfal: 73. 13, 14.) Verily in vaine have we cleansed our beart, and washed our hands in innocency, for all the day long have we been plagued, and chaftened every morning. David was under a temptation when he was under hatches, he could hardly perceive it worth the while to take paines in cleanfing and washing either heart or hand while God was so constant and frequent in correcting and chastening him with so heavy a hand. Yet David foone after recovered out of this temptation, and concluded the Pfalme, with this particular affurance, (v. 28.) It is good for me to draw neere to God, as he had begun it (v. 1.) with a generall affurance, Truely God is good to Ifrael, even to such as are of a cleane heart. God is good to those who have a cleane heart, even when they are in the greatest sufferance of evill, and therefore they who are cleane hearted, have no reason at any time to say, nor shall they long fay, they have cleansed their heart in vaine. Though now they smart, yet in due season they shall be well tewarded for their washing. The Judgements of God are such, as no Judicia dei ple-

man can fully comprehend, such as no man can justly reprehend, ne nemo comprehendit, juste

The Almighty will not pervert Judgement.

Those foure things which cause men to pervert Judgement, nemo reprehenare at the furthest distance or remove from God; whereof the lib: 2. de Civ: first is envie at the good condition of others. The second is Dei. cap: 23. groundlesse and unreasonable love or hatred of their persons. The third is feare of frownes from those that are great, or feare of after-claps; Many are deterr'd from giving but a just measure, either of reward to good men, or punishment to evill men, lest themselves should receive hard measure from those who like neither. The fourth is hope of gaine, or their private advantage. For as some pervert Judgement for bribes already received, so. others for bribes promised, or upon expectation of some suture favours. Now God (I fay) is infinitely above these foure, and all other imaginable by-respects, upon which Judgement is perverted every day, by the fons of men. God is above all envy, yea above all that hatred or love which perverts Judgement; he is above all feare of evill, and hope of good. God hath nothing to feare, seeing none can reach him, much lesse hurr him; neither hath he any thing at all to hope for, feeing he is in the full poffession of all happinesse and blessednesse, that is, of himselfe. Why then, or upon what account should the Almighty pervert Judge-

Judgement? so that, if at any time, we have any unbecoming thoughts of the Juttice of God, either that he afflicts the good without reason, or prospers the wicked against it; all this ariseth from our ignorance, or the shortnesse of our fight. We have not a full or perfect prospect of things, we see but a little way backward, we are not wife to compare what's past with what's present, nor can we at all infallibly foresee any thing future, or discerne what shall be. Whereas God at once hath all things before him, he feeth what is past as well as what is present, and what shall be hereafter, as well as what hath been, and so the compleatnesse and indefectibility of his owne Juffice in all. And when we in the great day shall see all the workes of God in the world brought and presented together as in one view, we shall then say from the evidence of fight, as now we ought from the evidence of faith, that the Almighty hath not in any one thing perverted Judgemenr. And therefore the Apostle doth most excellently and appositely call that day, The day of the revelation of the righteous judgment of God (Rom: 2.5.)

Elihu having strongly asserted, with a yea surely, that, the Almighty will not pervert Judgement, yet stayeth not in a bare (though so strong an) assertion, (which he might) but gives us the proofe and confirmation of it; as he hath denied that God will, so he proveth by undeniable arguments, that God will not doe wickedly, that the Almighty will not pervert Judgement. And this he doth in the next or 13th verse, and the two that

follow.

Vers. 13. Who hath given him a charge over the earth? or who hath disposed the whole world?

These words, (as was intimated before) are an argument proving that God neither hath nor can doe wrong; That (as to the case in hand) he had not done Job wrong, yea, that, (as to all cases) he can wrong no man. This argument is grounded upon the soveraignty, supremacy, or absolute authority of God over all men. The summe and sorce of it may be gathered up into this forme.

He cannot doe injustice to any, who of right hath an absolute power arising from and residing in himselfe to doe what he will with or towards all men. But God hath such a power, Therefore he cannot doe any injustice. That, God hath such an absolute power arising from and residing in himselfe Elibu proves by a kind of Challenge.

Who hath given him a Charge over the earth?

Produce the man, let him shew his face, if he dareth. It is an expression of the same importance with that of the Apostle (Rom: 8.33.) Who shall lay any thing to the Charge of Gods Elect? Iet us see the man, let us see the devill, that shall so lay any thing to the Charge of Gods Elect, as to prevaile in his Charge; 'tis also like that other triumphant query, in the same Chapter (v. 31.) If God be with us, who can be against us? That is, who can be so against us as to hurr us, or carry the day against us? Thus here; Who hath given him a Charge over the world? let us see who; As if he had sayd, Are there any above God, from whom he deriveth his power? Or have any committed the Government of the earth to him as his trust and charge, for the mannagement whereof he is to be accountable unto them? Surely no. And if no, then either God is just, or all the world must be in confusion or under oppression without any redresse or remedy. Mr Broughton ren- JPB sequente ders, who before him looked to the earth? We say, who hath given JU sumitur pre him a Charge over the earth? The ordinary fignification of the Jubere justa morem Syriacii word, is to visit, and that

First, In a way of favour, to see what others want (so we vi-binc Dippe fit the poore) or how they doe, so we usually visit the sick, and Merc:

sometimes those that are well in health.

Secondly, It fignifieth to visit in a way of judgement, or to punish those that have done amisse. Thus the Lord threatens to visit (that is, to punish) the iniquity of the fathers upon the

children (Exod: 20.5.)

Thirdly, The word fignifieth to command, to issue out orders, to give a charge. This fignification of the word is very frequent both in Scripture, and in dayly use. Visiters (we know) have power of Government; yea they have power over Governours to order and give them a charge; that they doe, or to examine whether they have done the duty of their place. In this latter sence, we render it here, Who hath given him a Charge over the earth? And so we read it (2 Chron: 36.23.) Thus saith Cyrus King of Persia, all the kingdomes of the earth hath the Lord God of heaven

heaven given me. And he hath charged me to build him a house in Forusalem, which is in Judah; who is there among you of all his people, The Lord his God be with him, and let him goe up. God hath charged me (faith Cyrus) or he hath made that my businesse, a businesse incumbent upon me, to build him a house in Terusalem, that is, to further the worke, to give the Jewes leave to build the Temple of Jerusalem; God hath charged me with this great truft, and I am willing to answer it. The same thing is recorded, almost in the same words (Ezra 1. 2.) Thus saith Cyrus King of Persia, the Lord God of heaven bath given me all the kingdoms of the earth, and he hath Charged me to build him a house at Jerusalem, which is in Judah. God giveth Princes their Charge, supreame soveraigne Princes, yea he giveth interiour Princes and Magistrates, their Charge; but (laith Elihu) Who hath given him a Charge? Certainly, no man. There is yet a twofold reading of this former part of the verle, both confiderable.

First, Thus; Who for him hath visited the earth? As if it had been fayd, Hath God set any to visit, or to look to the earth for him, as if himselfe stood by and did nothing; God useth the power of man, he fets up Magistrates to worke for him; but he never puts the worke out of his owne hand, nor doth he need any hand to helpe him in that worke, though he useth many: and though he faith, By me (yea for me) Kings reigne, yet we may fay with Elibu (in the notion now exprest) Who for him hath vi-

fited the earth? that's a good reading.

Secondly, Who over him doth wisit the earth? Is God any mans Vicegerent? is he a Lord Deputy, or a Viceroy? No, there is no man visits the earth over him, for, (as we render clearely) Who hath given him a Charge over the earth? As if he had fayd, If God be an unjust Judge, is there any superiour Judge to whom we may appeale for remedy or redresse of our injuries? Who over him visiteth, or, who hath given him a charge over

the earth

That is, over the inhabitants of the earth, or over the affayres of the earth. The Earth, by a Synecdoche of the Continent for the matter contained, is here put for all persons and transactions over the face of the whole earth. Who hath layd that great Charge, the disposall of all things and people in the earth upon

God? furely no man on earth, no Angel in heaven, nor all of them put together. How should God derive a governing power from them, who derive their very power of being from him? He governes in his owne right, not by commission or deputation. We have the same poynt affirmed at the 36th Chapter of this Booke, v.23 d, Who hath enjoyned him his way? God knoweth and taketh his owne way, no man sheweth, much lesse commandeth him his way; Who bath given him a Charge over the earth?

Or who hath disposed the whole world?

This Question, as the former, containes a Negation; no Creature, none besides God hath disposed of the whole world, or of all of the world. Mr Broughton renders, Who hath settled all the dwelt land? The word which we translate disposed, signifies to Du posuit arplace with a kind of art, exactly, orderly, carefully; who hath te, cura, er orthus disposed the whole world? There is a double disposition of dine, qued of the world. the world.

First, In Creation; who hath disposed, joynted, and put the whole world in frame? who bath marshall'd the severall parts of the world as they now stand like the Host of God? The world as created is expressed in the Greek by beauty and order; before God perfected the creation, all was a confused heape without forme and voyd; But that rude indigested matter was drawne forth in the feverall works of that fix-dayes Creation, into a most beautifull forme and order. Thus God once disposed all the wo: Id by Creation.

Secondly, God dayly disposeth the world by providence; And that's the disposure which this text especially speakes of; hindis in Who hath disposed (in a providentiall way) the whole world? The bitabilis, oursword rendred world, properly fignifies, the habitable world; we i.e. hemines find it opposed to the wildernesse or desert (Isa: 14.17.) where degenies in orfew or none inhabite. That word is very fignificantly used here be habitabili. for the world, because the habitable part of the world, or where Pisc: men inhabite, are the flages on which the providences of God appear, and act most eminently & convincingly; Who hath disposed of the habitable world? which the Greekes call, The house of abiding: Mr Broughton, The dwelt land, that is, the land wherein men dwell.

Againe, As the earth, before, is put for the inhabitants and occurrences of the earth; fo whatfoever passeth, or is brought to Eeee

whole world, providence followeth Creation.

But some may say, Is this a good Argument to prove that God is just, because he hath the supreame power over all the world ? Will it follow, that he administreth all things rightly, because he hath a right to administer all things? There seemes but little of. Argument in this, (may fome fay) many have a great deale of power, who abuse it, and they that have most power, usually abuse it most, and make it but a servant to their lusts and passions; therefore how is it a proofe, that the Lord is righteous and will doe no iniquity, because he hath the power of all things in his

hand, or is Lord over all?

I answer. This is a strong argument, and (as I remember a good Author calls it) a peremptory argument, which can have no deniall. The Lord is righteous, because he is Lord over all; he is not King of some corner of the World, he is not King of the whole World by election or vote of the World, he is not chosen at all, much leffe (as many have been) by evill means and wicked combinations; God is the supreame governer of all the world by naturall right not choyce; yet not (as some Princes are) by naturall right of succession inheriting after a mortall father : but by the naturall right of creation, himself being the father of that world over which he is a governour. The Originall of Gods power is flated in himself; The eternall being of God, and his supreame authority are inseparable.

Yea, God is not only thus supreame in administring Justice; but he is the summe or fullnesse of Law and Justice, and therefore cannot pervert it. He whose power and goodnesse gave the world its being, how should he act any thing which is not good in the exercise of his power over the World! Injustice is the breach of a Law, but how can God break a Law who is the fource and founraine of all righteous Lawes? who then shall dare to suspect God of injustice, or require a reason why he doth this or that in the world, which himself hath made? yea, who hath not reason to admire and proclaime infinite goodnesse mixt with absolute power, as in his making so in his ruling the world? For whose sake or for fear of whom should he pervert Justice, who hath all men

alike under his power?

Earthly

- Earthly Judges may erre in judgment, but the Judge of all the earth cannot. God cannot doe injustice through ignorance or mistake; for he is omniscient and knoweth all things; nor can he have a will to doe unjustly, seeing his will is altogether just, and the rule or measure of all things that are just. As therefore he is not an idle Idol-god but most active in governing the World; fo he is infinitely above the least failer in the government of it. The Sun shall sooner be turned into a cloud, and the morning light darken the earth, then any unrighteousnesse proceed from God; yea, when clouds and darknesse are round about him (that is, when we by reason either of the obscurenesse or afflictivenesse of his dispensations can give no account of them, yet even then) righteousnesse and judgment are the habitation of his Throne; that is, his governing power abides unmoveably, or constantly (as in a habitation) within that blessed line and glorious spheare of righ- lpse quan psteousnesse. So then, the reasoning of Elihu from the universality tens est condiand independency of the governing power of God, to the righte- est moderator. ousnesse and equity of his government is not only probable, but Hieron: demonstrative and unanswerable. He is alike mighty as the fole creator, and just as the supreame moderator of the World. If any man will presume to charge God with perverting judgment in governing the earth, that man faith in effect that he hath given God a charge over the earth; And if any man be so impiously and impudently presumptuous as to say that, let him come forth and answer this as peremptorily as truly denying question of Elihu; Who kath given him a charge over the earth?

Hence Observe.

The power of God is a primitive of underived power.

His power is of himselfe; yea, his power is himself; God doth not rule by Commission or Deputation, all ruling power is fundamentally in him, as also the rule of that power, both which in God are one. Jesus Christ as Mediatour rules by Commission; All things (saith he, Math: 11.27.) are delivered to me of my Father. And againe, the Baptist gave this testimony of him (John 3.35.) The father loveth the Son, and hath given all things into his hand. Jesus Christ as Mediator receives his Charge from the Father, and he hath received a Charge over the whole earth, as Mediator. But consider him as God, so the government of the

Eeee2

world

world is fundamentally and effentially in him also. It is the highest honour of an earthly Prince, when (as it is sayd of the Chaldeans (Hab: 1.7.) their Judgement and their dignity proceedeth of themfelves; that is, when they rule in their owne right, not in the right or by the designement of any other. How high then is the honour of God, who ruleth not only over all the people, but over all the Princes of the earth, his Judgement and dignity proceeding pure-

ly from himselfe!

Secondly, As the power of God is underived or proceeds only from himselfe; so the power of God is absolute and unlimited. His is in the strictest sense imaginable supreame power. Heathenish Nebuchadnezzar consessed this truth (Dan: 4.35.) Before him (that is, before God) all the inhabitants of the earth are reputed as nothing, and he doth according to his will in the Armies of heaven, and among the inhabitants of the earth, and none can stay his hand, and say to him what dost thou? There's absolute power, none can say, that is, none may presume to say to him, What doest thou? no man ought to question, much lesse to quarrell at the determinations of God, whether concerning persons or nations; 'tis his right or prerogative to doe what he will; and how much soever he acts by prerogative, he will doe only that which is right; we may consider the absolute supremacy of God in a five-fold exercise of power.

First, In commanding; He commandeth what he pleaseth to be done; nor may his commands be disputed; they must be

obeyed, because his.

Secondly, In prohibiting he forbiddeth whatsoever displeaseth him to be done. And how pleasing, how right soever any thing is in our eyes, yet if he forbiddeth it, we must for ever forbeare it. We all know by our owne smart how dangerous it is to eate of a forbidden Tree.

Thirdly, In suffering, I meane it not of any suffering evill in himselfe (God is infinitely above that) but of his suffering others to doe evill, or of his suffering any evill to be done. God may and doth permit, that which is nought, wicked, and unrighteous to be done in the world; and yet himselfe remaines altogether holy, righteous, just, and good. This is a great part of the transcendency of his power.

Fourthly, In rewarding; God hath absolute power, to re-ward;

ward; First, whom he will; Secondly, for what he will; Thirdly, in what kind he will; Fourthly, in what degree or measure he will; Fifthly, for how long he will, he can give (which none of the Princes of the earth can) everlasting rewards.

Fifthly, In punishing; God hath absolute power to punish, and the absoluteness of his power in punishing, may be exemplified in those five particulars, wherein his power of rewarding (in the former paragraph) was. In all these things we see the unlimitedness of the power of God, Who hath given him a Charge over the earth? or who hath disposed the whole world? Himselfe alone doth it, and he doth it of himselfe. And for as much as there is such a supremacy, such an absoluteness of power in God,

take these three inferences from it.

First, How freely should we yeild our selves to the commands of God, not questioning this as unequall, nor saying that is hard? we are more apt to find fault with the work which God requires. us to doe, then to remember that it is a great fault not to doe it. The heart of man naturally riseth against the will of God; It is not subject to the Law of God, neither indeed can be (Rom: 8.7.) the wisdome of the flesh thinks there is some unrighteousnesse, at least some unreasonablenesse or rigour in the commands of God, and therefore such wise men hope they have reason on their fide if they omit them or act against them. Any man will (at least he cannot but confesse he ought to) be subject unto that which is equall and right. Man hath no colour to disobey, till he hath put fome blot upon the command. And feeing the commands of him who hath the charge over all the earth in himselfe and from himfelfe, cannot possibly have any blot or defect in them, let us take : heed we be not found disobeying.

Secondly, Seeing God hath the Charge of all the earth, we should as readily submit to his dispensations, works and dealings, as to his commands. The Jewes of old complained (Ezek: 18. 29.) The way of the Lord is not equall; They did even tell him to his face, his wayes were not equall; and therefore they would not submit. The Church in captivity spake well (Lam: 3.28.) Out of the month of the most high proceedeth not evill and good; that is, whatsoever the Lord hath pronounced to doe or hath done concerning us, is morally good and not evill, though it be penally evill and not good. Eli spake wel also to this poynt

(Same:

(I Sam: 3. 18.) It is the Lord, let him doe what seemes good in his owne eyes; yet the thing which God was about to doe, was fuch (v. II.) as at which, both the cares of every one that heard it (hould tingle. To have the heart quiet while the eares tingle, is pure submission. And any unquietness or murmurings at the dealings of God, whether respecting our persons or our familyes, Churches, or Nations, are in some degree rebellions against the

foveraigne power of God.

Thirdly, If the Lord be supreame, and have the charge over all the earth, then let us fet him up as supreame in all things, let his ends be above our ends; let us designe God in all we doe; He who is over all, ought to be honoured by all. All our actions as so many lines ought to center in his honour, who is the Center of power. Of him and through him and to him are all things, faith the Apostle (Rom: 11. 36.) Because all things are of him, creating them, and through him, governing them, therefore all things should be to him, that is, all persons should in all things they doe, yea in all things that are done, ayme at and defigne his glory, as the Apostle expressely concludeth the verse before cited; To whom be glory for ever.

Thirdly, Whereas it is fayd, who hath given him a Charge over the earth? or who hath disposed (not a part, or parcell, or can-

ton, or corner of, but) the whole world?

Observe.

The power of God is an universall power.

It is extended throughout the world, to every patch and inch of it. What David saith of the Sun (Pfal: 19. 6.) His going forth is from the end of heaven, and his circuit unto the ends of it, and there is nothing hid from the heate thereof. The same may we say of the circuit of Gods power, there is nothing hid from, nor fer beyond ir. There is a four-fold universality of the power of God.

First, In regard of persons (Pfal: 97.9.) Thou Lord art high above all the earth, thou art exalted farre above all Gods; that is, above the Kings and powers of the earth; whom the Scripture caffeth Gods. If God hath a power over the Kings of the earth, then surely over the people of the earth; yea God is not only exalted and farre exalted above this or that God or King, but above them all; This is a supremacy with utmost universality.

Secondly,

Secondly, His power is universall, as to places, and nations; some places claime priviledge, and are exempt from the jurif-diction of Princes, if obnoxious persons get thither, they are free from the course of the Law. There were Cities of refuge among the Jewes, and Sanctuaries in the dayes of old among us, where evill-doers could not be toucht. But the power of the Lord reacheth all places, even to the hornes of the Altar (Psal: 83. 18.) Thou whose name alone is Jehovah, art most high over all the earth.

Thirdly, His power is univerfall, as in all places, so over all things; it extends to the starrs of heaven, and to the sowles of the ayre, to the beasts of the earth, and to the sishes of the Sea; to whatsoever moves in this world; they are all at the command of God, if he doth but speake, they run and execute his will.

Fourthly, His power is universall, in reference to time; 'tis never out, nor shall ever end; he is King immortall, and King eternall, his Kingdome is an everlasting Kingdome. The power of God is an universall power in all these considerations: His power of Governing is of the same extent, as his power of creating was; that which he created at once, he governes alwayes. He did not set up the fabrick of this world, and then leave it to it selfe, but he preserveth and ordereth all things in it. The wel-being, the orderly being of the creature, is as much of God as the being of it.

Some fay, God made the world at first, and set all the wheeles of it a-going, but now things goe on by chance, by fortune, or by accident, at least particular events are not under his government, but come to passe as the wisdome or folly of men is most active

in the production of them.

I answer, to set up blind fortune, and chance, year or the with and policy of man, as governing the world, is to set up other Gods in the world; if chance and fortune, or the wit of man, governe any part of the world, then they had a part in making the world. If you divide one power, you divide the other. For those invisible things of God, his eternal power and God-head, are as much or as evidently seene, in the things which are done, as in the things which are made. Tis true indeed God wifeth many hands in governing, ordering, and disposing the things of this world. The Princes of this world, are eminently his hand, but God doth

nis adjutorijs ad regendum mundum qui non equit ad fariendum. Moral: ca.26

Non eget alie- not use any power in governing this world, to diminish his owne, nor doth he withdraw his owne power, what power soever he ufeth; tis his power that acts effectually, and gives successe in the acting of all power. It was fayd to that King who prided himselfe in what he had done in the world; Shall the Axe boast it selfe a-Greg: Lib: 24. gainst him that heweth therewith, or shall the saw magnifie it selfe against him that shakethit? (Isa: 10. 15.) As if the Lord had fayd to that proud Assyrian Prince, Dost thou looke upon thy selfe, as if thou didft all, and governedst all? then art no more in the goverming the world (though the chiefe earthly Governour of all the world) then an Axe is in the hand of him that useth it; And though the artificer cannot doe his worke without an Axe, though he caunst divide his Timber without a faw, yet I the Lord and able to doe my worke without thee. At best and most, men are but instruments in the hand of God; and he serves his owne turne by men, not to fignifie that he cannot worke without them, nor that his worke is done either with more ease to himselfe, or more successe as to it felfe by their helpe (he is not so weake as to need helpe, nor is at all strengthned by the helpe he useth) but only to shew that as he hath the command of, so he hath a use for every creature (Ifa: 7. 18.) The Lord shall hisse for the fly; if God doe but hisse to the fly, or any creature on earth, yea to the devills in hell, they are at his call, and doe his will, though they intend it not. Further: though God can doe all himselfe, yet he userh various instruments, that he may indear man to man, or that no man may fay, he hath no need of another. Thus the Apostle argues (1 Cor: 12. 21.) The eye cannot (ay unto the hand, I have no need of thee: nor againe the head to the feete, I have no need of you. Surely then the feete cannot fay to the head, we have no need of thee, nor the hand to the eye, we have no need of thee. That, Creatures may shew their love to one another, and see their need of one another, God is pleased to give them a charge to worke and dispose of the things in the world, though the charge and disposure of the whole world be in himselfe.

Now if the Lord be thus invested with all power originally and essentially, then I would mind those who are in power of two

They that have but family power should use it for God; how much

things, and those that are under power of one. First, Let them that have power remember to mse it for God. more they that have power over nations. (Pfal: 2. 10, 11.) Be wife now therefore O ye Kings, be instructed ye Judges of the earth, ferve the Lord with feare, and rejoyce with trembling. When he saith, ferve the Lord with feare, I suppose he doth not intend it in that notion of ferving the Lord, as serving him denotes our holinesse and obedience in generall; but when he saith, serve the Lord with feare, his meaning is, serve him so in the exercise of your power, and in your places, as you have power in your hand, as you have received a Charge or Commission from God over this or that part of the earth, so serve him with feare, in the use of that power. As man ought in all the service of God to be in a holy feare, so especially when he serveth God in the administration of power, because all power is from God. And therefore (which is the next thing I would hence mind those of that are in power)

Secondly, Remember, The day of account must needs be a fad day to those who abuse their power to the oppression of man; and chiefely to those who turne their power against God; that is, against the wayes and truths of God, against the servants and people of God, against the ends and designes of God. God will call fuch as have had any charge over the earth to an account, and let them who either of these wayes abuse their power, consider whether fuch accounts will passe as they must give. Surely when the day of the Lord shall be upon such Oakes and Cedars, upon such mountaines and hils, as the Prophet (Ma: 2. 13, 14.) calleth the Powers and Princes of this world, they will even be forced (as he describes them at the 19th verse) to goe into the holes of the rockes, and into the caves of the earth, for feare of the Lord, and for the glory of his Majesty, when he ariseth to shake terribly the earth. It is bad to be abused by the power of man, but 'tis worst for that man who abuseth his power. Thy terriblenesse hath deceived thee (faith the Prophet, Fer: 49. 16.) and the pride of thine heart, O thou that dwellest in the clefts of the rocke, that holdest the height of the hill; that is, thou that art in high power, and also holdest thy height, thou art deceived, and thy terriblenesse hath deceived thee; because thou hast been able to terrifie many with thy power, therefore thou hast presumed that none shall ever terrifie or trouble thee; This vaine confidence hath deceived thee, for (as it followeth in the latter part of that verse) though thou shouldest make thy nest as high as the Eagle, I will bring thee Ffff downe

downe from thence, saith the Lord; that is, I will bring thee to a reckoning for terrifying those with thy power whom thou shoul-

deft have protected by it.

Lastly, This is matter of great Comfort to all good men who are under power; though they are wronged and oppressed by the power of man, this may support them, God hath power over all the earth, he hath the Charge, and he will see them righted one time or other. (Eccles: 3.16, 17.) Moreover, I saw under the Sun the place of Judgement, that wickednesse was there, and the place of righteousnesse, that iniquity was there; I said in mine heart, God shall judge the righteous and the micked, for there is a time for every purpose and for every worke. And if for every purpose and worke, then surely for this, the reviewing of the unrighteous judgements of the Princes and Powers of the earth, who hold the places of Judgement and righteousnesse; to punish the perverting of which, the Lord who is Prince of the Kings of the earth often powreth contempt upon Princes (Pial: 107.40, 41.) and sauseth them to wander in the wildernesse where there is no way; yet setteth he the poore on high from affliction, and maketh him familyes. like a flocke. For as the Holy Ghost faith (Pfal: 138.6,7.) Though the Lord be high, yet hath he regard to the lowly, but the proud he knoweth a farr of; hereuson his faith rifeth up to a full assurance. in the next verse; Though I walke in the midst of trouble, thou wilt revive me: thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me.

Thus much for the argument here used, the Lord is righteous, for he hath all power in his hand; and he hath no reason upon any account in the world to pervert power; year for him to doe any thing that is not righteous, were to act against himselfe, even against his owne being and blessednesse, who is God blessed for

evermore.

JOB. Chap. 34. Verf. 14, 15.

If he set his heart upon man: if he gather unto himselfe his spirit and his breath.

All stesh shall perish together, and man shall turn to bis dust.

In these two verses Elihu perfects the proofe of what he lately afferted, that God is just, and that there is no unrighteous nesse in him (v. 12.) yea surely God will not doe wickedly, neither will the Almighty pervert Judgement; For, as Moses in his dying song describes him; He is the rocke, his worke is perfect; for all his wayes are judgement; a God of truth, and without iniquity, just and right is he. The first argument for the confirmation of this was opened at the 13 verse. And it was grounded upon the absoluteness and universality of his dominion: Here we have a second argument from the fweet temperament of his power and goodness. God hath power enough in his hand at once to destroy all slesh, and to command every man back into the dust. But he doth not thus put out his power. We live and live comfortably; we enjoy not only our lives, but many mercies of this life; and therefore furely God doth not deale rigorously, much lesse unrighteously with man. He that doth all men good beyond their deserts, will not punish any man beyond his demerits. He that doth not exercise his power alwayes where he might, will not exercise it all where he ought not. That's the summe and scope of Elihu in the context under hand.

· Vers. 14. If he set his heart upon man.

To set the heart upon any thing or person, is a Scripture expression, often used, noting more then barely to think upon or mind both or either. It signifies to have deep and serious thoughts, to think with consideration and attention, yea with some height and heat of affection. And all this whether that thing which the heart and affections are set upon, please or displease, be comfortable or grievous; for both love and hatred, hope and seare, are thoughtfull of, and sollicitous about their severall objects. Hence

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that caution (Pfal: 62.10.) If riches encrease set not your heart upon them; we naturally love riches, and therefore as naturally fpend many thoughts, both how to get and how to keepe them. If a man have riches, or an encrease of riches, it is not unlawfull for him to thinke of them, (yet we should be as sparing of our thoughts that way as can be, our thoughts and the bent of our foules should alwayes be upon God) but that which the Psalmist forbids is the ferling of our hearts; As if he had fayd, Let not your thoughts stay or dwell there. Riches are themselves transient things, therefore they should have but our transient thoughts. Set not your hearts upon them, for they may quickly be unfetled. Samuel bespake Saul in the same language about a worldly concernment, when he went out to feek his fathers Asses (I Sam: 9, 20.) Set not thy mind on them. 'Tis like Saul was over-burdened with this thought, What's become of, or what shall I doe for my fathers Afles? Be not follicitous about them, faith Samuel, greater things are towards thee. Abigail useth the same forme of speaking to David concerning Naball (1 Sam: 25.23.) Let not my Lord regard this man of Belial, lay not to heart what Nabal hath fayd or done. Thus Jonadab took off Davids feare, that in one day he had been deprived of all his Sons (2 Sam: 13. 33.) Nom therefore let not my Lord the King take the thing to heart, to think that all the Kings sons are dead, for Amnon only is dead. We are as apt to fet our heart upon our losles, as upon our enjoyments. And to shew how little Pharoah regarded the heavy hand of God upon him, it is fayd (after Moses had turned all the waters that were in the river to blood, Exed: 7.23.) And Pharoah turned and went into his house neither did set his heart to this also; That is, he flighted what God had done. Let God speak, and strike once and againe, yea a third time, yet hard-hearted men doe not lay it cernere, consti- to neart, nor set their heart upon it. Thus here in the Affirmative it is fayd of God, If he fet his heart upon man; that is, if he

apponere cor Si ei fum ani- doe but intend and mind this matter, he can quickly bring it amus fuggererit. bout, even the perishing of all flesh. Vatabla .

If he let his heart upon man.

The text is rendered also, If he set his heart against man: Fra. Si poneret The Hebrew particle signifieth not only upon, but against Mans 7. concra eum cor 16.) Prophesie not against Ifrael, &c. And the generall sence of funn. i.e. si sibi that reading may be given two wayes. First,

First, If he set his heart against man, to enquire strictly into his proponeret holife and wayes, if he should critically mark all his errours, or stiliter eum age faults, and to resolve to proceed against him, he might soon make gredi. Pisc: an end of him, as it followeth in the next verse. As the strongelt, so the best and holyest of men are not able to stand before him. Thus the words are an answer given by Elihu to that frequent request of feb, that God would let him come near to judgement, and hear his cause argued and debated before him, even at his Bar; but faith Elihu (according to this sence) If God set his heart against man, if he doth but strictly enquire into his condicion, course, and conversation, it would be sad with him; All men must perish. Those two places in the Psalmes answer this interpretation fully, (Psal. 130. 3.) If thou Lord shouldst mark iniquities, O Lord, who should stand? That is, No man shall; We cannot fland in our righteouiness before God, how then shall we fland in our iniquities! And therefore the second Text deprecates the Lord's severe enquiry into our purest and most perfect fervices, (Pfal. 143. 2.) Enter not into judgement with thy fervant, for in thy light shall no man living be justified.

Secondly, If he fet his heart against man, that is, If he have a general purpose to destroy and ruine him by his absolute Soveraignty, he can eafily do it; what God hath a minde to do, or only willeth it to be done, he hath power enough to do it: He can make any man miserable, and not only flrip him of the comforts of this life, but of his life too: And as he hath power enough, if he would use it, so he hath soveraign unquestionable authority enough to bear him out in the use of his power. Now, seeing God who is cloathed with this absolute power, yet doth not exercise such a power, but having given man a being, continues to very many men a comfortable being in this world, and doth not willingly grieve or afflict any of the children of men, nor execute any vengeance upon them without their defert; furely then God is righteous, he will not do wickedly! Thus we have the importance of the Translation, If he fet his heart against man: We say, (which also beareth fairly enough the same sence) If he set his

heart upon man.

If he gathereth unto himself his Spirit and his breath.

Si directer and eum cor suum spiritum illim

Some render it thus; If he set his heart upon (or against) man, & flatum adso he trabet, Vulg.

he will gather unto him his spirit and his breath: and then, as it

followeth, All flesh shall perish together.

We repeat the supposition according to the Hebrew Text: If he set his heart upon man; If he gather to himself his spirit and his breath, then &c. Take either reading, the general sense is the same, and in brief 'cisthis: If God have a minde to it, he can quickly thrust all men out of the world. He that gave man his spirit and his breath, can at pleasure recal both, and then all flesh perisheth and turneth again unto (what it once was) dust. The Hebrew word which we render to gather, fignifieth to add one thing or person to another: When Rachel had conceived and bare a Jon, (Gen. 30. 22, 23.) the called (from this word) his name Foseph, and said, the Lord shall add to me another son. Thus here, If God add, or gather to himself his spirit and his breath, that is, the spirit and breath of man, &c. We may distinguish between these two, spirit and breath (Some insist much and curiously upmam, & flatus on this distinction) The spirit denoting the soul or the internal vitam que ab rational power of man, and the breath that effect of life which anima provenit followeth or floweth from the union of foul and body. The life G conservatur of man is often expressed by breath; Cease ye from man, whose

Spiritus anisignificat; ego opiner idem esse

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breath (or life) is in his nostrils; (Ifa. 2. 22.) If once man's breath hoc loco. sanct. goeth out, his life cannot stay behinde; the spirit of a man is in this sence distinct from his breath; for when the breath is vanished, and is no more, the foul or spirit liveth. The Apostle in his prayer for the Thestalonians (I Thest. 5.23.) puts soul and spirit together: The very God of peace sanctifie you wholly, and I pray God, your whole spirit, and soul, and body, be preserved harmless unto the coming of our Lord Telus Christ. There ('tis most probable) by the foul, he intends the inferiour powers in man, or his affections, and by the spirit, his higher powers of reason and understanding: yet the spirit is often put for that whole part of man which is contradistinct to his body. Into thy hands I commend my spirit: that is, my foul, not forgetting my body: And I conceive, we may safely expound it here in that latitude, as comprehending the whole inner man. Yet it is all one, as to the sence of this place, whether we take spirit and breath distinctly or for the same; the spirit being so called from spiration or breathing; If he gather unto him his spirit, and his breath. The gathering of the spirit and breath of man unto God, is but a periphrafis or circumlocution of death,

death, or of man's departure out of this life; when man was formed or created (Gen. 2.7.) it is faid, God breathed into him the breath of life, and man became a living foul: And when man dyeth, his breath or spirit may be said to be gathered or returned back unto God; so then, the meaning of Elihu in this double supposition, (If he set his heart upon man, if he he gather to himfelf his spirit and his breath,) is clearly this, if God were once resolved, or should but say the word, that man must presently die, die he must, and that presently.

Hence Note, First, God can easily do what soever he hath a minde to do.

If he do put his heart upon the doing of any thing, it is done; Men often set their hearts, yea and their hands unto that which they cannot do; if men could do that which they fet their hearts to do, or have a minde to do, and thereupon fet their hands to do, we should have strange work in the world. Tis a mercy to many men, that man is often frustrated in his thoughts and purposes, in his attempts and undertakings; and 'tis a glorious mercy to all' that have an interest in God, that God never lost a thought, nor can be hindred in any work he fetreth his heart upon. He that can lett or stop all men in their works, can work, and none shall lett or stop him. What God will do, is not defecible or undoeable (if I may so express it) by any power in heaven or earth. And as God can do what he will, and ask no man leave, so he can do what he will without trouble to himself; 'tis but the resolve of' his will, the turning of his hand, or the cast of his eye (all which are soon disparche) and tis done. Thus God breathed out his wishes for the welfare of Israel, (Pfal. 81. 13.) O that my people had hearkned unto me, &c. I should soon have subdued the renemies, and turned my hand against their adversaries. As if he had said, I could and would have eafed them of all their enemies, even of all that rose up against them easily, even with the turning of my hand: What is more eafily done, or more speedily done, then the turning of a hand? Many things are hard to man, (and indeed very few things are easie to him, except it be to sin, or to do evil, he can do evil eafily) some things are not only hard, but too hard, impossible for man; but there is nothing hard, much less too hard for God, he can easily do the hardest things; yea, the hardest things

are as easie to him as the easiest; for as (Psal. 139. 12.) Darkness hideth not from the sight of God, the darkness and the light are both alke to him; so hardness hinders not the work of God, hardness and easiness are both alike to him, if he set his heart upon it.

From this general truth, take two inferences.

First, How should we fear before this God? How should we tremble at the remembrance of, and walk humbly (in our highest assurance) with this God? We are much assaid to displease those men who can easily hurt us, and in whose hand it is to ruine us every hour: But O how little are we in this thought to fear the Lord, to take heed of displeasing the Lord, who can with ease either help or hurt, either bring salvation or destruction, who in a moment can thrust the soul out of the body, and cast both into hell.

Secondly, We may hence make a strong inference for the comfort of the people of God, when their straits are most pinching, and their difficulties look like impossibilities, and are so indeed, while they look to man; when their enemies are strongest, and the mountains which stand in the way of their expected comforts greatest, if then God will be entreated to set his heart, and cast his eye upon them, their straits are presently turned into enlargements, difficulties become easie, and mountains plains. If we can but engage the Lord, (his own promise is the surest engagement, and indeed all that we can put upon him, or minde him of, if (I say) we can thus engage the Lord) to be with us, who can be (to our burt, many will be to their own) against us.

Secondly Note.
Our life is at the beck, dispose and pleasure of God.

He can gather the spirit and the breath to himself whensoever he pleaseth; (Pfal. 104. 29.) Thou hidest thy face and they are troubled, and thou takest away their breath, they die, and return to their dust. If God hideth his face from us, 'tis death while we live; but if he take away our breath, we cannot live, but die. (Pfal. 90. 3.) Thou turnest man to destruction, and sayest, Return ye children of men. Here's man turning and returning upon the saying of God; man turneth to death, he returneth to dust, and shall at last return from the dust, and all this when God saith he must. Our life is a very frail thing, and it is in the hand of God

to continue or take it away; to let us hold it, or gather it home to himself.

Thirdly, From the manner of speaking, If he gather to himself his spirit and his breath;

When man dieth, he is gathered to God.

When (as Solomon allegorizeth the death of man, Eccl. 12.6,7.)
The filver cord is loofed, and the golden bowl broken, &c. Then shall the dust (that is, the body) return to the earth as it was, and the spirit shall return to God who gave it; that is, each part of man (when he departeth this world) shall go its proper way, and return to that which is most congenial to it; his body to the earth, from whence it is; his soul to God, of whom it is. God is a Spirit, the creating Spirit, and our created spirits are gathered to God when they are separated from the body; yet remember there is a two-fold gathering or returning of the spirit to God.

First, To abide and be blessed with him for ever; thus the spirits of believers or saints only are gathered to God when they

depart out of this world.

Secondly, There is a gathering of the spirit to God, to be judged and disposed of by him, to receive a sentence of life or death from him. And thus the spirit of every man or woman that dieth, is gathered to God, be they good or bad, believers or unbelievers, (Heb. 9. 27.) It is appointed for men once to die, but after this the judgement. 'Tis the Statute Law of God, man must die, and the found of Judgement is at the heels of death. That Text saith, but after this the Judgement. The general day of judgement shall not be till the resurrection of man from the dead; But there is a personal judgement, or a determining of every mans state when he dieth; and for that end every mans spirit is gathered to God to receive his sentence. The spirits of wicked men are gathered to him and condemned, the spirits of the righteous are gathered to him and acquitted: We are come, saith the Apostle (Heb. 12.23.) to God, the Judge of all, and to the (pirits of just men made perfect. David knew he must be gathered to God, but he earnestly deprecated such a gathering as most shall have, (Psal. 26.9.) Gather not my soul with sinners, nor my life with bloody men. It is this word, when finners die, they are ga-Gggg thered

thered; but David would not be gathered as they are gathered; They are gathered to God, but it is that they may be for ever separated from him; they are gathered to a day of vengeance and wrath: Therefore David prayed, Gather not my soul with sineres. Death is called a gathering in a threefold reference.

First, Agathering to our people. Thus it is said of Aaron, (Num. 20. 24.) Aaron shall be gathered unto his people, for he shall not enter into the land, &c. Death separates the people of God from their people, that is, from those that are like them on earth, but it will be a means of bringing them into the society of their people, or fellow believers who are gone before them into heaven.

Secondly, Death is called a gathering to our Fathers, (2 Chron. 34: 28.) Behold I will gather thee to thy Fathers, and thou shalt be gathered to thy grave in peace. There's a gathering to a more special company, and that with other like Scriptures are an argument that we shall know our relations in heaven. For, to be gathered to our Fathers, spoken of in the first part of the verse, is more then to be gathered to the grave, spoken of in the latter; and by our fathers, we are to understand more of our fathers then the grave hath in its keeping (which is but their bodies) even their souls, which are kept in heaven.

Thirdly, According to the phrase of this Text, death is called a gathering to God; If he gather unto himself his spirit and his

breath.

Whence Note, Fourthly.
The spirit or soul of man hath its original from God.

It is of him to whom it returneth; The foul or spirit of manis of God in a more special way then his body is; for though God giveth both, yet the Scripture (in the place before named) speaks of the soul as the gift of God, but passeth by the body; (Eccles. 12.7.) The dust shall return to the earth, as it was; and the spirit shall return to God who gave it. 'Tis God, not man alone, who hath given us these bodies, but its not man, but God alone who hath given us these spirits; therefore men are called the fathers of our sless, that is, of the body, in way of distinction, from God, who is the father of spirits (Heb. 12.9.) We have had fathers of our sless, which corrected us, and we gave them reverence, shall we not much rather be in subjection to the Father of spirits.

rits, and live; that is, shall we not rather be subject to God then to man? Father of spirits is an Attribute or Title too high and honourable for any but God. One of the Ancients in his gracious breathing after God, brake out into this holy Passion; My soul (O.God) came from thee, and my heart is unquiet or restless until it return to thee again; God is our center, and our rest: He gathereth to himself mans spirit; and when he doth so, what then? what's the issue of it? Eliku tells us what in the next verse,

Vers. 15. All flesh shall perish together, and man shall turn again to his dust.

As if he had faid, As foon as ever the spirit is gathered, the

flesh is consumed, or, as we render, perisheth.

All flesh, may be taken in the largest sence, not only for all men that live, but for all living creatures: Thus largely Moses extendeth it, (Gen. 6. 17.) Behold, saith the Lord, I will bring a flood of mater to destroy all flesh; that is, all the Beasts of the earth, and Fowls of the ayre, together with Mankinde, except a few of each in the Ark: so (Psal. 136. 25.) Who giveth food to all flesh, (that is, to man and beast) for his mercy endureth for ever. Yet some understand this first part more narrowly, for all flesh except man; because he addeth in the latter part of the verse, and man shall return again to his dust: But I conceive we are to take all flesh here for all men, and only so: men, it being usual in Scripture to put the same thing twice, under different expressions. So then

All flesh, that is, every man, be he who he will, shall perish. Thus as all slesh is restrained to man, so it extendeth over all men, yea over all things of man (Isa. 40. 6.) All slesh is grass, and all the goodliness thereof as the slower of the field; that is, all men are perishing, and all that man hath, meetly as a man, is as fading

and perishing as himself is.

Some take notice, that man was not called flesh till after his fall; It's said before, when God set him up in that primitive purity of his Creation, Man became a living soul. He was not spoken of at first as flesh, but as a living soul, (Gen. 2.7.) but as soon as man had sinned, he was called flesh, as if he had no soul. There may two other reasons begiven why man is called flesh, both sollowing from the former. First, Because man since his fall doth Gggg 2

planted into the second Adam, he is brought out of that wretched condition into which he fell by and with the first Adam. Secondly, He is called flesh, because, since the fall man is become weak and frail, both as to Naturals and Morals, (Gen. 6. 3.) My spirit shall not alwaies strive with man, for that he also is flesh: As if the Lord had said, Now man declareth himself to be flesh indeed, he acts like an impotent sorry creature, he acts as if he scarce had a soul in him, as if he were no more then the beasts of the earth: My spirit shall not alwaies strive with man, for that he also is flesh; and therefore (v. 30.) God told Noah, The end of all slesh is come before me; that is, Man, and all his worldly glory, shall all be swept away with a deluge of water, as here,

All flesh shall perish together.

There is a two-fold perifhing; First, By way of annihilation. Secondly, By way of transmutation. When Elibu saith, all shesh shall perish, we are not to understand it of annihilating all shesh; (God can do that, he can turn man back into that nothing out of which he was made) but the perishing in the Text importeth only a change. Death is called a change, & a change to perishing, as that good & great woman said, I will go in unto the King, and if I perish, I perish, (Hest. 4. 16.) that is, If I die, I die. The Prophet laments (Isa. 57. 1.) The righteous perisheth, and no man layeth it to heart. All sless shall perish

Together.

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That is, without exception, one as well as another, rich and poor, high and low, strong and weak, all are alike in the hand of God, (Pfal. 33.13.15.) The Lord looketh from heaven, he beholdeth all the sons of men, &c. he fashioneth their hearts alike, or together; that is, he fashioneth the hearts of all men: God doth not so fashion mens hearts alike, as to make them all alike, (faces do not differ so much as hearts) but as he fashions one mans heart, so anothers; he fashions the heart of a King, as well as the heart of a begger: All flesh shall perish together; none either by power or policy can stand against a displeased God.

Again, We may take the word together, for all at once, God can make a total devastation in the earth, and sweep all away as

filth with the besome of destruction; He can destroy all the world, or all men, who are the chiefe part of the world, together, or at one blow; so that (as the Prophet Nahum speaks, Chap: 169.) Affliction shall not rise up a second time. All flesh shall perish together,

And man shall returne againe unto dust.

Or he shall goe backe unto dust, that is, he shall dye: that's the sentence which God gave upon man when he had sinned (Gen: 3. 19.) In the sweat of thy face shalt thou eat bread, till thou returne unto the ground; for out of it wast thou taken, for dust thou art, and unto dust shalt thou returne. Man was dust before he sinned; yet he had not returned to dust, if he had not turned from God by sin. Sin brought in death, and death brings us to the dust. All sless shall perish together, and man shall returne agains unto dust.

Hence observe.

There is no one man hath more priviledge then another, against the sentence of death.

The Greatest Prince dyeth as soone as the meanest peasant. Death can as soone and as easily breake into the strongest fort or tower of stone, as into the meanest cottage of reeds. High and low shall perish together. Let none hope to secure themselves by any thing of this world from going out of this world. Riches availe not in the day of death (Pro: 11.4.) High Titles and honours availe not, strength availeth not, beauty availeth not, none of these can be a protection, if God send out a writ or summons to the grave. Happy are they who get an assurance of life after death, for none have an assurance of life against death.

Againe, In that death is here expressed under this notion of a perishing.

Observe.

Man is but in a perishing condition while he is in this world.

As all the things of the world are, so is man, while he abideth (if I may say he abideth) in this world. Christ earnestly exhorts (John 6. 27.) Labour not for the meat that perisheth. Why should we labour, that is, set our selves with our whole strength and might to pursue perishing things, seeing we our selves are perishing.

ing? The more perithing we are, the more reason we have to looke after and labour for those things which doe not, which cannot perish. When the Apostle saith (1 Pet: 1. 18.) We are not redeemed with corruptible things from our vaine conversation, &c. He doch not instance in flowers or fruits of the earth, which quickly rot, but in gold and filver, which are the most durable and latting metalls; even these are corruptible; but we cur selves as to this bodyly life, are corruptible, not only as gold and filver, but as the most fading flowers and summer fruits of the earth.

Further, From that other description of death, as 'tis called

he had not returned to duft, if if

a returning againe unto dust.

We learne. Man is of the dust.

Unlesse man, as to his body, were of the dust when he began to live, he could not be fayd to returne unto dust when he dyeth, or departs this life. Many men pore upon their pedegree, and their minds swel with pride, because they are of such or such a noole descent; but let them remember, man is of the dust. The soule or spirit of man is indeed from above, as was shewed before; and the body of man is (I grant) a compound of all the foure Elements. Our bodyly spirits (say Naturalists) are of the fire, our breath of the ayre, our blood of the water, and our flesh and bones are most properly of the dust of the earth; yet the whole body of man is denominated dust or earth, or as the Apostle stileth it (2 Cor: 5. 1.) 'Tis an earthly bouse; If our earthly house of this tabernacle were dissolved. For though we may truely say, there is water, and ayre, and fire in this house, yet because earth is the predominant Element, the whole body beares the denomination of that. God is not fayd to forme man of the water, or ayre, or fire, but of the dust of the ground (Gen: 2.7.) though all those as well as earth were ingredients in the composition and formation of mans body. As man with respect to his spiritualls and moralls, is denominated from that which is chief in him, so with respect to his naturalls. Every man hath the feeds and principles of all fin in him, yet many men are knowne and expressed by some speciall fin. Thus one is called a covetous man, another a malicious man, &c. because coverousnesse and malice are their predominant sins in practice, though the principles of all other fins are in them.

So for grace, one is fayd to be a patient man, and another an humble man, and a third, a felf-denying man. Though where any grace is all graces are, yet a godly man is knowne by that grace which acts most eminently and vigorously in him. In this notion man is fayd to be of the dust, and to returne to dust, as if he were nothing but dust, because dust is the predominant Element in the naturall constitution of man.

And if so, then this is an humbling consideration. Some walke as if they thought the ground or earth not good enough for them to goe upon. Mofes fetting forth the dreadfullness of famine, as a punishment threatned the Jewish nation in case of disobedience, tells us it shall fall on all forts, both of men and women (Deut: 28.56.) The tender and delicate woman among you, which would not adventure to let the sole of her foot upon the ground for delicateness and tenderness, &c. Some are loth to put their feet to the: ground, whereas the best foore that ever trod upon the ground, is dust as wel as the ground trodden on, and 'tis but dust to dust when they are in the dust, and dire to dire if they fall into the dire. The Apostle, among other reasons, for this also, calleth the body of man a vile body (Phil: 3.21.) Who shall change our vile body that it may be fashioned like unto his glorious body. Our bodies are vile, chiefly from the contagion of fin, that hath made them most vile; But they are comparatively vile, with respect to the very matter out of which they were all representatively made when the first man was made, without the least taint or touch of sin. Man at best as to the body is but a little breathing dust or moving clay. And did we spiritually look upon the matter of our bodyes, it would exceedingly humble our spirits, and keep them low even when like Fordan they are ready to over-flow all the banks of modesty, and moderation. We heare of a bird, who priding himselfe in: spreading and perusing his fine feathers, is presently as it were, ashamed by looking cown upon his owne black feete. Surely did man often confider that his whole body is of the earth; it would be an excellent meanes to keepe his heart in a lowly frame, how highly foever himfelfe is exalted in the earth.

And as man, while he lives is from the dust; so when he dyethed that's another humbling consideration) his body not only returneth unto dust, but turneth into dust. David, as the figure of Christ cryed out (Pfal: 22.15.) Then hast brought me into the

dust

dust of death. Dust and death are neere acquaintance, and all that dy, grow quickly into neerer acquaintance with the dust. It is fayd (Pfal: 103. 14.) The Lord knoweth our frame, he remembreth that we are but dust. But what advantage is that to us, that the Lord knoweth the one, and remembreth the other? I may answer as the Apostle doth to another question (Rom: 3. 2.) much every way, chiefly, because he will pitty us and spare us and deale tenderly with us, as confidering how frayle we are. Now as it may be our comfort that God remembreth we are but dust, so its our duty to remember that we are but dust, and that we must to the dust. Shall God remember that we are dust, and shall not we remember it our felves? Did we more remember that we are dust, we should more prepare for our return to the dust. Yea, I may fay, we should be more in heaven, if we were more in our dust; that is, the gracious and serious meditation of our naturall vilenes and infirmities would provoke us to looke heaven-wards, and prepare for heaven, where there our natural bodyes shall become spiritual (I Cor: 15.44.) that is, they shall be like spirits (though not turned into spirits) living without food or sleep, living free from weariness and fickness, from paines and languishments, yea free from the remotest feare of ever dying or returning againe into dust. Such as these and many more would be our foules advantages, did we often (as becomes us) remember that our bodyes are of the earth, and must shortly be earth againe. Thus to be earthly minded, is the way to be heavenly minded. Many are earthly minded, that is, they mind earthly things, but few mind that themselves are earth. In what holy heights and elevations of spirit should we be, if we could spiritually remember how low we once were, and how low, as to our bodyes, we within a few dayes shall be.

Lastly, This truth should take us off from all creature-considence from trusting in man. Cursed is the man (saith the Lord, Fer: 17.5.) that trusteth in man, and maketh slesh his arme. Tis a cursed thing for man to trust in man, because trust is an honour proper to God; he alone is to be trusted: And as it is a cursed, so it is also a foolish thing to trust in man. David a Great Prince giveth us this counsel from God (Psal: 146.3, 4.) Put not your trust in Princes, nor in the son of man in whom there is no help; his breath goeth forth, he returneth to his earth (or to his dust) in that day

all his thoughts perish, happy is the man that hath the God of Jacob for his help. What can dust do for dust? what can dust get by dust? that which is weake may become strong, by trusting to, or leaning upon that which is strong; the weakest man is strong enough, while he trusteth upon the strong God; but if weake trust upon weake, how shall it be made strong. Therefore let all slesh hearken to the words of the holy Prophet (Isa: 2.21.) Cease ye from man, whose breath is in his nostrills; for wherein is he to be accounted of? Man himselfe is a some-ceasing creature (David userh the noune of this verbe to expresse himselfe so, Psal: 39. 4.) and therefore we have reason to cease from man, to cease from any high estimation of the highest men, much more from any considence in them. What can we affure our felves of from any man living, feeing he hath no assurance of his owne life? The Prophet would have us understand that, while he saith, his breath is in his nostrills; Mans life is gone as soone as his breath is gone, and how soone may that be gone! David describeth a proud man, puffing at his enemies (Pfal: 10. 5.) He is puffed up and swelled with high conceits of himselfe, as if he had some great matter in him, and he puffs at others as if he could do some great matter against them, forgetting that himselfe is but (as to his being in this world) a puffe of wind, which paffeth away. As then, we need not feare what hurt man can doz us, so we should not hope nor have any expectation from him that he by his owne power (how great foever his power is) can doe us any good. Wherein (as to either of these purposes) is man to be accounted of? Man is an excellent creature, a creature of high account, as bearing the image of God, his foul is of more worth then the gaine of the whole world (Math: 16.26.) and thus he is more to be accounted of, then all that in the world is most accounted of; But consider him as to the fraylety of his life, and the possibility, yea probability of his suddaine passage out of this world, and then, wherein is he to be accounted of? If we oppose man to God, or compare man with God, or trust man in stead of God, he is as vaine and worthlesse as any thing, a thing of nothing, or leffe then nothing.

Hhhh

JOB.

JOB. Chap. 34. Vers. 16, 17.

If now thou hast understanding, heare this; hearken to the voice of my words. Shall even he that hateth right, govern? and wilt thou condemne him that is most just?

Libu having thus farre applied himselfe to Jobs friends, upon an Assurance that they were men of understanding; for so he bespake them at the 10th verse; Hearken unto me ye men of understanding. He now turneth his speech particularly to Job, and he doth it upon a hopefull supposition, that he also was a man of understanding.

Vers. 16. If now thou hast understanding, heare this.

The word which we render understanding, is not a noune, but the infinitive of a verbe in the Hebrew: and it may be rendred cum ac- thus; If thou hast to understand; that is, if thou hast an ability to centu in penul- understand, which in sense is the same with our translation, If tima non potest thou hast understanding. This forme of speaking by the infinitive bale, sed infi- for the noune, is frequent both in Scripture and other Authors. nitivus loco Thus 'tis fayd , Your to know is nothing ; that is, your knowledge nominu. Si est is nothing, unlesse another know it, or be made knowing by it. intelligere. i. Let us see (saith the Oratour) what thy to live bleffedly is; e.intelligentia. that is, what thou countest blessedness. And another, I have Scire tuum ni- lost to be ashamed; that is, shamefastness or modesty. Thus Elihu, hil est, &c. If thou hast to understand, heare this. But it may be questioned, did Elihu indeed suspect whether Juven Videamus bea- Fob did understand, or were an understanding man? Every man to vivere ve- job and understand, of were an understanding man? Every man frum quale sit. hath an understanding, as he is a man. To understand is the property, the inseparable property of a reasonable creature. Why Cic: Hoc vereriper- then doth Elihu put a doubt upon Fob in this, and say, If now thou didi. i.e. pudo- hast understanding, &c. I answer; Elihu indeed deales with fob as if he were somerem. Plaut: den Apostrophe what below man in this businesse, at least, as if he were dull, and quibu Jobi ar- Now to receive, and apprehend what had been spoken to him, and there-

nentionem excis.

therefore by this Apostraphe, he excites and stirres him up to settar. Si vel mihis understanding a-work to the utmost; As if he had sayd, Al- ca est in te bothough thou hast a habit of understanding, yet thou hast not acted it merce. like an understanding man; nor given such proofe of it in this matter Infinitivus inas is expected.

Further, These words, If now then hast understanding, referre plenam intellinot to the faculty, but to the special attributes of his under-gentiam indi-

standing; chiefely to these three.

First, To the soundness of it; If then hast any thing of a sound telledum, qui understanding. The understandings of many are sicke, and disea- infinitivus afed, their understandings are tainted and infected with errours tem non babitu and misperswasions. Now if thou hast any thing of a sound under-fignificat. Stu-Standing left in thee, if there remaine yet any strength in thy un-pidum ergo et derstanding, to apprehend the force of those arguments and rea-vecordem Jofons which I shall propose to convince thee by, heare this. Erro-bum appellat, neous understandings are altogether unsit to entertaine truth. Si quid sance As there must be a sutableness between the stomack and the meat, mentil habes. else it is not digested, so between the minde and the object, else Bez: it cannot be received.

Secondly, To the uprightness or impartiality of it: If thou hast understanding; that is, if thou hast an unbiassed understanding; Sometimes the affections turne afide, and bribe the understanding; felf-interest puts a blinde upon the understanding. When a man hath a minde to that which is not right, he will have a minde

to understand any thing that opposeth it.

Thirdly, To the spirituallness of it, If thou hast understanding; that is, a renewed, a spirituall, an holy understanding, or the understanding of the holy, heare this. A man may have a great naturall understanding, a deep judgement, and yet be a very childe, or a man of no understanding in the things of God. Only a spirituall understanding is suited to spirituall things, (as the object is, fuch must the faculty be) that faculty which deales a-right about spirituall things, must be a spirituall faculty. The Apostle speakes concludingly (1 Cor: 2. 14.) The natural man (that is, the man unconverted or unregenerate) perceiveth not the things of the Spirit of God, for they are foolishness unto him: neither can be know them, because they are spiritually discerned. And therefore the same Apostle professeth to the Colossians (Chap: 1.9.) We doe not cease to pray for you, and to desire that ye might be filled, with Hhhh 2

telligere, non cat, sed vel tenuissimum inthe knowledge of his will, in all wisdome, and spirituall understanding. The will of God being spirituall, cannot be truely knowne but by a spirituall understanding. According to this three-fold attribute of the understanding we may expound Elihu speaking to Job, If thou hast a spirituall understanding, an unbiassed understanding, a found understanding, heare this. As if he had sayd, I have spoken, and am about to speake such things as may call out the strength, the best, the utmost line of a sound, impartiall and spirituall understanding, to sound the bottome and the depth of them. Thus he provokes him to attend, not only with his eare, but with his understanding, with the best of his understanding, with the best underderstanding to the things he was to speake. And in this sence the most of men, all bad men have no understanding (Psal: 14.2.) and Job, though a good man, had much desciency in his. If now thou hast understanding, heare this.

Hence note. He that hath not aright, a sound, a spirituall understanding, can scarce be said to have any understanding at all.

There are many understanding men, who have not this understanding, or an understanding for this. While David saith (Pfal: 49. 20.) Man that is in honour and understandeth not, he supposeth, that a man ascended to the highest pitch of honour, may yet be without understanding, that is, without a right, a sound, a spiritual understanding; and then (as it followeth there) he is like the beasts that perish. Beasts have no understanding at all, the rationall or intellectuall power is proper to man. A man inhonour, not having this honour, a right understanding, may be numbred among the beasts. If thou hast understanding,

Hear this.

As if he had said, I am not calling thee to hear an idle story, or a trivial matter; Hear this, there is an emphasis in the words

both as to the Act and Object.

It is questioned what Elihu particularly intendeth by this; some refer it to what he had spoken before in Job's audience, though directed to his friends: Hear what I have spoken to thy friends in the former part of the chapter, in vindication of the righte-ousness of God. Secondly, Others refer it to what Elihu was now:

now about to say; I have not yet done, I have not yet brought out all my reasons & arguments, I have not emptied my treasures, I have yet more to say, Hear this: A third fort refer these hortatory words, hear this, in the former part of the verse, to what he had already spoken, and those in the latter part of the verse, hearken to the voice of my words, to what he had yet to speak; but it is not much to the matter to which we refer them, it being clear, that what he had said, and what he had to say, was matter of weight; and so hear this, is emphatical, this great, this deep, this useful and necessary point of Dostrine, which I already have declared, or am now about to declare unto thee.

Hence Note.
That which we hear, we should labour to understand.

(Col. 3. 16.) Let the word of Christ dwell in yourichly, in all wisdom; It is not enough to hear the word with our ears, or to have it in our mouths, it must dwell in our memories, and it must dwell there, not in a beggerly poor fashion, but richly; which it never doth, till we have a found and clear understanding of ir, and are both in heart and life conformed to it, yea transformed into it; that is it which the Apostle meaneth by the dwelling of the word in us richly in all wisdome. And he further assureth them (chap. 2. 1, 2.) that he had a great conflict for them; that is (as we put in the Margin)he had a great fear or care of them, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgement of the mysterie of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdome and knowledge. He had held forth those great mysteries, the mysterie of God considered essentially, the mysterie of the Father considered personally, the mysterie of Christ considered mediatorily; and therefore he presfeth them to get a full assurance of understanding about all these mysteries. When Christ was discoursing with his disciples after his resurrection, (Luke 24. 45.) it is said, He opened their understanding, that they might understand the Scriptures; and then they did not take in what he spake only at the ear, but at the heart also. Thus (Acts 16:14.) The Lord opened the heart of Lydia, that free attended unto the things which were spoken of Paul; that is, he gave her an inward ear, and caused her to understand the things which Secondhe spake.

Secondly Note.
What soever we hear is lost, and but scattered in the ayre, if we do not understand it.

Though we have it in our books, yea though we have it in our memories, 'tis lost, if we understand it not; we read of a book, sealed within, and on the back-side, with seven seals, (Rev. 5. 1.) we read also (v. 4.) that John wept much, because no man was found worthy to open and to read the book: That sealing of the book was nothing else but the shutting of it up from the understanding; and when Christ opened the book, he gave the understanding of it: the whole book of God is a sealed book, unless we have an understanding, or a saving knowledge of the truths therein contained. What John said (Rev. 13.18.) of counting that mysterious number of the Beast, must be said in its proportion of the whole mysterie of godliness, let him that hath understanding count and consider them.

Note Thirdly.

Every understanding is not sit to receive the Truths of God.

An unregenerate man is not fit to receive any of the Truths of God; The natural man (that is, the man who hath nothing but nature in him) perceiveth not the things of God, he hath not a sutable faculty for them; and as a natural mans understanding cannot at all receive the things of God, so every degree of a spiritual understanding cannot receive all the truths of God, or not all the things of God in all their truth. The Aposse distributes persons into feveral degrees, and calls some babes, and others grown or perfect men; that is, fuch as have an understanding fit to take in and digest the highest and deepest things of God; and hence it is, that Christ told his disciples (John 16.12.) who had a renewed understanding, only twas in a low degree, I have many things to say unto you, but ye cannot bear them now; I suppose the reason why Christ faith they could not bear those many things, was not because being many, they were too great a burden for their memories, (though pollibly there might be fomwhat in that) but their inability of bearing those many things, was chiefly in their understanding. There are some truths, which though a man can remember, yet he cannot bear them; and the more he remembers them,

the less he can bear them; the weight and mysteriousness of them even cracks his brain, till he receives more light from God, and more strength of understanding, he cannot bear them: If then hast understanding, hear this;

And hearken to the voice of my words.

This latter part of the verse is but the repetition or further enforcement of the same thing, we had the like expressions chap. 33. 1. 8. and therefore I shall not stay upon this, only Note surther from the whole.

The beginning of true misdome is to have a readiness to hear, and to shew our selves teachable.

Some overween themselves so much, as to matter of know-ledge, that they will not be taught; they judge themselves so learned, and fully instructed, that they will hear no more instruction, nor learn any other lesson, they are past the School; yet alwaies they who know much in their own conceit, are least knowing in truth and reality: there is nothing doth so much hinder the receiving of knowledge, as an imagination or proud prepossession of it. The sluggard (saith Solomon, Prov. 26.16.) is wiser in his own conceit, then seven men that can render a reason: They which have least reason, are the greatest neglecters of it; only an understanding man is willing to hear, that he may gain more understanding. Therefore Elihu admonisheth Job, If now thou hast understanding, hear this, and hearken to the voice of my words: What Elihu would have Job hear and hearken to, followeth in the next verse, and in those which follow, to the end of the 33d verse.

Vers. 17. Shall even be that hateth right govern? and wilt thou condemn him that is most just?

This is matter indeed worth the hearing and hearkning to.

Shall even he that hateth right govern?

Shall he? He shall not, or at least should not, he ought not; he of all men is the unfittest man to govern, that is, to do all men right, who hateth right. The Interrogation leads us to this strong Negation, or indignation rather; What! He that hateth right, whose very spirit is against it, whose affections withdraw from it, is he.

ordinem quo scribit divino ordini Coc.

10000 Judi- he made up for a Governour! The Hebrew word notes right from cium, significat man to man; Justice or righteousness consists in the due order and quicquid in loco comly disposition of things and affairs, transacted and dispensed in this world from man to man, or between man and man; it imports also constituings, sie that order into which the most wise providence of God placeth odiens judicium both things and persons; we may take it here in both or either of est, qui non sub these sences; Shall he that hateth right

. Govern.

WIN Ligavit legibusque Pagn.

The word rendered to Govern, hath a threefold fignification in alliganit Domi. Scripture. First, and most properly, to binde up : Secondly, by a narietiam sig- Metaphor, to heal; because there is so great a use of binding in nificat, quod qui healing; the skilful ligarure of a wound, or of a broken limb, is dominatur suis of so much consequence in Chirurgery, or the art of healing, liget praceptis that hinding along is not for healing, that binding alone is put for healing; that which is well bound, is transgressores. in a fair way to healing. We finde both these acts put together in that great promise of the Churches glory under the Gospel, (Isa. 30. 26) Moreover the light of the Moon shall be as the light of the Sun, &c. in the day that the Lord bindeth up the breach of

his teople, and healeth the stroke of their wound.

Numquid qui non amat judiciurs sanari poteft. Vulg.

An etiam edio

habenti judi-

Jun.

Many learned Translators render the word here, by binding or healing, or by binding, as it refers to healing. The Vulgar Latine gives it passively, Can he who doth not love right be healed? The sence of which reading is this; God doth not use to heal or binde up the wounds of those who hate Right or Fustice: Why thould the wounds of those Magistrates be healed, who have no care, by doing right, to heal the wounds of others? I shall not stay upon this Translation, because the Original Text clearly carryeth an active fignification. And some who retain this sence of the word, translate it actively; Shall, or will God heal kim that hateth right? cium obligaret Surely he will not : If a man hate Justice, and right, how can he expect that God should be a healer to him? And thus it is ex-(Ic. valnus.) pounded in reference to Fob, who complained that God did not heal him of his wounds, his wounds, though great, were not cured: now faith Elihu, Will God heal him that hateth right; that is, who doth not approve of that which is right; or, as it fol-

Aneriam noui loweth, who condemneth him that is most just, as Elihu charged

odio habet jun Job to have done.
obligaret vul-

Again, another renders, Will he that hateth the right heal the neratum. Pisc. wounded? wounded? The sence of which reading is given thus; Surely God who is ready to binde up and heal the wounds of those that are afflicted when they repent, is no hater of right, no perverter of Justice, as thou O fob hast said God doth; seeing God is ready to heal the wounds, and binde up the fores of humbled finners, how unjustly haft thou charged him with perverting of justice?

The Tygurine version gives it thus, Will be that hates right, all An qui odit juthe part of a Chirurgion? Will he binde up and heal? Doubtless dicium Chirurhe will not, but will rather wound and afflict, vex and trouble gos imitaretur. more and more instead of being a healer. Either of these ren-Tygur.

derings bear a good sense of this Scripture; yet I shall rather

take up our Translation, and infift upon it. And therefore

Thirdly, The word fignifies tropically to rule or govern; and Verbum ligands the reason ariseth clearly from the proper signification of it; be- will jumicause he that is a Ruler or a Governour, is also a binder and a tur pro imperahealer: Magistrates binde the people that are under them to or-potiri, quia qui der, they binde them by their Laws. Laws are as bonds, they imperant lihave a binding power, they binde either to obedience or to pu-gant, &c. nishment; and therefore Magistrates are binders, they binde the Merc. unruly and disobedient, they binde with the rule of the Law, and do dicuntur. with the penalties of the Law. When any break the rule of the Law, then they fall under the penalties of the Law, so that every way a Magistrate is a binder; and as he is a binder, so a healer; The Laws of Government by which people are bound, are for their healing, for the healing of their manners and corruptions; asalfo, for the healing of those whom they have oppressed or wounded by their evil manners and corruptions. Further, all Governours should, and righteous Governours will improve their power and authority for the healing of those differences that arise among their subjects, or those over whom they are ser: In all these respects, Magistrates are healers and binders. Thus the Prophet (Isa. 3. 6,7.) expresseth them, When a man shall take hold of his brother, of the house of his father, saying, thou hast clothing, be thou our Ruler, and let this ruine be under thine hand: Here is a breach, a ruine in the State or Commonwealth, let this be under thy hand, do thou undertake the cure of this; but in that day shall he swear (v.7.) I will not be a healer: We put in the margin, a binder; that is, I will not be your Governour; your case is so desperate, and you are so obstinate in your way, that I dare not under-

undertake your cure, I will not be a healer to you, or I will not be your binder; or as the reason of his refusal is there given by the. Prophet, from his own inability or incompetency for that undertaking; In my house is neither bread nor clothing, make me not a Ruler of the people. Thus the word very significantly holds out the office and use of Governours; they are or ought to be binders or healers: the wounds of the Body politick need a healer as much as those of the body natural; Governours are State-Physicians: and therefore we read very well, Shall he that hateth right govern? Mr Broughton saith, Can a fee to Judgement rule well? taking this sence, Elihu doth two things in this verse.

First, He sheweth how unfit an unjust person is to rule; this he

doth in the former part of the verse.

Secondly, He sheweth how unfit it is to condemn or censure a just Ruler; this he doth in the latter part of the verse. Shall even he that hateth right govern? He ought not. And shall he that governeth rightly be hated? Shall he fall under unrighteous condemnations, who condemneth others rightly? He should not. As he that is unjust is unsit to govern, so its not only uncomly, but abominable to condemn a just Governour. This is the sum of the whole verse. From the former part of it already opened, Shall he that hateth right govern?

Observe.

First, Some men are haters of Justice, Right, and Righteousness.

What is there so good, but an evil man hateth it? and the better it is, the more he hateth it: How precious a thing is righteousness, yet 'tis hated; (Mic. 3. 1, 2.) Hear, I pray you, O heads
of Jacob, &c. Is it not for you to know judgement, who hate the good
and love the evil? How precious a thing is peace? and yet there
are peace-haters; My soul (saith David, Psal. 120.6.) hath long
dwelt with him that hateth peace. How sweet a thing is light? the
light of the Gospel, yet there are many light-haters, (Joh. 3.20.)
He that doth evil, (loving to do it) hateth the light: How precious
a thing is holiness? and yet there are holiness-haters; how precious a thing is truth? and yet there are truth-haters; how insinitely precious is God? and yet there are God-haters; (Rom. 1.
30.) How lovely, how desireable is Jesus Christ, both as a Saviour
and as a Sanctisser? yet even Jesus Christ (who hath loved us, and
washed.

washed us with his own blood) is hated: There are many Christhaters, as himself told the Jews (John 15.24.) They have both
seen and hated both me and my Father. And if there be that principle of abomination in the heart of man to hate God and Christ,
what good is there that the heart of man may not set his hatred
upon? Elihus supposeth that there are haters of Right and Justice,
which are the most amiable things in the world, and should attract
the love of all persons to them.

Secondly, When Elihu faith, Shall even he that hateth right

govern? How disdainfully doth he speak of such?

Hence Note.
To hate right is a most hateful thing.

He is not worthy the name of a man that hateth right. When the Prophet Elisha told Hazael what strange things he should do, what havock he should make in the world, he said (2 King. 9. 13.) But what, is thy servant a dog, that he should do this great thing? as if he had said, to do such a thing, renders a man as vile and contemptible as a dog: 'Tis a piece of unrighteousness to reckon or number them among men, who are haters of that righteousness which should be exercised among men, and is the preservation of mankinde; not to honour righteousness is a hateful thing, not to do right at all times, and in all things, is a hateful thing; what is it then to hate right? How justly hateful are Justice haters!

Some may fay, are there any indeed so bad as to hate right?

I answer, First, There are some who profusedly, plainly, with a bold and bare face hate the right; there is in all natural men a seed of this hatred, The wisdome of the sless is enmity against God; and surely, if it be enmity against God, it must needs be enmity against all that is good; now as there is a seed of that enmity in every man's nature, so there will be the workings and fruits of that

enmity in many mens lives.

Secondly I answer, He may be said to hate right that doth not approve right, that doth not love and delight in it; not to love, not to delight in that which is right, is to hate the right. As he that doth not love God, is a hater of God; the second Commandment speaks thus, I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me, and shewing mercy to thousands of them

them that love me, and keep my Commandments. Hating of God, and loving of God, divide the whole world; they that do not love God, hate him; there is no middle of participation between these two, between the love and hatred of God: so there is a hatred of Justice or Right in him who loves it not; though a man do not make profession against it, yet if he hath not an affection to it, he will at last be found amongst that most hateful company, the haters of righteousness: not to hate evil, is to leve it, and not to love good, is to hate it in God's account. Many stand as neuters in the dayes of this world, but in that great day of the end of the world, there will be no neuters feen: all shall stand in two parts, either among the sheep or goats; and among all the sheep there will not be one found, who hath not been a lover of goodness and righteousness; nor one among all the goats, who hath not been (in the judgement and esteem of God) a hater of them.

Thirdly, They may be faid (in a degree) to hate right, who though they have some love to it, yet love it in a less degree them they should, or less then they ought; a lower or lesser degree of love, is akinde of hatred in Scripture language: The Law of Moses saith (Deut. 21. 15, 16, 17.) If aman have two wives, one beloved, and another hated, and they have born him children; both the beloved and the hated, and if the first born son be hers that was hated; then it shall be when he maketh his son inherit that which he hath, that he may not make the son of the beloved first-bern before the son of the hated, &c. But what doth he mean by the wife that is hated? Surely the wife that is not so much loved; though he loved both truly, yet not loving both in the same degree, he is faid to hate one of them: fo I conceive that Scripture is to be understood (Luke 14. 26.) where Christ gives the rule concerning Disciple-thip; If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and faters, yea and his own life also, he cannot be my Disciple: When Christ layeth this charge upon his Disciples, to hate wife, and children, &c. would he have his Disciples turn their hatred upon those relations? the rule of the Word forbids that . So then, his meaning is only this, if in case of following me, a man finde any stop or hindrance by these, he must not let out his love so to wife, and children, &c. as to hinder his coming to, or following of me. Every man must rake OF F off so much love from these dearest worldly enjoyments, as hinders men in following Chrift; and he who through grace is enabled to do so, is in a true and clear Gospel sence said to hate them. That which we can leave for Christ, we hate in comparison of that love which we bear to Christ. Thus in the Text and Point, they may be faid to hate the right, who bear not a due proportion of love unto it; not to love righteousness with highest & warmest affections, is a degree of harred. Some love the right, but they love it lightly, they love it less then riches and gain; and and therefore for felf-gain they turn aside from, and forsake the right. Some will speak fair for Justice, till the offer of private advantage either put out their eyes, or stop their mouths; he that loves not to do right to others more then to enrich himself, will quickly wrong others to enrich himself: Now he that upon any terms or confiderations whatfoever (though it were to the advantage only of some others who are poor and distressed, much more when its for his own advantage) is drawn to pervert the right, is a hater of it. Remember, any leffer degree of love to that which is right, may at any time be interpreted the hatred of it; and when we love it less then our own concernments, we cannot refift temptations which entice us to do that which will declare a direct hatred of it.

Thirdly, From the whole tenour of these words, Shall be that t

hateth right govern?

Note.

They that hate right, or righteonsness, are altogether unfit to Go-vern, or to be Governours?

Nothing is more contrary to the state of Government, or the qualification of a Governour, then to hate right; righteousness is the sphear wherein he ought to walk, and never to move out of it; tis the business he hath to do, the trade which he hath to drive; whatsoever he doth in that capacity, he must be doing righteous things. So far as any man hath the power of Government in his hand, if it be but over a family, much more over a Nation, he ought to do right; Davids prayer for himself as a King, and for his son who was to succeed him in the Kingdom, was only and altogether this, (Pfal. 72. 1.) Give the King thy judgements, O Lord, and thy righteousness unto the Kings son; that is, teach both

me and him what is right, give us a heart conformable to it, and a readiness of minde alwayes to doit: That's the scope of his prayer when he said, Give the King thy judgements, O Lord, and thy righteousness to the King's son: Nor doth he barely pray for the gift of judgement and righteousness, but he puts the stamp of God upon them; Give them thy judgements, and thy righteousness. It is possible for Kings to have a judgement of their own, and a righteousness of their own, which are not the judgements nor the righteousness of God. For as there is a righteousness of God, which some being ignorant of, trust to a righteousness of their own for the justification of their person; so there is a sighteousness of God for the government of man, which some neglecting, use only a righteousness of their own, both in condemning and justifying other mens both persons and causes; Princes being in Gods place, should exalt the righteousnesse of God in the governing of men. And therefore the same David in his dying song spake thus (2 Sam: 23.3.) He that ruleth over men must be just, ruling in the feare of God; who ever he is he must be just, and he must be just in the feare of God, which he can never be, but in giving out the righteousnesse of God; that is, in dispenfing that for righteousnesse, which is right according to the will of God. And if he must doe right thus, how shall he doe it, if he hate it? no man will doe that willingly or constantly which he hateth; he that hates right is so farre from doing it himselfe, that he cannot abide others should doe it. Whereas a governour, is not only to doe right himselfe, but to appoynt others to doe it, and to see that they doe it, or else to punish them for not doing it. The Rulers of the earth are fayd to beare the sword (Rom: 13.4.) And they are fayd to be Shields (Psal: 47.9.) They are shields to protect the good, and swords to take vengeance of those that doe evill; both which are the workes of righteousnesse. And if so, shall ever he that hatethright governe?

And wilt thou condemne him that is most just?

Fieri ne potest imperat, juru emans non sit, injuste agat. Marc:

The scope of Elihu in the former part of the verse was to deur qui omnibus monstrate that God is no hater of right, or righteousnelle, for he is not only A Governor, but The Governour, all the world over, aut quirquam or over all the world, and it were a most absurd thing, to thinke that he should be the Governour of the world, and yet be a hater

Validum ju/tu. 1. e. qui valde

num justum et

qui summe ju-

damnare, de es queri, quasi ti.

justus est.

of right; can it be imagin'd that he who ruleth all men, should wrong any man? Now feeing God who ruleth all is alwayes most righteous, wilt thou (O fob) condemne him (faith Elihu) that is most just? God our governour is so farre from having, that he is ever promoting justice, he that is so, is most just, and wilt thou condemne him that is most just ?

Wilt thou condemne?

To condemne is to sit in Judgement, and give sentence against another. Wilt thou condemne, or give sentence against God? Wilt thou (as some translate according to the strictness of the O- Et an justum riginal) make him wicked, that is most just? Elibu makes use of a insignem impivery hard and severe word, and it is conceived that he purposely umfacis? pitcht upon it, or pickt it out, to convince Job, that it is no small Heb: fault, or offence, to complaine of or to quarrell with the dealings of God. 'Tis indeed to condemne God, and to make him wicked, pre קום as the word imports; Wilt then condemne him

that is most just?

Here are two words; in the Hebrew we put them together, Num sum, qui and so render them by a superlative, most just. Some translate, xar' i Fox do Wilt then condemne him that is strong and just? that is, strongly just, justum est, ut mightily just; God is full of strength and might, so full that he, deus omnium and he only is Almighty; yet his might never exceedeth right, justitie damnor his strength his justice. Strength and justice are commensu-nare sustines. rate in God. And while he is so ftrong, that he can doe what he potest will he is so just that he will doe nothing but what is righ- suponi validu; teous.

Further, I find others joyning the word ftrong, with the word simul et justus condemne. As if Elihu had sayd, Wilt thou so confidently, and pertiret potens est naciously, condemne the just God? To condemne God, though but a damnare auder, little, to passe the easiest sentence of condemnation upon him is bad sed malo "III enough; but wilt thou strongly condemne him? We render cleare- exponere per ly to the scope of the place, Wilt thou condemne him that is most valde, q.d.eum Inst? Itus est audes

Hence note. First, God is most just, or altogether just.

bi fit iniquior. He is Arongly just, mightily just; as he is Arongly mercifull, Rab: Sel: putting Merc:

putting forth a power in pardoning fin, and shewing mercy, so he is strongly just, or altogether just. The rule given to Judges by Moses speakes thus, (Dent: 16. 20.) That which is altogether just, shalt thou follow. We put in the margin, justice, justice, shalt thou doe; that is, thou shalt doe pure Justice, nothing but Justice, or justice without the least mixture, tineture, or (if it be possible) without the least shadow of injustice. I may say, justice, justice is God, that is, he is altogether just, strongly just, everlastingly and unchangeably just. God is just under a three-fold notion.

giranos esta o

First, As to be just is taken largely, importing a person accomwas a permy plished with concurrence of all perfections, and vertuous quali-Axav. Phavor: ties. In that sence, I suppose, the Apostle useth the word (17im: 1.9.) The law is not given for (that is, to terrifie or condemne) a just man; that is, for a man who is holy and good. Thus God is altogether just; for he hath all the lines of perfection, of holinefle, and goodnefle centring in him, he is not only just and ver-

tuous, but justice and vertue it selfe.

Secondly, To be just, imports the keeping of promises, and the performance of our word. He is a just man, who when he hath spoken, you may know what to have of him, and where to have him. Some give words, and you can get nothing of them but words, that's injustice, because our words binde us and should be as lawes to us. A man may chuse whether he will make promises, but when he hath promised, it is not in his choice, whether he will performe or no; his word bindes him. In this sence, God is altogether just. Whatsoever word you have had from God, and he hath given us many comfortable words for every condirion) God is a just God, and will performe it to a tittle. That Glorious and everlasting witnesse is borne to him by dying fo-Shua (Josh: 23. 14.) And behold this day I am going the way of all the earth, and ye know in all your hearts, and in all your soules, that not one thing hath failed of all the good things which the Lord your God spake concerning you: all are come to passe unto you, and not one thing hath failed thereof. In this sence, God is sayd to be, not only mercifull, but just in forgiving our fins (1 John 1.9.) If me confesse our sins, he is faithfull and just to forgive us our sins, and to cleanse us from all unrighteousnesse. If we confesse our sins spiritually and believingly, deeply, humbly, and affectionately; if we confesse thus, he is just to forgive; why? because he hath given

a promise to forgive those who make such confessions of sin. And thus 'tis in any other promise; he keepes his word, he keepes touch with man, he will not sayle nor come short in the least, therefore he is altogether just.

Thirdly, He is just in the strictest acception of justice, giving every one his due. It is possible for a man to be just in neither of the two former notions, he may neither be vertuous in his actions, nor a keeper of his word as a man, & yet he may be just as a Magistrate, just as in a cause committed to his determination. But God is just in all these three considerations of a just man, and therefore he is eminently, or altogether just. And I conceive, the latter of the three is chiefely intended here; God is most just, that is, he never did, nor ever will, give an undue or an undeserved

fentence upon any man.

I might shew distinctly, that God is just, and how just he is; First, in rewarding those that doe well; Secondly, in punishing those that doe ill. And that because he doth it; First, by a law; Secondly, by a law published; Thirdly, by a law possible (our inability of keeping the law is consequentiall to the giving of it; man hath drawne it upon himselfe) though now he cannot performe it at all, yet God is just in punishing, because he fins against a law that he had a power (in his head or representative) to have fullfilled. Fourthly, God is just, because the penalties which he inflicteth flow from a right and just law (as the Apostle speaks, Rom: 7. 12.) The law is hely, and just, and good; and therefore all the awards that are grounded upon it must needs be just too. Fifthly, he punisheth justly, because he never punisheth but upon proofe, and evidence; yea he will make every mans Conscience a witness against himself, or condemne him out of his own mouth. Sixthly, he punisheth justly, because he punisheth impartially, neither feare, nor hope, nor favour, can divert him (Isa: 27.11. Fer: 22. 24.) Seventhly, he doth not only punish in a propertion to the law, but often in a proportion to the fin, and that not only to the measure of the sin, but to the manner of the sin; as that cruelking Adonibezek confessed, when himselfe was cruelly dealt with (his thumbs and great toes being cut off, Judg: 1. 7.) As I have done so God hath requited me: As if he had fayd, God is just not only because he hath punished me in measure according to my fin, but after the very fame manner in which I finned, Kkkk

ned, he hath as it were hit my fin in the eye of all beholders; what I have done may be seene by what I suffer.

Note, Secondly.
To condemne God, who is most just, is the highest poynt of injustice.

Wilt thou condemne him that is most just? wilt thou do such a thing? what? condemne him that is most just! How great a wickednesse is this, if we consider, First, that what-ever God doth, we ought to be patient under it. Secondly, that whatfoever God doth, we ought to acquiesce or rest quietly and contentedly in it; that's more then to be patient. Thirdly, that whatsoever he doth, we ought to approve and justifie God in it. Fourthly, that we ought to magnifie God whatsoever he doth, though his dispensations are bitter, & burthensome; and if we do so we shall finde the bitterest dispensations sweete to us. Now if we ought to be patient under, to acquiesce in, to approve of, yea to magnifie and exalt the name of God in all his dealings with us and determinations concerning us, then how finfull is it to condemne him? What? shall such poore creatures as we, take upon us to censure and condemne the workes of God! Some say it at least in their hearts, if they had the reines of government in their hands, they would carry things evener then God doth; they would put all things right, if they might have the rule; if they might a while doe as they thinke fit, they would doe all things fitly. Some will talke thus arrogantly of their fitness to governe the whole world, who have not wit enough to governe their owne familyes; nor any grace at all to governe themselves; yea they will presume they could governe all men, who are scarce fit to governe a heard of swine, or as Job speakes (Chap: 30. 1.) to be set over the dogs of a mans flocke; fuch as these will take upon them to governe the world, & fay they could do it better then 'tis done. Things should not goe thus, if they might have their will. Though indeed (like that rash and inconsiderate young man in the sabulous Poet, who defired for one day at least to be Charioteere to the Sun) if they might have their will, they would fet the whole world a-fire, or put all into a flame in one day. Thus, vaine man would be wife (as Zophar sayd, Chap: 11.12.) Though man be borne like a wild affes colt, that is, being altogether unwilling to be governed by

any right law, he would faine give the law to and governe all; what is this but to condemne the most just? and how great, how blasphemously impudent a wickednesse is this!

But some may say, Did Job ever thus condemne God?

I answer; he did not condemne him in so many words, he did not formally sit upon his tribunall, and condemne God, but he spake such words as did shew a condemning of God, and Elihu justly condemned him for speaking them.

Hence note, lastly.

Not to submit freely to, or to complaine of the dealings of God, is a condemning of God.

This is a hard faying, we may be almost astonished to heare it, what? condemne God? yeas, so farre as any man murmurs against the dealings of God, so farre he condemnes God. The workes of God must be submitted to, as well as his word, his dispensations must be obeyed as well as his lawes and constitutions. Our complaints of what he doth are censures of his person. We question not only the soveraignty and power of God, but his very wisdome and truth and justice, when we reluct against any of his actings or awards concerning us, though they produce our greatest sufferings. This Elihu surther aggravates in the next words; Is it sit to say to a King, Thou art wicked? and to Princes, Ye are ungodly? If men will be mannerly to Princes, how much more mannerly ought they to be towards God?

JOB. Chap. 34. Verf. 18, 19.

Is it fit to Say to a King, thou art wicked, and to Prin-

ces, ye are ungodly?

How much less to him that accepteth not the Persons of Princes, nor regardeth the rich more then the poor? for they are all the work of his hands.

Hefe two verfes are both an Illustration and a Confirmation or proof of what Elibu spake last in the close of the 17th verse, Wilt thou condemn him that is most just? Hereupon he infers

Vers. 18. Is it fit to say to a King, thou art micked ?

Those words, Is it fit; are not literally and expresly in the hebrew; and therefore some connect these two verses immediately with the former; Wilt thou condemn him that is most just? Who saith to a King, Othou wicked? and to Princes, O ye ungodly? That is, who is so just, that he spares not to tell the greatest Kings and Princes of their wickedness and ungodliness? Or as the Vulgar Translation hath it, Who faith to a King, Othon Apostate? I tell thee, Thou art fallen from that Justice and Righteousness which thou didst once exercise in thy Government. It is said of Nero, he quam, O impro- had his five years wherein he govern'd excellently, but afterward he proved Apostate, cruelly tyrannizing over (instead of ruling) condemnares? his people; as there are Apostates in Spirituals, so in Civils; an apostate is an hypocrite reveated, an hypocrite is an apostate vail d: God unvails hypocrites of all forts, and will not fail fooner or later to reprove their Apostacy. It is better not to be good, then not to continue good: Backfliders are worse then they who never set one step in the wayes of God and goodness.

So then, according to this reading, the fence may be given out thus: As if Elihu had faid, How canst thon (O Job!) possibly imagine that God should be unjust, when he doth not forbear to tell the greatest Kings of their injustice, and convince them of it; he who calleth degenerate Kings Apostates, and unjust Princes micked; he that is thus impartial in reckening with Kings, and the mighty men of

Qui dicht Regi Apostata, qui vocat Duces. impies &c. Vulg. An dicentem Regi Onebe ingenuis, Jun. Quinguennium

Meronis.

the

the earth (as indeed God hath almaies been, and will ever be) How should he be unjust? Wilt thou condemn the most Just? Even him who is so just, that he rebukes injustice where soever be findes it, and who can finde it wheresoever it is? (Psal. 105. 14.) He reproved Kings for their Sakes, (that is, for the sake of his peculiar people, when they did them wrong,) saying, Touch not mine anointed, and do my Prophets no harm: implying, that he trusts Kings with that great power to protect his anointed, and to fave his Prophets from harm; and therefore would not take it well at their hands, if they abused their power to hurt and afflict them. This is a good reading, but I shall not infift upon it, though some infift much upon it, because I would rather favour our own Translation, and carry the Interpretation that way, as containing an argument to prove, that it is a most wicked thing to condemn God as unjust, because men are scarce any where found so presumptuous, or bold, as to say to a King, Thou art wicked, or to Princes, ye are ungodly. It is much easier for any man, neuch more for great men to do evil, then for others to tell them so: And as the faults of Princes seidome finde reprovers, so it requires a great deal of wisdome, not to commit a fault in reproving them.

Is it fit to say to a King thou art wicked?

Is this a comly thing? Or will Kings endure it? And if so, doth it become thee, O fob, to speak hardly of God? Or will he endure it? Elihu did not charge Job with speaking evil of God directly; but would intimate to him, that while he was so unquiet under the afflicting hand of God, and pressed him so often for a further hearing of his cause, he did very dangerously reslect upon his Justice; and that seeing we stand in awe of Kings and Soveraigne Princes, and dare not misbehave our selves before them, nor let fall an unreverend word concerning them, how durst he presume to speak any thing unseemly of God? Is it fit to say to a King,

Thou art wicked.

Kings are supream, they are cloathed with Soveraigne power over all persons within their Dominion; Is it therefore fit to use such course language, such down-right unhawen speeches in

any address to them? Is it fit to say to a King, Thou art wicked? The original word imports the worst sort, the most infamous among wickedmen; So Mr Broughton renders, Is it meet that one say to a King, Belial? Some give it in the Vocative case, Is it meet for a subject to say to his Soveraigne, O thou Belial! O thou

wicked one? Dare any speak thus to a King?

This word Belial is often used in Scripture, to note, not only a wicked man in general, but an eminently wicked man, even a man in whom all wickedness is (as it were) centred and settled, the very lees and dregs of all men, who may be called wicked. When Tezabel procured and suborned two false witnesses against Naboth, it is faid, There came in two men, children of Belial, (I Kings 21.13.) and late before him: and the men of Belial witnessed against him, even against Naboth in the presence of the people, saying, &c. These witnesses were perjured persons; to tell a lye is the worst of sins, what then is it to swear a lye? no word could reach the height of this wickedness more fully, then to call them children of Belial. When the Lord comforted the Church with the glad tydings of the Gospel, (Nah. 1. 15.) Behold the feet of those upon the mountains that preach peace; O Fernsalem keep thy solemn Feasts, perform thy Vowes; He subjoyns this promise as a reason, The wicked shall no more pass thorow thee, he is utterly cut off: We put in the margin, Belial shall no more pass thorow thee; that is, thou shalt then be freed from those Belialists who formerly interrupted thy peace, by vexing and perfecuting thee, or prophaned thy holy Assemblies by mixing themselves with thee: But I give thee assurance the time is coming, when Belial shall no more trouble thee. Yea Belial is a Title fo full of wickedness, that it fits the Devil himself, whom the Scripture brands with that black mark, The micked one, or the evilone. The Apostle puts that question with much holy disdain; (2 Cor. 6. 14, 15.) What communion hath light with darkness? and what concord hath Christ with Belial? that is, Christ with the Devil? They differ from the Devil only in flesh and blood, in nature they are as bad as he, who bear his name.

This may yet further appear, if we look into the Grammatical derivation of it, Belial, is commonly expounded a man without a yoke, or a man that will not be yoked; that is, a man who will not come under command, a lawless person; so we translate the Apostle's

Apostle's word, (1 Tim. 1.9.) The Law is not made for a righ-Aliqui a teous man, but for the lawless and disobedient, for the ungodly, and sine, of sine, for sinners, &c. that is, for the sons of Belial, or, for such as will quinultis lenot endure the yoke; the Law is a yoke, Christ calls the Law of gum vinculis the Gospel his yoke, (Matth. 11.29.) and they that will not tenestur such bear the yoke of Christ, shall never have benefit by the Cross of jugo. Christ; we must take up the yoke of Christ, if we would taste the fruit of the Cross of Christ. Now a Beliallist, will not hear of, nor have to do with the yoke; he is like the wilde Ass described in the 39th of Job, who will not be taught to plow, nor be bound in the surrow; you cannot make the wilde Ass work like the Oxe. Wicked men have hard and stony hearts, yet such soft, tender, and delicate necks, that they cannot abide the yoke; its

their bondage to be tyed to obedience.

Again, The notation of the word Belial, imports a person of Allia y no use, or altogether unprofitable, a man that is good for nothing, proficere dedua meer unthrift, or spendthrift, a man that neither doth good to cum, quasi sighimself, nor to any others; as if he were born only to spoil and nem qui ad nidevour all that is before him, as if he came into the world to eat hil fit willis. other mens labours, and not to labour that he might have to eat. Merc. Christ calleth the idle or flothful servant, an unprofitable servant, (Matth. 25, 30.) and to be an unprofitable servant, is to be a son of Belial; one that hath no good in his heart, nor doth any good in his place, neither in his private nor publick capacity; neither in his own family, nor in the neighbourhood, and Nation where he lives. No man is born for himself, nor ought any man to live to himself. It were better not to live, then not to be doing good while we live. He that liveth only to profit himself, liveth to little purpose; to what purpose then doth he live, whose life is altogether unprofitable to himself? And indeed, he that is not in some respect or other a common good, or good to others, cannot be good, nor do any true good to himself; yet such is the wicked man represented under the notion of this Text. Seeing then there are such bad and base significancies in the bowels of this word; is it sufferable by a King? Is it fit to say to a King, thou art Belial, or micked?

What can be faid more unfitly? What greater reproach can be cast upon a King (who ought to be a living Law, a breathing Law, as also the Keeper of the Law by way of conservation and protection).

protection) then to call him Belial, or one that will not keep the Law at all by way of observation? There are two wayes of keeping the Law, First, By Conservation; so Kings preserve the Laws that they may have their free course to others, and be obeyed by others; in which sence Kings are commonly called Keepers of both Tables. Secondly, By observation; and as in the former sense tis the prerogative of Kings to be Keepers of the Law, so it is their piety and their goodness to be Keepers of them in the latter. Tis possible a King may be a Keeper of the Law by Conservation, and yet not be a Keeper of it by Observation; but then he shines most bright in the sphear of his Royal Soveraignty, when he is every way a keeper of the Law of God, and (so far as they respect himself) of his own.

Further, Is it fit to fay to a King, Belial? As Belial designs an unprofitable person, a man good for nothing, a man of no use; what? Upon the Throne, and yet of no use to a Nation? How high an indignity is this to Regal dignity? Kings are set up for the greatest use, for the most important services, even for the profit and advantage of mankinde, especially of all within their Kingdoms and Dominions; as all are to serve them in their state, so they count it their chiefest honour to advance the peace and profit of all their peaceable and profitable subjects: Therefore nothing can be said more dishonourably to a King then this, Thou art good for nothing, an unprofitable person, Belial. Is it sit to

fay to a King, Thou art micked?

And to Princes, ye are ungodly ?

Principes hie vocantur
Dia liberalitate do manificemia:
quafi tu dicas
ever yerw,
Druf.

The word rendred Princes, signifies munificent, bountiful, free, willing; so Princes are called, to shew what they are or should be, men of bountiful, noble, munificent, heroick, free spirits, open hearted, and openhanded; they who are so, are Princes in truth as well as in Title. The holy Spirit of God, or God the holy Spirit, is called a Princely Spirit, (Psal. 51. 12.) we read it Free Spirit; and this free Princely Spirit of God, makes all his people of a free Princely spirit, of a large heart, both as to duty Godwards, and as to charity man-wards; (Psal. 110. 3.) In the day of thy power the people shall be willing; they shall be as Princes; they shall serve thee as sons, not as slaves; a Royal Spirit is conveyed into them by the Spirit in the day of the Power of Jesus

Christ, or when he conquers them to the obedience of himself. By this appellation, worldly Princes, the Princes of this world are expressed in sacred language, that so their very names might minde them of being such, and of doing such things as are the ornament both of their persons and places. These two high Titles in the Text, Kings and Princes, are somtimes taken for the same; and in strictest sence, Princes are the next degree, or but

one remove from Kings.

Again, There are some called Princes, who have the supreame power within their own Territories. Others are called Princes, who have a delegated or derived power from Kings. The Apofile speaks of such, (1 Pet. 2. 13.) charging the Church and people of God, to submit to every Ordinance of man for the Lords Take, whether to the King as supream; or unto Governours as sent by him, for the punishment of evil doers, and for the praise of them that do well. Elihu brings in both, for the fuller confirmation of his point, and the Aronger conviction of Job, Is it fit to fay to a King, thou art micked? and to Princes (who stand about his Throne, and serve him in his Government) ye are ungodly? Ye regard neither right nor reason, neither what's fit to be done, nor what to be advited? That's the sence of the words as they are an argument from the less to the greater; If it be an uncomely and undecent thing (faith Elibu) to say to a King thou art wicked? and to Princes ye are ungodly? How much more to him that accepteth not the persons of Princes? &c.

Hence Note.

First, Men are not all of a rank, or all are not of an equal state in this world.

This Text speaks of Kings and Princes; and the most of men are inferiour not only to Kings, but to Princes. God hath not made man upon earth as minims in writing, all of a height; but as in the alphabet of Letters, some are longer and deeper then others; so in the Alphabet of mankinde, some men are bigger and higher then others. Kings and Princes are but men, yet they are men in a great letter, or they are among men as the Alephamong the letters, which as it is first in order, so it signifies a Prince, a Chief, a Leader. And if the most wise God had not ordered such an inequality among men, how should order have been kept among

Chap. 34.

among men? Nothing (confidering the corruptions and lusts of men) can be more unequal then that equality which some have vainly contended for among men. All men would fall down into consustion, if some were not above. That which keeps all up, is, only that some are uppermost, Kings and Princes.

Secondly, (which is here principally aimed at,)

It is most uncomly and finful, to revile or give repreachful words to Kings or Princes.

When we say It is not fit, we say less then the thing is, or then the Text intendeth; there is more evil in it then a bare unfitness, ris indeed a very great wickedness, and ungodliness, to say to a King, thou art wicked, and to Princes, ye are ungodly. To say so, is expressly against the Rule, (Exod. 22.28.) Thou shalt not revile the gods, (or, as we put in the margin, Judges) nor curse the Ruler of thy people: And the Apostle Paul quotes this Text (Acts 23.5.) when himself had slipt in that point, as he stood before the Judgement seat, and pleaded his own integrity; for when Ananias the high Priest commanded them that stood by to smite him on the mouth; Paul said unto him, God shall smite thee, thou whited wall: This drew a reproof upon him presently from them that stood by (v. 4.) Revilest thou Gods high Priest? And what doth Paul answer? (v. 5.) I mist not Brethren, that he was the high Priest; for it is written, . Thou shalt not speak evil of the Ruler of thy people. There hath been much dispute about that answer, I wist not that be was the high Priest: Certainly Paul law and knew that he was the high Priest; and it is as certain, that he did not tell a lye, when he faid, I mist not that he was the high Priest: His meaning I conceive was only this, as if he had faid, having received such unjust usage in the Court, as to be openly smitten in time of hearing, I confess I was in a passion, and did not consider, as I ought, that it was the high Priest; I spake rashly and unadvisedly. I mist not, that is, I deliberated not with my self who it reas I spake to, for I ought not to have used such language; the Scripture also having forbidden it, which saith, Thou shalt not curse the Ruler of thy people. It will not bear us out, to use ill words to Magiffrates, though (as Paul's case was) we are illused by them. Shimei taking the advantage of David's affliction, role up to this height

RIE HO CHI.

height of impudence against him, mentioned with indignation by Elibs in the Text, he openly and to his face called him Belial, (2 Sam. 16.5.7.) Come out thou bloody man, and thou man of Belial: But we know what the issue was, he paid dear for it at last; though David forgave him at prefent, and did not suffer Abishai to take a sudden revenge, yet upon his death-bed he delivered him over to his fon Solomon, to deal with him as he should fee good. And so great is the offensiveness and unfitness of speaking thus unto a King, that the Jewes joyned it with blasphemy against God himself. We read (1 Kings 21. 13.) how two false Witnesses came against Naboth, saying, Naboth blaspemed God and the King; as much as to fay, we heard Nabeth fay of the King, Belial; And as foon as these two had brought in their evidence against him, that he had blasphemed God and the King, they drew him out, and floned him: Blasphemy against God was death by the express letter of the Law, (Lev. 24. 15, 16.) It was also death by the fame Law for any man to curse his Father or his Mother (Exod. 21. 17.) And because the King is (Pater Patria) the father of his Country, it feems the curfing or blaspheming of him, was also punishable by death. The Apostle Inde useth an equivalent word in the Greek (Ep. of Jude, v. 8.) reproving a wicked Sect in those times; They fear not to blashheme, or freak evil of Dignities: There is blasphemy against Princes, who are titular Gods, as well as against the only true God. Kings are to be feared, to be submitted to, they are to be prayed for, therefore not to be reviled. Is it fit to fay unto a King, Belial?

Yet this doth not stop the mouths of all men from telling Kings and Princes their faults, nor doth it justifie a silent dissembling of them; much less doth it open the mouthes of any to dawb Kings and Princes with the untempered morter of flatteries; Kings are no more to be flattered then they are to be reproached. Dignities must not be spoken evil of, yet they may be prudently and humbly told of their evils, and informed of their failings plainly. When Eliah met Ahab, who said, Art then he that troubleth Israel? Eliah answered, (1 Kings 18.18.) I have not troubled Israel, but thou and thy fathers house, in that ye have for saken the Commandments of the Lord, and thou hast followed Baal. And we read how boldly Elisha carried it to the King of Israel, (2 Kings 3.13, 14.) What have I to do with thee? Get thee to the Prophets of thy

father, and to the Prophets of thy mother: And Elisha (aid, as the Lord of Hosts liveth before whom I stand; Surely, were it not that. I regard the presence of Jehoshaphat the King of Judah, I would not look toward thee, nor see thee. Thus the Prophets dealt with much gracious severity towards mighty Princes. The Prophet Isaiah feared not to say (Isa. 1. 10.) Hear the word of the Lord ye Rulers of Sodome, Give ear unto the Law of our God, ye people of Gomorrah; implying, that the Rulers of Jerusalem were then but such as the Rulers of Sodome once were, and that the people were no better then the people of Gomorrah; and it is conceived, that for this plainness and liberty of speech, which the Prophet Isaiah used to ward the Princes and Rulers of Judah, he was put to death, being cut or mangled asunder with a wooden Sawe. One might think that Ezekiel did much forget himself, when he gave those opprobrious terms to Zedekiah King of Judah, (Ezek, 21.25.) And thou prophane wicked Prince of Ifrael, whose day is come, when in quity shall have an end; yet he sinned not in this harsh reproof of his sin, because commanded of God to do it, and specially directed by the holy Spirit. The Prophets might not diminish a word, but must give out what God gave in. John the Baptist reproved Herod for Herodias his brother Philips wife, and for all the evils which he had done, (Luke 3. 19.) And Jesus Christ himself called Herod, Fox; (Luke 13.32.) The Prophets were often Instructed and Commissioned to prophesie against the mountains; that is, against the Princes and Powers of the world; and therefore take the state of the point, and of our duty about it, in these few conclusions, that we may not run upon the rocks either way; neither upon the rock of blasphemy against Kings and Princes on the one fide, nor upon the rock of flattery on the other.

First, The Power or State of Princes must never be revised nor evill spoken of; kingly Power and Authority is alwayes to be reverenced and honoured; though the Prince be wicked, yet his Power is to be reverenced, and that's the purest reverence. For to reverence the power of Princes, only, because, or when they are good, and do us good, and rule every way according to our mind, this is but a piece of selfishness; but when Princes are evill and bring evills upon us, yet to bear respect to the Power and Authority which they Exercise; this is to honour God, and

Regia per se dignitas, nunquam non est colenda, etiam eum princeps iniquas est. to give true submission to his ordinance. Whatsoever the person is, the power must be reverentially submitted to.

Secondly, It is high wickednesse to speak evill of the persons of just and righteous Princes; that every man will acknowledge.

Thirdly, Kings and Princes must not be reproved for perionall or private faults publickly. To doe so is against the rule in any

mans case; much more in the case of Kings and Princes.

Fourthly, Kings are not to be reproved for any of their faults, but by those who have a Call to it; that was the reason of the liberty which the old Prophets used towards Kings, they were specially commanded and Commissioned by God for it, and the peril was upon their own heads if they did it not; it is not for every one to reprove Princes, but for those that are called to it.

Laftly, Even those that are called to it must doe it with much fubmission; though they must not doe it to halves and deceitfully, yet they are to doe it respectfully. It is not fit to say to a King, Belial; fuch rough and unhewne language is not for Princes: their faults must only be infinuated, if that may serve, as Nathan dealt with David, who though he knew what his fin was, yet he did not say to him, Thou murtherer, thou Adulterer, but intimated the matter by a parable, and made him covertly, or in a third perfon charge himselfe, before he charged him, or applyed the parable personally to him, with, Thou art the man. When Miriam the Sister and Aaron the Brother of Moses spake against him, because of the Ethiopian woman whom he had married (Numb: 12. 1.) though they were thus neerely related, yet speaking irreverently of Moles the Chiefe Magistrate, the Lord sayd to them (v. 8.) Wherefore were ye not afraid to speak against my servant Moles? Yet how common is this fin? the tongues of men walke exceeding loofly in their discourses about the persons and powers of Princes; And we every where find most pleased to heare well of themselves, and ill of others, or to speake well of themselves, and ill of others, and the higher they are who are spoken of, or of whom they speake evill, the more they are pleased both in hearing and speaking evil of them. How unruly are their tongues, who cannot forbeare their rulers! Thus much of Elihu's question, as it is resolved into a Negative proposition, It is not fit to say to a King, thou are ungodly. We may further confider it as an argument from the greater to the leffe, to prove, That it is a most: wicked ! wicked thing to speake a word unduely of God. Is it fit to say to a King, Thou are wicked? and to Princes, ye are ungodly?

Vers. 19. How much less to him that accepteth not the persons of Princes?

Who is that? The words are a cleare Periphrafis of God, he accepts not the persons of Princes. Ls if Eliku had said; the Kings and Princes of the earth, expect fuch great respect from their subjects, that no man should dare to censure them or speake evill of them, though they doe evill, or deale unjuftly; how much more unfit is it to speake evill of God, or to charge his government with injuffice, who never doth any evill, all whole wayes are not only just, but justice. He that accepteth not the persons of Princes, who are the greatest of men, can have neither will nor motive to deale unjustly with any man. I shall not stay to shew what it is to accept persons? because that hath been shewed at the 7th verse of the 13th Chapter, as also Chapter 32. 21. only I'le give it in one word; To accept persons is to have more respect to the man then to the matter; and that's a very common fault among men, and as commonly condemned by God. 'Tis 2 received axiom, He that would or doth put on the person of a Judge, must put off the person of a friend; that is, he must not be sway'd by any respect whatsoever of friendship, or allyance, but must judge purely as the cause deserveth.

Nor shall I stay to urge the greatness of the sin of speaking any thing uncomely of God, that also bath been spoken to in many former passages of this Chapter. Only from these words, How much

lesse to him that accepth not the person of Princes?

Note First.

That which ought not to be done or spoken to the greatest of men, ought much lesse to be either done or spoken to God.

The reason is, because, first, God is infinitely more to be reverenced then any man. Secondly, because God is infinitely more able to take vengeance, and certainly will, of any that shall doe or speake evill to him, then the greatest among the children of men. Yet how many are there who dare not offend a man, not a great man especially, either by word or deed, who are not assaid

by both to offend and provoke the great God? O remember, the force of this text; If it be not fit to speake unduely of Princes, How much leste of him that accepteth not the persons of Princes?

Hence note, Secondly. God is no accepter of persons.

He hath no respect to Princes in prejudice to truth and righteoulnesse, but in every nation he that feareth him and morketh righresusnesse (be he never so poore) is accepted with him, (Acts 10. 35.) and in every nation he that feareth him not, but worketh unrighteousnesse (be he never so great) is unacceptable yea abominable to him. The Scripture often attributes this glory to God, (Deut: 10, 17. 2 Chron: 19. 7. Gal: 2. 6. Col: 3. 25.) And as it is the glory of God, that he is no accepter of persons, so it is the duty of man (Deut: 1. 17.) Judgement must proceed and conclude with respect to the rule, and command of God, not with respect to the persons of men, or our relations to them. Levi was highly commended for this (Deut: 33.9.) who sayd unto his father and to his mother, I have not seene him; neither did he acknowledge his brethren, nor knew his owne children, &c. When man accepteth not the persons of men he acteth most like God, of whom Elihu faith, He accepteth not the persons of Princes,

Nor regardeth the rich more then the poore.

That's a further description of God; He doth not regard, that 701 aguascere, is, acknowledge or know the one more then the other; He is (in familiariter the best things) as communicative to, and converseth as familiarly tradare. with the poore as the rich; yea, he doth not value or prize the rich man more then the poore; the poor man is worth as much as the rich man in Gods account; suppose the rich man worth thousands, yea ten thousands of gold and filver, and the poore man so poore that he is not worth a shilling, yet in the account of God the poor man is worth as much as the rich man.

The Scripture speakes of two forts both of rich and poor men; There are men rich in spiritualls, such Christ intimates, who are (Luke 12. 20.) rich towards God, or as he speakes of the Church of Smyrna (Rev: 2.9.) rich in grace, I know thy poverty, but thou art rich; That is, I know thou are poor in earthly pelfe, but rich in spiritualls. The Apostle Fames puts the question (Chap: 2.5.) Hath not

God chosen the poore of this world rich in faith, and heires of the kingdome. Now, it is most certaine, that God regardeth the rich in ipiritualls, more then the poore in ipiritualls, he highly regardeth those that are poore in spirit; and pronounceth them blessed (Math: 500.) for theirs is the kingdome of heaven; But he regardeth not those who are poore in spiritualls; not them especially who boast of their spirituall riches when they have none (they bat have them are thankfull for them, they do not boast of them) as the Church of Landicea did, of whom Christ sayd (Rev. 3.16, 17.) I will spew thee out of my mouth, because thou sayest I am rich & encreased in goods, and knowest not that then art poore. Thus you see, there are a fort of rich men, whom Christ regardeth more then the poore of that fort. But as poore and rich are diffinguished meere-Ty by aboundance and want, by the smallness and greatness of their portion in the things of this world, as Dives and Lazarus in the parable were, so he regardeth not the rich more then the poore. When a poor man is gracious as wel as poore, God regardeth him more then any rich man who hath no grace; And when either both have grace alike, or both are alike without grace, he regardeth them both alike. When rich and poore have grace, they are both greatly regarded, and when neither of them have grace, neither of them are at all regarded by the God of all grace. Thus'tis plaine, God regardeth the rich no more then the poore, nor the poore any whit lesse then therich.

VID est dives dustum a VW fervando quod loquantur.

The word rendred rich, fignifieth also bountifull (Isa: 32.5.) opalentus; qui- 'Tis allo rendred, The helpfull, the faving man; for though rich dam volum de-men are not alwayes helpfull with their riches, nor ready to fave others in distresse; yet rich men may doe both: they have alwayes multos fervare in their hand power and usually opportunity to be helpfull to the et juvari possit, poore, and to save the distressed. And surely, as the Lord regardvela VIW cla- eth not the rich more then the poore; so he regardeth those rich men mando quod e- least of all, who have no regard to helpe and save the poore. Once is et audacius more, Some derive the word which we translate rich, from a roote which fignifieth to clamour, or to speake out and boldly, which complyes wel with that fentence of Solomon (Pro: 18, 23.) The poore useth entreaties (that is, he speaketh humbly or by way of supplication) but the rich answereth roughly. And as God regardeth not the rich more then the poore, so he regardeth those rich men leaft, who speake loudly and roughly to the poore. Having

thus opened the affertion of Elihu, that God regardeth not the rich more then the poore; let us consider, The reason of it in the next words.

For they are all the work of his hands.

As if he had fayd, God cannot but deal impartially with all, because all are the work of his hands: what reason hath he to respect one more then another, seeing the one is no more to him then t'other, they are all the work of his hands. Man as man is the off-spring of God (Acts 17.28.) He is also the work of his hands; that is, man is made by his power; As man descendeth from man, to he is called the fruit of the womb; but as man is the off-fpring of God, so he is called the worke of his hands, and his hands have wrought the poor man as well as the rich; They are all the work of his hands in a two-fold respect.

First, In their naturall constitution; God hath moulded them in the fame fashion, he hath given each of them a body and a foul; A body framed of the fame parts, a foule confisting of the fame powers. God hath bestowed as much care and cost upon the making of a poore mans body and foule, as upon the rich mans. The richest man in the world, cannot boast that he hath any one member in his body or faculty in his foule, more then a poore man

hath.

Secondly, Look upon the rich and poore in their Civil state, and to likewife they are the work of his hands: and that I conceive, is here intended as much as, if not more, then the former; not only is God the maker of the poor and of the rich in their naturall state, soule and body; but as poor, and rich, he is the maker of them; that is, he maketh one man poore, and another man rich, as himselfe pleaseth. (Prov. 22. 2.) The rich and the poor meet together, the Lord is the maker of them all. He hath made them men, and he hath made them rich or poore men. There is as much of the power and wisdome of God seene in making some men poore and others rich, as there is in making them men; yea God thinks himselfe as much honoured in our acknowledgements that the poore with their poverty, as that the rich with all their riches, are the work of his hands. idlengs and improvidence

Hance Note.

First, Poor men are as much the work of God as the rich.

As they have the same nature, and are of the same matter, as they are both made of the same stuff, or are both of a piece, so they have the same maker; and their maker hath been at as much charge in the making of the one, as in the making of the other; yea, and usually, the poore man yeilds him a better rent, and brings more into his Treasury then the rich man doth.

Secondly Note.
It is the Lord who makes men poor, and makes men rich:

Agur prayed (Prov. 30. 8.) Give me neither poverty nor riches. Agur knew poverty was a gift of God as well as riches. It hath been said (though prophanely) Every man is the fashioner of his own fortune, or the contriver of his own condition. Some who acknowledge God hath made them men, think they have made themselves rich, or great men; and we commonly look on those who fail in their worldly Estates, that they have made themselves poor and low in the world. I grant, there is a sense wherein men make themselves rich, and make themselves poor; that is, when they do either by their fins. Cod is not so engaged in the making of a man rich, when he enricheth himself by his sin, by deceiving or oppressing his brethren, as when he groweth rich in a way of righteousness: He that is ensiched by oppression, or deceit, or fers his nest on high by flattery, or by fraud, cannot thank God for his riches, or honours; and if he doth, he blasphemously makes God a partner in those sins by which he hath got his riches and honours. For though it be a truth that there is a hand of God in his gettings, (for all the craft, and policy, and oppression which men use, will never be able to make them either rich or great, if God did not permit and order it so) yet the heart of God is not with him init; and God will not own his own hand in giving them wealth or power, further then as they are a testimony against them, of his goodness, and their ingratitude. We may also say of some poor men, they have made themselves poor, not God; He made Fob poor, The Lord gave, and the Lord hath taken away, was his humble acknowledgement (chap. 1. 21.) but there are some, of whom we cannot fo much fay God hath made them poor by his fad providences to them, as that they have made themselves poor by their idleness and improvidence, or by their prodigality and vain profuseness; yet even of such poor men we may truly say, there

there be a righteous hand of God upon them in leaving or giving them up to the lusts of their own heart, their laziness, or lavishness, which produce their utter undoing, and bring them to a morfel of bread. So that let men be in what condition they will, the Lord is the former of it. The diligent hand maketh rich, but it is with the bleffing of God; and when an indiligent man becomes poor, it is the curse of God upon him for his sin, as well as the confequent of his fin. Yea, when an honest diligent man becomes poor, (that's the case of some) it is the Lords with-holding of his bleffing, which makes all his labours fruitless and successless; fuch a man is indeed one of God's poor, or a poor man of God's making; and God will furely make the poverty of fuch a man (if he continue in a believing dependence upon him, and in an humble submission to him, if he know how to want as well as to abound, how to be hungry as well as to be full, and in every estate hath learned therewith to be content, as the holy Apostle had, then (I fay) God will surely make the poverty of such a man better to him then riches, or the largest portion of this worlds enjoyment. The poor of God's special making, are under his special keeping and blefling: As they have but little, so they want nothing; God himself will always be not only enough, but all to them.

Take two further inferences from the whole verse.

Firft.

Princes, great and rich men must not expest to fare better with God because of their greatness or riches. Fo:,

He doth not regard the rich more then the poor.

Secondly,

The meanest man needs not fear that he shall fare the worse before God for his meanness.

The most high God will not overlook those in a low estate, he regardeth the poor as well as the rich; and that's matter of great comfort to the poor, when disregarded by the rich. Though the Lord doth not make all men of an equal respect in the world, 'tis his will that some men should be more regarded by men then others are, yet himself (in the sence opened) beareth an equal respect to them all; He regardeth not the rich more then the poor, for they are all the work of his hands.

Mmmm 3

JOB. Chap. 34. Verf. 20, 21, 22.

In a moment shall they die, and the people shall be troubled at midnight, and pass away: and the mighty shall be taken away without hands.

For his eyes are upon the wayes of man, and he seeth

all his doings.

There is no darkness nor shadow of death, where the workers of iniquity may hide themselves.

N these three verses Elibu doth two things principally; First, He sets forth the judgements of God; Secondly, He gives an account of the equity of them. He sets forth the judgements of God.

First, More generally, Upon People and Nations.

Secondly, Upon Princes and Governours; All this in the 20th verse. And in this judgement of God upon Nations, we may take notice,

First, Of the nature of it, and how it is described: and that is laid down three wayes. First, They shall die. Secondly, They shall be troubled. Thirdly, They shall pass away. Under these Notions the judgement of God upon People and Nations is exprest.

Secondly, We may here consider the suddenness of all this, In a

moment they shall die.

Thirdly, We may consider the season, (or rather as to man, the unseasonableness) of it, it shall be (though in a dreaming time) when they little dream of it; The people shall be troubled at midnight. Thus we have the judgement or sad dispensation of God described in this 20th verse, both as to the acts of it, and likewise

as to the manner of it upon the people.

Elihu having shewed the judgement of God upon the people in the former part of this 20th verse, declares also his judgement upon the Princes in the latter end of it; The mighty shall be taken away without hand. Where we see, First, How Princes are expressed or called, They are the mighty. Secondly, What kinde of judgement befalleth them, They are taken away. Thirdly, The manner how this is brought about, They are taken away without band.

From

From the matter of the judgement of God both upon people and Princes, Eliha proceeds to give the reason why the Lord deals thus with both; This he doth in the two verses following.

First. Because of their sin; They are workers of imquity; in

the clase of the 22th verse.

Secondly, Because, as they are workers of iniquity, so God is fully acquainted with all their iniquity, Ge. He feeth all their work; and the iniquity of their works, nothing can cover it or them from his fight; and therefore, as Elihu afterts the omniscience of God positively in the 21th verse, so negatively in the 22th verse, There is no darkness, nor shadow of death, where the workers of iniquity may hide themselves. Now seeing the works of those Nations and Princes were naught, and the naughtiness of them was evident to God, how could be but punish them? And how just and righteous is he in punishing of them? By all this Elihu clears his general Assertion, or the point he drives at all this chapter over, namely, to prove that God is righteous; against which pofition, he tells us before, Job having spoken dangerously, he was engaged to maintain it vigoroufly; which he doth here, especially in that eminent branch of it, mentioned at the 19th verse, That he accepteth not the persons of Princes, nor regardeth the rich more then the poor. For, Princes as well as common people fall under his hand. So much for the parts and resolution of these three verses, as also for the general scope of them.

Yet before I go on to the particular explication of them, I would only minde the Reader of another Translation of the whole 20th verse, which varieth somwhat from ours, rendring it as a description of the judgement of God upon Princes, by the violence of the people; whereas according to our Translation, it is a description of the judgement of God both upon people and Princes. The Translation I mean, is that of the Vulgar Latine,

which runs in this form.

Vers. 20. Suddenly shall they die, at midnight the people shall subito movienbe in a tumult, and shall pass over, and take away the violent tur og in media man without hand.

This Reading, and the expositions given upon it, prove, That per transibunt, God is so far from accepting the persons of Princes, that he does auferent, not only tell them their own, and reprove them to their face for violentum abfair violentum

noche turbibuntur populi, O their wickedness and Apostacy (as was shewed from the former reading of the 18th verse) but deprives them also of their dignity, and pulls them from their power; And he doth it in such a manner, that every man may understand and see the hand of God in it, because they see no hands in it. The less of man appears in any work of providence, who ther it be in a way of mercy or of judgement, the more of God is to be acknowledged in it and where nothing of man appeareth, all, or the whole must be attributed unto God. The judgement which Elihu speaks of here, seems (according to this Interpretation) to have much of man in it; yet because the men supposed to be in it, are looked upon as such as can do little in it, or ought to do nothing in it, therefore tis said to be done without hands. Histories have given many examples, and dreadful instances of such calamities falling upon Princes by the rising of the people; and then they are said to be taken away

Without hand,

That is, Without any foreseen appearance of such a mischief; a hand which was not thought of being lifted up against them. It is faid of wicked Zimri, who flew his mafter, that when he faw the people conspire against him, and the City taken, he went into the Palace of the King's house, and (in the heat of his rage) fet it on fire, and burnt the Kings house over him, and died, (IKin. 16. 18.) Fustine reports the like conclusion (upon a like occasion) of Sardanapalus, that effeminate and voluptuous Monarch of the Allyrian Empire. They who profecute this Translation, conceive Elihu refl: Eting upon Job in all this, who was very uncivilly treated by his own people, from whom he had deferved highest respects, as he complained at the 30th chapter, they raised up against him the wayes of their destruction; they used him very rudely, even despightfully; and he was in a pining consuming condition, as a man taken away without hand. But I shall not infift upon this reading, but take the words according to the fcope before given, as a description of a mixt judgement from God; a judgement partly upon the people, and partly upon Princes, a judgement upon the many, and a judgement upon the mighty; In a moment shall they die.

VIT Punkhum momentum, ampun eniguIn a moment.

The Fext is, a moment they die; Not, that they shall die but a moment,

moment, or be only for a moment dead, but they shall die before um: Illipsis a moment is over; there is an Elipsis of the preposition [Beth,] preposition 2 in the Hebrew, which we supply in our Translation, In a moment they shall die: A moment is the least particle or parcel of time; we cannot imagine any thing shorter then a moment, tis the very point of time, (Plal. 30.5.) His anger endureth for a moment, (faith David, when he would shew how very short (comparatively) the anger of God towards his people is) but in his favour is life: Thus Solomon (Prov. 2. 19.) He that speaketh truth, his tongue shall be established; but a lying tongue is for a moment: A lye cannot last long; he that speaks truth, what he speaks to day, is good to morrow, and to morrow, and will be good for ever; but a lying tongue is for a moment; that is, his lies will be discovered, and usually they are quickly discovered; though he live long to tell lies, or doth nothing but tell lies as long as he liveth, yet his lyes are not long lived. Job describing the joy of the hypocrite (chap. 20. 5.) faith, It is but for a moment; like a fire of thorns, a blaze and gone: when the Apostle would strengthen and encourage the hearts of believers against all the troubles and forrows of this present life, he calls them, (2 Cor. 4. 17.) First, light, Secondly, short; Our light afflictions that are but for a moment, work for us a far more exceeding and eternal weight of glory. And that we might know how quick the devil was at his work with Christ, the Scripture saith (Luke 4.5.) He shewed him all the Kingdoms of the world in a moment of time. As to shew the inflantaneousness of our change from death to life in the refurrection, it is faid, (I Cor. 15.52.) In a moment, in the twinckling of an eye, at the last Trump, we shall be changed: So to shew the extream fuddenness of these mens change from life to death, it is said here, In a moment

They shall die.

They? Who? Both great and small, one and another of them shall die, or be swept away by death in a moment. There is a twofold death;

First, Natural; When either sickness or old age dissolves the earthly house of this tabernacle. The natural death of some is very lingring and flow, others are suddenly snatcht away, they die in a moment.

Secondly,

Secondly, There is a violent death; thus many are taken away by the sword Martial, or Civil, others casually: The Text is true both of natural and violent death, either of them may overtake us in a moment, yet I conceive the latter is here chiefly intended, In a moment shall they die; that is, some sudden destruction shall come upon them, they shall be surprized by an unlooked for disaster, and removed out of the world, while they had not a thought of their removal.

Hence Note. First, Death of any sort, may befal all forts of men.

None can plead exemption or priviledge from the grave. It is appointed to men once to die; most die a natural death, and any man may die a violent death; who knows how he shall go out of this world? Christ told Peter, (John 21.18.) When thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou would t not. This spake he, signifying by what death he should glorisie God. And what kinde of death was that? The Church History assureth us, twas a violent death. He (as his master Jesus Christ) was nailed to a Cross, and dyed. We come but one way into the world, but there are a thousand wayes of going out.

Note Secondly.

Death comes suddenly upon many men, and may upon all men.

The whole life of the longest liver in this world, is but a moment, compared to eternity; and there is not any moment of our life, but (with respect to second causes) we are subject to death in it: We alwayes in some sense (though at some times more) carry our lives in our hand, and how soon, or by what hand they may be

fratcht out of ours, we know not.

Now if our whole life be but a moment, and we subject to death every moment, how should we stand prepared for death every moment? And how sad is it to think, that they who may die the next moment, should for dayes, and weeks, and moneths, and years, never prepare for death? Most are loth to think of the end of their lives, till they are nearer the end of them; yet no man knoweth how near he is to the end of his life. Many put off the thoughts of death till it cometh, yet none can put off the coming

of death; they would remove the meditation of death to the fall of their leaf, to the winter, and worst of their old age, yet they are not able to remove death one moment from the Spring and best of their youth.

Note, Thirdly.

Violent death, by the fore and severe judgement of God, often sweeps multitudes away in a moment.

God can thrust whole throngs of men, yea whole Nations into their graves together; it is said (Numb. 16. 21.) of Corah and his companions, The earth did cover, or swallow them up in a mement: And the Lord commanded Moses, to say unto the children of Israel (Exod. 33. 5.) ye are a stiff-necked people; I will come up into the midst of thee in a moment, and consume thee: As if the Lord had faid, I will take no long time for it, I can quickly dispatch you; how many soever there are of you, I will do it in a moment. We have a like description of the sudden and quick dispatch of men at the Lord's word of Command, (Pfal. 73. 19.) How are they brought into desolation, as in a moment, they are atterly consumed with terrors? The final ruine of Babylon was thus prophefied (IJa. 47.9.) These two things shall come to thee in a moment, in one day, the loss of children and widdowhood, they shall come upon thee in their perfection; Thou shalt utterly be destroyed, and perish at once for ever. The Prophet Feremiah (Lam. 4.6.) bewayled the destruction of Jerusalem, whose calamity was greater then that of Sodome and Gomorrah, which God destroyed in a moment : Sodome and Gomorrah were great Cities, yet how foon confumed! In some sense, there is a greater evil in a lingring destruction, then in a speedy one; so the Prophet aggravates death by famine, beyound death by fire; because to die by famine is a lingring death. Cafar being warned that some lay in wait to destroy him suddenly, flighted it, and faid, unexpected death is most desireable. And that's the lot of many great men; to which some conceive the Pfalmist had respect, when he said, (Pfal. 82.7.) Te shall die like men, and fall like one of the Princes; that is, fuddenly. But though in some sence a speedy death is more eligible then a lingring one, yet in many respects, to die suddenly, or in a moment, may be concluded a far greater judgement, then to see death coming by degrees, and destruction walking towards us step by step. Solomon Nnnn

lomon (Prov. 1.27.) speaks of swift destruction, of destruction coming like a whirlmind; swift destruction overtakes them who are flow pased to receive and obey instruction. Thus the Lord can deal both with persons and with Nations; he needs not make any delays, nor take time to do it, their destruction shall come (if he will send it) in a day, in an hour, yea, in a moment shall they die,

And the people shall be troubled at midnight.

DV Populus consociatio hominum.

bowy videtur significare laxationem compagum.

That is, the body, or generality of the people, the many shall be troubled; they shall be as men amazed, or as the Metaphor imports, they shall be disjoynted; Menassociated under due Laws of Government, are as so many members of a well compacted ועשו a ver- Body; but when broken and scattered, they are like a body whose members are diflocated, or out of joynt, unfit for any use or fervice. And as there is a laxation of the members of the body, a disjoynting of the bones, so there is a disjoynting of the faculties of the minde; In times of great trouble, not only is the body Politick, which confifts of many men, but the minde of every body, or of every fingle man is much out of joynt. The word is applyed to those great concussions of the world (Pfal. 18. 17.) The earth shook and trembled, the foundations also of the hills were moved, and were shaken at the presence of the Lord, because he was wroth; which we may interpret of the Princes and Powers of the earth, who are as hills and mountains; if the Lord do but touch them in anger, they move, yeatremble. The word is applyed also to the waves of the Sea, (Fer. 5. 22.) which roar, and toss thereselves: we commonly say, as in the Text, the Sea is troubled, or 'tis a troubled Sea, a toffing Sea. That expression is also common among us, when we see a man much disquieted, he is (we say) in a great toss; even as a ship at Sea upon the proud Thus faith Elihu, the people shall be in a toss, they shall feel a fform in their mindes, sudden gusts of fear and forrow shall carry them they know not whither; or they shall be lifted up to heaven in vain confidences, and then fall down to hell in despairing thoughts, as the tempest at Sea is described in the 107th Pfalm. There is yet another rendring of the Text, in allufion to Drunkards, who are overcome with wine, (Jer. 25. 16.) And they shall drink, and be moved, and be mad; the word which we translate move, is that in the Text; now we know drunkenness moves men, and puts

all into disorder and disquietment: Thus the people (through the fierce anger of God, and the wine of aftonishment which he gives them to drink) shall be moved, they shall reel to and fro, and stagger like a drunken man. Great troubles and afflictions are called in Scripture the wine of aftonishment, because they make many fay and do they scarce know what; great troubles bereave men not only of their comforts, but of their reason; they do not only straigen them, but astonish them. They who have drowned their wits in cups of worldly pleasure, may soon have them

drowned in full and overflowing cups of worldly forrow.

Befides this Exposition of the peoples being troubled with perplexity, fear, and doubt, with anxiety, and uncertainty of spirit what to do, I say, besides this, there is another way of being troubled, upon which some Expositors specially insist. The people shall be troubled; that is, shall be in a tumult; they shall rise up seditiously, and (as we say) make a commotion, they shall gather together as many waters, with a roaring noise. Many people, are compared to many Waters; and there is fomtimes a confluence, a great confluence or flood of them tumbling together; The Poet tells us elegantly what rude work a people make when they rife up like a flood of troubled waters. Their rage (saith he) findes out Ac veluti magweapons, one throws stones, another throws sirebrands, till all's in a cumsepe co-(ad combustion: These waters, if let alone, may quickly put all in-ortaest to a flame. The Pfalmift ascribes the quieting of the Sea, and the Seditio, favitquiering of the people to God in one verse; yea, I conceive the que animin igone is but the explication of the other, (Pfal. 65. 7.) Which stil-nobile vulgus, leth the noise of the Seas, the noise of their waves, and the tumult of of saxa volant their people. Thus sixh Film the noise of the saxa volant their people. Thus faith Elihu, the people shall be in a tumult, furor arma mi-(this fuits with that exposition first given) ready to destroy whom-nistrat. Virg. foever they meet next, or those especially who never did nor Eneid, I. meant them any other hurt but to keep the peace, or bridle their headstrong fury.

Yet, I rather adhere to the former Interpretation, The people shall be troubled, that is, they shall be in a great consternation of spirit, neither being able (which they seldome are) to advise themfelves what to do, nor fit to receive (which they feldome will)advice from others. And (as Elihu adds) they shall be thus troubled

At midnight.

Or, In the half of the night, as the words may be rendred; Nnnn that's

that's a great aggravation of the judgement. The night is a time of rest, and midnight is the time of deepest rest; so that for the people to be in a tumult, or troubled at midnight, is to be overtaken with matter of fear, when fear seemed furthest off, or when they suspected nothing to make them afraid. David saith of some. (Pfal. 3. 5.) There were they in great fear, where no fear was. To fear at midnight, is to fear when usually no fear is, that is, when people are at rest in their beds: And so to say, the people shall be troubled at midnight, fignifieth either, First, the coming of trouble upon a fecure people, upon a people who thought themselves, and while they thought themselves not only out of the noise, but reach of danger: Or fecondly, It may fignifie the coming of trouble upon a people altogether unfit to help themselves; when a man is afleen, he cannot give counsel how to prevent danger, and while he is in his bed, he is in no posture to oppose it. All this may well be included in what Elihusaith, The people shall be tronbled at midnight.

Cum maxime fecuri.

> Hence Note. First, There are National troubles as well as personal.

God can scare not only a family, or this and that particular man, but a whole people at once; he cannot only make a childe, or a woman, but a multitude, yea an Army of mighty men tremble like a childe, and faint as the weakest woman. A people are many, yet every man shall be as if he were alone, or but one in the midit of innumerable dangers, and of a thousand deaths. Moses in his Song foresaw the dread of Nations upon the report of the Lord's miraculous conduct of Israel through the red Sea, (Exod. 15. 14, 15, 16.) The people shall hear, and be afraid; sorrow shall take hold on the inhabitants of Palestina, all the inhabitants of Canaan shal melt away. And when Christ speaks of those dreadful Prognosticks of his coming, he not only saith, There shall be signes in the Sun, and in the Moon, and in the Stars, but upon the Earth distress of Nations, with perplexity, (Luke 21. 25.)

Secondly, Observe.

Both personal and publick troubles are at the command of God, as both publick and personal peace are.

A people as well as a person, may and shall be troubled, even

at the midnight of their greatest security, if God give the word. I make peace (faith the Lord, Isa: 45.7.) and create evill; that is, the evill of trouble. There will be occasion afterward to speak further of this poynt from those words (v. 29.) When he giveth quietness, who can give trouble, and when he hideth his face, who can behold him? Whether it be done against a nation, or against a man only; trouble of all sorts is at the command of God; if he saith to such or such a mischiese, goe to a nation, it will goe; if he bid the sword trouble them, if he bid pestilence trouble them, if he bid famine trouble them, if he bid their owne divisions trouble them, the people shall be troubled; yea, they shall be troubled at midnight.

Whence note, Thirdly.

Trouble takes or seazeth upon many when they least expect it.

God can fend trouble when no man thinkes of it. At midnight every one is in bed, all are for rest and quiet. The Lord usually executes his judgements upon the unwary world, upon a secure people (Exod: 12.29.) At midnight the Lord (mote all the firstborne in the land of Egypt, &c. And Pharoah rose up in the night, he and all his servants, and all the Egyptians, and there was a great cry in Egypt. We read also (2 Kings 19.35.) In that night the Angel of the Lord went out and smote in the campe of the Assyrians, an hundred four-score and five thousand. It was not a day-battel, but a night-battel; When they were all gone into their tents, and were at rest, when the Army was secure; In that night did the Lord fight them by an Angel, and made a mighty flaughter among them. Belshazzar king of the Chaldeans was slaine in the night (Dan: 5. 30.) even in that night wherein he made a feast to a thousand of his Lords, and dranke wine before the thousand (v. 1.) In that night not only of his fecurity, but of his jollity and fenfuality, when he had even drowned himselfe and his great Lords with wine and belly-cheare, in that very night the City was broken up, and Belshazzar saine; History tells us what dreadfull work was made upon the Babylonians that night. The great Judgement day is so described; Jesus Christ will, at last, trouble the world at midnight; The Day of the Lord so cometh (faith the Apostle, I Thes: 5. 2.) as a thiefe in the night; when they shall say peace and safety, then sudden destruction cometh upon them, &c. Christ Chap. 34.

himselfe shadowing his coming under the parable of the ten Virgins, who all flumbred and flept, tells us (Math: 25.6.) At midnight there was a cry made, Behold the Bridegroome cometh, goe ye out to meete him. Though some were in a better condition then others, some wise, some foolish, yet all slept, and it was a kind of midnight to them all. Christ will come, and the people shall be troubled at midnight, and then there will be a dreadfull Cry among the secure drowsie world. Therefore the Counsell of Christ is most proper (Math: 13.35.) Watch, because ye know not at what houre your Master may come, whether at even, or at midnight, or at Cock-crowing, or in the morning. It is hard to be put to it at midnight, tis sad to be in a sleepy or slumbring condition when ewill comes. The Gospel sheweth us, how much that man was troubled, when his neighbour came to borrow bread of him at midnight (Luke 11.5.7.) Trouble me not, my children are with me in bed, I cannot rife and give thee. If it be matter of trouble to be called out of our bed to doe a courtefie for a friend at midnight, O what will it be to be called up to Judgement, or to be surprized with any Judgement at midnight! Therefore prepare and be ready for all changes. At midnight the people shall be troubled,

And paffe away.

These words are a third part of the description of the Judgement of God upon a people; they shall die, they shall be troubled, they shall passe away; that is, some of them shall die, all shall be troubled, others shall passe away. There is a three-fold notion of passing away.

First, Some expound it thus, They shall be carried captive out of their own Country; This with the former two make up a perfect Judgement upon any people; Some shall die, or be slaine, all shall be troubled and vext, they shall be at their wits end,

and the rest shall be carried away captive.

Secondly, They shall pass away; that is, they shall pass into their graves; the forme of speech here used may well beare that sense, Transire intelli- for death is a passing away, a passing out of this world (Pfal: 37. go, non pro mi- 36.) Loe he passed away and was gone, that is, he died; And that grare alid, sed which is as death to the heavens and the earth (their great change pro abire in se- when ever it shall be) is called a passing away (Math: 5. 18.) Till heaven and earth passe away, one jet or one tittle shall in

Merc:

no wife passe away from the Law till all be fullfilled; that is, the Law shall stand in force as long as the world stands. Thus to passe away is to die. But I conceive, we are to expound this third branch of the Judgement distinctly from the former two, and therefore for as much as we have death in the first words, it will not be proper to take in death here againe, or to expound passing away by dying. The third notion, of, they shall passe away, is, they shall run or flee for it, they know not whether, they shall flee for their lives from the danger impending over them. As fome shall die, and all be troubled, so not a few shall endeavour to fave their lives by flight. Christ in the Gospel foretold the great troubles and afflictions which thould come upon ferufalem, and in them there was a fad concurrence or meeting of these three Judgments in the text. For when after forty yeares the Romans invaded and ruin'd their City, many dyed & were destroyed by sword and famine, all the people were troubled; Oh in what a hurry were they to see the Romane Eagle displayed before their Gates! and then they passed away; that is, as many as could, withdrew and got out of the danger. It is reported in history, that before the Seidge of that City, a voyce was heard in Ferusalem, saying, (Migremus hinc) let us passe from hence, they who believed that warning, departed foone after; And as some passed away before the Judgement came, fo when it was come, many were friving to be gone, or to passe away. Therefore Christ admonished them (Math: 24. 20.) Pray that your flight be not in the minter, nor on the Sabath day. I conceive, we are to understand this text distinctly of such a passing away. In a moment shall they die, and the people shall be troubled at midnight, and passe away; they shall doe what they can to secure themselves by out-running the danger.

Note from it, First.

God hath variety of meanes to humble a finfull people.

Into how many wayes doe the Judgements of God divide themselves; severall persons beare severall parts; here is death to many, trouble to all, slight to some. That, in the Prophet, answers it sully (fer: 15.1.) where the Lord protessing that nothing (no not the intercession of Moses and Samuel) should take him off from his resolve against that people, saith, Such as are for death to death, and such as are for the sword to the sword, and such as are for the famine to the famine, and such as are for the eaptivity

to the captivity. There's pestilence, and sword, and famine and captivity ready at the call of God to take away a provoking people.

Secondly, Note. To passe away, or to be put to our flight, is a grievous Judge-

To flee from the face of the pursuer, to run for our lives, who knows the trouble and terror of it, but they that have been in it? what a mercy is it that our dwellings are continued to us? that we abide in our places, that we neither die in a moment, are not furpriz'd by midnight-feares, but rest quietly in our beds, though feares at midnight have been ready to surprize us. What a mercy is it, that we are not passing away, running; fleeing into the wildernesse, as the poore Churches of God have done in severall

So much of Judgement upon the people in that three-fold notion of it. We have here also Judgement upon Princes.

And the mighty (hall be taken away without hand.

Not only the many, but the mighty shall feele the Judgements of God; For as itis fayd in the former verse, He accepteth not the persons of Princes, nor regardeth the rich more then the poore; The mighty and the meanest of men are alike to God, when they are alike in finning against God: If they doe evill alike, they shall suffer evill alike; God accepteth no mans person.

The mighty shall be taken away.

712% fortis lens fortitudimificat.

The word rendred, mighty, taken plurally, is used in Scripture robustus excel- to denote not only mightymen, but any creature that excells in might. And therefore according to the exigence of the place, it Abirim in ge-fignifies fometimes Angells, who being spirits, exceed all flesh in nere forte sig- might. The people of Israel in the wilderness did eat Angells food (Pfal: 78.5.) the food of the Abirims, of the mighty or strong ones: And as it is applyed to Angells who exceed the ftrongest men in strength, so it is applyed to any fort of strong beasts, to the horse (Jer: 47.3.) to Bulls, (Isa: 34.7. Fer: 50. 11. Pfal: 22.13. Pfal: 68. 31.) Thus the word rileth above man to Angelle, and falls below man to the beafts of the earth;

here 'tis applyable only to strong and mighty men, of whom yet there are three forts.

First, Some are men of a mighty arme. Secondly, Others are mighty in Armes. Thirdly, There are men mighty in Authority.

The first of these is a natural mighty man, he hath a mighty arme, a strong body, or he excells in bodily strength. The second is a marshall mighty man, a souldier, a man of warre. The third is the Magistratical mighty man, he is cloathed with power both to punish and reward: Possibly he may have no bodily might, yea, possibly he is no souldier, yet a man of such power he is, that he commands whole Nations. Now take the word Mighty in any of these three senses, and it is a truth, the mighty shall be taken away, the mighty in strength of the Arme, the mighty in strength of Armyes, the mighty in power and dignity, are by the hand of the Almighty God

taken away.

They shall take them away (saith the Hebrew text) that is, say fome (according to the first translation mentioned) the people shall et amovent poviolently take away the mighty. But by an usuall Hebraisme we tentem, impermay read it Impersonally, the mighty shall be taken away, conceal-sonaliter. Piscing or leaving it to be understood by whom. Like that speech to the rich man (Luke 12.25.) This night doe they require thy soule of thee, (so we put in the Margin) that is, (as the text hath it) this night thy soule shall be required of thee, they shall take thy soule, that is, it shall be taken away; so here they shall take away the mighty, that is, the mighty shall be taken away or removed. We may take notice of a two-fold remove or taking away.

First, There is a remove out of place and power; Thus a man

is taken away when his authority is taken away.

Secondly, There is a removing or taking of a man out of the world; Thus they are taken away whose persons are destroyed, cut off, and perish. The mighty, both wayes or either way are often taken away. The persons of many mighty men have fallen, and many more of them have fallen from their places and powers. Here they are under a generall threatning, They shall be taken away. But how shall they be taken away? the text answers

without hand.

It is somewhat strange that they who are mighty, and have such power in their hand, should be taken away, and no hand touch them, or without hand. We use to say of a thing strangely gone, or gone we know not how, It cannot be gone without hands : yet thus the Lord deales judicially with the mighty of the world; They shall be taken away without hand. There may be a threefold understanding of that expression.

First, Thus; The mighty shall be taken away without hand; that is, they shall have no hands to help them, or they shall be destitute of all humane helpe. Sometimes God leaves or strips the mighty naked, they who have had great power, and many thou-Frequenter ma- sands standing up to defend them, have not a hand for them, and fo are taken away without hand, no man drawing a fword or strik-

quentiffme pro ing a stroake for them.

Secondly, To doe a thing without hand, is to doe it with the smallest appearance of second causes or instruments. We are ready to fay, there must be a great deale of tugging to get the mighty downe, who like Oakes are strongly rooted and highly growne, who looke like mountaines, which cannot be removed, yet (faith Elihu) the Lord can take them away without hand; that is, eafily, without any trouble at all, little meanes or very improbable meanes being used to effect it. So then to doe a thing without hand, is to doe it as if we put no hand no stresse to it when we doe it. As they who move swiftly or lightly are sayd to goe without fetting a foot on the ground (Dan: 8. 5.) the He-Goate came and touched not the ground, he did rather fly then goe. So to doe a thing, as if we did not put a hand to it, is to doe it with the greatest ease imaginable.

Thirdly, To doe a thing without hand, is to doe it without matorum. A- any visible meanes at all, even by the immediate Aroake or power of God. There is a hand of God in all things that are done in the world, but fome things are done without any other hand, and are therefore most properly sayd to be done without hand. Thus the Lord is able to doe the greatest things, even to take mighty men from the earth, no hand of man appearing or joyning with him in the action. Now, because God usually sets instruments aworke to effect his will in the world, and to bring about his counsels, therefore in what work foever he either quite leaves or feemes to leave instruments out, that work is fayd to be done without hand. The

nus pro mini-Iterio, sed freope et auxilio ponitur, Pin:

Abig; manu arquin:

Nutu tentum dei. Merc:

from which shall grow up to be a great mountaine, that is, the kingdome of Christ, is called a stone cut out without hands (Dan: 2. 34.) that is, without humane power. The kingdome of Christ that be fet up so much by the power of God without any earthly contribution, that it shall confessedly be sayd to be set up without hands. Though we ought not to neglect the coming and advancement of the kingdome of Christ in the world, yet we should not be anxiously carefull about it, when we see little or no meanes for it, yea though we see great very great meanes set against it,

because a stone cut out without hands shall doe it.

The Apostle useth this forme of speaking, both as to eternalls and spiritualls. Concerning the former he is expresse (2 Cor: 5. I.) We know that when the earthly house of this tabernacle is dissolved, we have a building of God, a house not made with hands, eternall in the heavens; that is, a house of Gods own immediate making, a house to the making whereof man hath added nothing. The fabrick of this visible world is a house made without hands, much more is heaven, and the glorious unseene state which Saints shall have hereafter. The house above, or state of Glory is wholly of Gods making. And as our eternall estate is expressed by a house made without hands, so our spirituall estate is called by the same Apostle, A work done without hands (Col: 2.11.) where having afferted our compleatness in Christ (v. 10.) he adds, In whom also ye are circumcised with the circumcision made without hands. The external literal circumcifion was made with hands; there was an operation of man in it, the cutting off the foreskin of the flesh, but in the spiritual circumcision, man hath no hand, it is the work of God alone; as also that effectual faith is which alwayes accompanieth it, and is therefore called (v.12.) the faith of the operation of God. There is a temporary faith which we may call a faith of the operation of man, but true faving faith is the operation of God, and may be fayd as the spirituals circumcision (which was signisied and shadowed by the corporall) to be made without hands.

Now as the Scripture speakes both of spiritualls and eternalls Indicatur diviwhich are made without hands, so this text speakes of externalls num suppliciand providentialls in the same language, The mighty shall be taken um, cujm nulla away without kand, that is, without any creature-helpe or visible humana causa humane hand; what ever is done without a visible hand, is done quod nulla huby the hand of God. Elihu intimates a punishment upon the mana vi decli-00002

mighty, nari potest.

mighty, which (as to the effecting of it) cannot be affigued to any thing in man, much leffe can the effecting of it, be hindred by man. The hand of God is most visible, in doing that which no visible hand hath done, or can undee. They shall be taken amay without hand.

Hence note. The mightiest have no might against God.

That cannot be avoyded by any humane power, which is done without humane power. God flew the first-borne of Egypt, and destroyed the Assirian hoast without hand, he did it by his Angel, no hand appearing against them. The Lord smote Herod, and he died without hand (Alts 12. 23.) Immediately (that is, prefently, as the Greeke word imports, 'tis true also, immediately, that is, without humane meanes, as our English word also imports) the Angel of the Lord smote him, and he was eaten of wormes, and gave up the Ghost. What a poore worme was that mighty man in the hand of God, when God flew him without hand, and commanded the wormes to eate him? Jesus Christ, who is also the mighty God (Isa: 9.6.) called himselfe a worme and no man, in his humiliations for the redemption of lost man (Pfal: 22.6.) What are the mightiest men but wormes to God, who is so mighty, that if he fay the word, wormes become their Masters. The mighty Giants are before God but pigmy's, punyes, or children. The Prophet gives a good warning (Fer: 9.23.) Let not the mighty man glory in his might. Let him not glory in the might of his arme, Let him not glory in the might of his armes or Armies, though man have an Army of mighty men about him, yet let him not glory in them, no nor in the might of his power, or authority. If any man useth his might against God, what is his might unto God? (Pfal: 58.1.) Why boaftest thou O mighty man, that thou canst doe mischiefe? If a man be mighty, and have a mind to doe mischiese with his might, especially if he boasteth in his might, because he can doe mischiefe with it, he is not only sinfull, but weake and foolish. There is no greater morall weakness then to boast either of naturall, martiall, or civill strength. Could any of the mighty men of this world stand before the might of God, they had somewhat to boast of. Read the word of the Lord against the mighty (Isa: 2. 10.) Behold the Kings and Captaines of the earth

earth trembling before the presence of the Lambe (Rev: 6. 15.) and then judge how weake the strongest are before the Lord? All ages are full of teaching examples, that there is no might to his who is Almighty.

Secondly, Note.
What ever God will doe he can easily doe it.

He can effect it with a looke, with a cast of his eye, he can doe it with a breath of his mouth, he can doe it with a word. It is said (Exod: 14.24.) God looked unto the host of the Egyptians through the pillar of fire and through the cloud, and troubled the host of the Egyptians, and tooke off their Chariot wheeles, that they drave them heavily. To looke upon them was an easie thing, God did not give them a stroake with his hand, but only a looke with his eye, and that overthrew them.

Thirdly, Note.
God can do the greatest things alone.

He can subdue the mighty, though none come forth to his help against the mighty; they are cursed who do not help the Lord against the mighty, when they set their might against the Lord; (Judg. 5. 23.) Curse ye Meroz, (saith the angel of the Lord,) curse ye bitterly the inhabitants thereof, because they came not forth to the help of the Lord, to the help of the Lord against the mighty. But though it be the fin of man not to help the Lord against the mighty, yet the withdrawing of their help doth not hinder the Lord in his purpose against the mighty: For, He taketh away the mighty without hands. Though men stir not, though angels should not stir to his help, yet his own arm can bring either salvation or destruction. It is said of the Lord (1sa. 44. 24.) He stretched out the heavens alone; there was none to help him to unfold that vast canopy of heaven, he stretcht out the heavens alone. As in the Creation he made all alone, so in Providence he can act and effect all alone. It is a great glory to God, that he hath many instruments to help him, many tongues to speak for him, many hands to work for him; but it is a greater glory to God that he needs none to help him, none to speak or work for him. In this the glory of the Lord infinitely outshines the glory of all the mighty Kings and Princes. of the earth. They have done, and can do mighty things, but not Withwithout hands, and therefore they have the hands of thousands at command for them; 'tis not their place to put their hand to the work, tis enough that they give commands and orders, tis the duty of others to execute all their righteous commands, and fulfil their orders. But the Lord hath not only a commanding power, but an executing power too in himself; though no hand move, yet his affairs fland not still. God, and all creatures put together, are no more then God alone without any creature: Many are useful, but none are necessary unto God. Take two inferences from it.

First, This is marter of terror to wicked men; though they see no hand in the world against them, much less any able to match them, least of all to check them, yea though they see all hands for them, yet this is no security to them, this is no assurance of one hours fafety, feeing the Lord taketh away the mighty without hand, and he usually doth it when they see not which way any hand can reach them. It is the conclusion of one of the Ancients upon this place in reference to a mighty oppressour; He is invivapiour, qui vi- sibly pull'd down, who did visibly pull down; He ruined others with sibiliter rapie- hands, but himself shall be ruin'd without hand; he saw him whom he took away, but he shall not see him who takes him away. Let them who live without fear of any hand, remember the Apostles admonition, (Heb. 10.31.) It is a fearful thing to fall into the hand of the living

Invisibiliter bat, Gregor.

God, who takes away the mighty without hand.

Secondly, This is matter of wonderful comfort, to all that fear God, and trust upon him, whether Princes or people, whether mighty men or mean men. What though ye fee no hand for you; yet 'tis enough if he be for you who faves you without hand. The protecting and faving power of God, is as great and as effectual as his destroying power is; yea, he oftner saves without hand, then he destroyes without hand. As the Kings of the earth, so the great King of heaven and earth, loves to deal his favours, and bestow his rewards immediately with his own hand, but usually afflicts and punisheth by the hands of others. That's a most pregnant Scripture to this purpose, (Hof. 1. 7.) where the Lord promiseth to save Judah; But Judah might say, I am in a very low condition, and no help appears: Therefore he addeth, I will fave them by the Lord their God; and will not fave them by Bowe, nor by Sword, nor by Battel, nor by Horfes, nor Horfemen. Judah shall

be faved, though there be no hand to fave them. I will fave them (faith the Lord) by the Lord their God. I will do it immediately. And the Lord doth not only fay (in the affirmative) he will fave them without hand; but he saith also (in the Negative) that he will not fave them with hands, But I will not fave them by Bowe, nor Sword, nor Battel, nor Horses, nor Horsemen; there shall be no appearance of these helps, I have heretofore destroyed you by Sword, and Bowe, by Horfes, and Horfemen, but I will have all the honour and thanks of your falvation to my felf. Though the Lords people have neither horses nor horsemen, though they are as helples as is imaginable, yet the Lord is able to fave them, & he wil do it in the fittest season. As this is true in reference to Princes and Nations in their publique capacity, fo private Christians may take up the comfort of it. What though great diffress and affliction be nigh, and no hand to fave you, yet the Lord can fave without hand; if you are low, he can raise you, though none lend a hand to raise you; if poor, he can enrich you; if weak, he can strengthen you, though you have no means for either : It is an everlasting spring of comfort, that the Lord can do all things without hand, that he needs not be beholding to the creature, nor stands in need of their help to effect either threatned judgments against Babylon, or his promited mercies unto Sion.

Thus we have seen Eliku describing the righteous, though fevere dealings of God, both with people and Princes, who despise his counsels, and provoke his wrath: The reason why they fall

under his wrath, is further discovered in the next words.

Words, his open and whose the mayer of many incimate

Cod is a Spirit, the function of his Effence is his first and ing off perfection, he is purely incorporate, yet as the palients of man's minde, to the members of his body are often in Sourpinteractioned and God; we read of the face of God, challe maying God, of the in of God, and as in many other places, for articles, of the eyer of God given as the ear or God houes only his power of hearing, and the hand of God his power of working, to indept or eyes of God hote enly his nower of feeting, knowing and discerning the wayer of men. And when Liberaring his erce are upon the wayer of mean, his meaning is only this, he clear B O T and under mide the wayer of man.

JOB. Chap. 34. Verf. 21, 22.

For his eyes are upon the wayes of man, and he seeth all his goings.

There is no darkness nor saadow of death, where the workers of iniquity may hide themselves.

IN the former verse Eliha reported the judgement of God both upon the people and upon the Princes of the earth, In a moment shall they die, &c. In these two verses, he gives us a proof that the Lord is righteous in judgement both upon Princes and people, or he affignes the ground of it. That the words are a reason of the former, the Causal Particle in the beginning of the 21th verse puts it out of question.

Verf. 21. For his eyes are upon the wayes of men.

As if he had faid, God doth not these things, he troubles not Nations, and Nobles, People, or Princes, by an absolute and soveraigne power, or because he will, but he finds just cause to do it; What men do, is enough to justifie God in what they suffer: He hath alwayes power enough in his hand to deftroy all men, and to turn this world back into its first nothing, but he never useth his power, nor puts it forth without cause.

For his eyes are upon the wayes of man, &c.

God is a Spirit, the simplicity of his Essence is his first and highest perfection, he is purely incorporeal; yet as the passions of man's minde, so the members of his body are often in Scripture attributed unto God; we read of the face of God, of the hand of God, of the ear of God, and as in many other places, fo in this, of the eyes of God: Now as the ear of God notes only his power of hearing, and the hand of God his power of working, fo the eye or eyes of God note only his power of feeing, knowing and discerning the wayes of men. And when Eliku saith, his eyes are upon the wayes of man, his meaning is only this, he clearly discerns and understands the wayes of man.

These words, his eyes are upon the wayes of man, intimate,

First, A present act, he doth not say, they were, or they will be upon the wayes of man, but they are. Secondly, They imply as a present, so a continued act; his eyes are so upon the wayes of man, that they are never off them. The eyes of God dwell, as it were, upon the wayes of man: His eyes are faid indeed to run to and fro through the whole earth, (2 Chron. 16.8.) yet they do not wander from one object to another, but are fixed and fetled upon every one. Thirdly, they imply an intentive act, or the ferioufness of the heart of God upon the wayes of man. We may behold a thing, and yet take no great notice of it; but when our eyes are faid to be upon any thing, this imports they are busied much upon it. Fourthly, This manner of speaking signifieth not only a clear fight, but that which is operative, carrying with it a most exact scrutiny or disquisition of the wayes of men, according to that expression of the Psalmist, (Psal. 11.4.) His eyes behold, his eye-lids try the children of men. God doth not only behold, but his eye-lids try the wayes of men; that is, he so looks upon them, that he looks through them, and discerneth what they are to the utmost. God doth not only behold the body and bulk of our actions, but the foul and spirit of them, and while he feeth them, he feeth into them. All this, and much more then we can apprehend, is comprehended in these words, His eyes are upon

The mayes of man.

The word is plural, not may, but mayes; which shews the extensiveness of the sight or knowledge of God: The word being put indefinitely, is to be taken universally: His eyes are not confined to this or that object, to this or that place, to this or that person, but his eyes look over all, His eyes are upon the mayes of man.

Yet further, the wayes of man may be distinguished; First, As they are either internal or external. The internal wayes of man, are the wayes of his heart, as the Prophet hath it, (Isa. 57. 17.) He went on frowardly in the way of his heart. And these wayes of the heart, our inward wayes are, first, our thoughts, what we imagine and conceive; secondly, our affections, what we love, and what we hate, what we rejoyce in, and what we mourn for, declare the way of our hearts. Thirdly, The wayes of the heart are a man's purposes, resolutions, and intentions what to do. Fourthly, Ppp

The wayes of the heart are man's defignes, or his aims, what he drives at, or proposeth as his end in all that he doth. In this latitude we are to understand the present Text; when Elihu saith, the eyes of God are upon the wayes of man, remember they are upon his thoughts, upon his affections, upon his purpofes, upon his designes and aimes, all these are before the Lord; as it is said of Christ, (John 2, 25.) He needed not that any should testifie of man; for he knew what was in man; that is, both the state of his heart, and all the movings of it. And if the Lord's eyes be upon the internal wayes of man, then certainly they are upon the external wayes of man; if he knoweth what work the heart is at or about, certainly he knoweth what the hand is at or about. He that knoweth which way the minde goeth, cannot but know which way the foot goeth. His eyes are upon the external wayes of man, but tishis chief glory that his eyes are upon the internal wayes of man, (Gen. 6. 5.) The Lord saw that the wickedness of man was great upon the earth: He saw man's actions or outward wayes were very wicked, but besides that, saith the Text, He saw, that every imagination of the thoughts of his heart was only evil continually. He saw the wayes within, what was formed up, or (as the word there notes) what creatures were made and fashioned in the minde of man. Thus, if we take the wayes in that dillinction of internal and external, the eyes of God are upon them.

Secondly, Take the wayes of man as differenced in their kinds, as they are either good or evil; the eyes of the Lord are upon both. They are (faith Solomon, Prov. 15. 3.) in every place, beholding the evil and the good: that is, the evil wayes and the good wayes of men. But faith not the Prophet (Habbak. 1. 14.) Thou art of purer eyes then to behold evil? Which may feem, at first reading, to imply, that God doth not behold the evil wayes or actings of men. I answer, if we distinguish the word behold, we shall soon reconcile these Scriptures. To behold, is either to discerne what is before us, or to behold, is to approve what is before us. There is a seeing of knowledge, and there is a seeing of contentment; now when the Prophet faith, the Lord is of purer eyes then to behold evil, his meaning is, he doth not, he cannot behold evil with contentment or approbation, otherwife the Lord beholds evil, even all the evil in the world; both good and evil are before him, who is himself only and altogether good. His eyes are upon the ways of

Not only upon the wayes of this or that man, but of every man; let man be what he will for a man, let him be a great man, or a mean man, let him be a rich man or a poor man, let him be a wife man or a fool, let him be an ignorant or a knowing man, let him be a holy or a prophane man, let him be a subtle or a simple man, his eyes are upon him. Those things which difference men among themselves, make no difference at all among them, as to the eye of God. His eyes are upon the wayes of (whomsoever you can call) man.

And be seeth all his goings.

This latter clause of the verse is of the same sence with the former, therefore I shall not stay upon the opening of it. The Scripture often useth Synonoma's, and repeats the same thing in other terms, to shew the truth and certainty of it; and furely the Spirit gives a double stroke here, to strike this truth home into our hearts, and fasten it in our mindes, He beholdeth the wayes, and he feeth all the goings of man. The word translated feeing, signisieth a very curious or critical fight, as was opened before.

Again, these latter words say, he seeth

All his goings.

· Where we have the universal particle exprest, which was only understood in the forme. And though these two words, wayes and goings may be expounded for the fame thing, yet in this conjunction we may diffinguish them, by understanding the word wayer, for the constant course of a man's life, and the word goings, for his particular and renewed motions in those wayes. The Original word TVS incedere rendred goings, signifies somtimes going with much caution, yea cum pompa, with a kinde of state or pomp, yet frequently any ordinary going. proprie dean-

Now, when Elihu afferts, The Lord feeth all his goings; we bulare. may fum up the matter under these five considerations; He seeth First, Where he goeth, what his path is. Secondly, He seeth whether he is going, what he makes the end of his journey or travel. Thirdly, when he goeth, or fees out, what time he takes for every undertaking. Fourthly, how far he goeth, the Lord takes notice of everyflep, what progress he makes in any business

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good or bad. Fifthly, he feeth in what manner he goeth, with what heart, with what mind, or frame of soule he goeth. Thus distinct and exact is the Lord in beholding the wayes, and in seeing all the goings of man.

Hence note, First.
Surely the Lord is a God of knowledge.

If we could conceive a man to have his eyes in all places, and upon all persons, an eye upon all hearts, and an eye in all hearts, as wel as an eye upon all hands, you would fay this man must needs be a knowing man, especially if he have such an eye, as the eye of God is, a discerning eye, a distinguishing eye, a trying eye, an eye which feeth to the bottome of whatfoever it feeth. Hannah fayd this in her fong (1 Sam. 2.3.) Speak not so proudly, let not arrogancy come out of your lips; for the Lord is a God of knowledge, and by him actions are weighed. 'Tis not a slight superficial knowledge which God hath of things or persons, by him actions are weighed, and so are the Actors. God puts all into an even ballance, and he will weigh both persons and actions to a graine, yea every word and thought shall goe into the ballance. It was faid to that great Monarch Belteshazer, by a hand-writing upon the wall, Thou art weighed in the ballances. The Lord weighed that great King, he weighed all his power, and the exercise of it; and he that weigheth Kings, will not leave the meanest subject unweighed; by him actions are weighed. We many times passe over our actions without confideration, and never take the weight of them, at least, we never weigh them in the Sanctuary ballance. If they will beare weight in the ballance of the world, we prefume they will in Gods ballance also. But as the Lord is a God of knowledge otherwise then man is, so by him actions are weighed otherwise then by man. It is faid of Idolls (Pfal: 115.15.) They have eyes and fee not; but we may fay of the Lord Jehovah the true God, the living God, he hath properly, no eyes, yet he feeth; and his faculty of feeing is infinitely above that which himselfe hath planted in man. The Atheist while he is about the worst work in the world, the breaking in pieces of the people of God, and afflicting his heritage, while he is flaying the widow, and the stranger, and murdering the fatherleffe, while he is (I say) at such kind of worke as this, he faith (Pfal: 94.7.) The Lord shall not see, neither shall the God

of Facob regard it. But what faith the Pfalmift to him and fuch as he (v. 8, 9.) Understand ye brutish among the people, he that formed the eye, shall not he see? Those words of the Prophet to King Asa (2 Chron: 16.9.) The eyes of the Lord run too and fro through the whole earth, are an allufion to a man who having a defire to know much, or to fee all in the world, runs up and down, travels from place to place, from Country to Country for information. The Lord would have us know that he knoweth every thing as exactly, as they who run from place to place to fee what's done in every place. It is prophecyed of the latter times (Dan: 12.4.) Many (hall run too and fro, and knowledge (hall be increased; that is, many shall be so graciously greedy of knowledge, that they will refuse no labour nor travel to attaine it. They will run too and fro, to inquire and search for it, they will not thinke any time or labour lost, if they may but gaine that precious commodity by it, called true knowledge, or the knowledge of the truth. And that expression of running too and fro, may wel be expounded, they shall by discourse and arguing beate out the truth; In discoursing the mind runs too and fro faster then the feete can in travelling; In discourse we run from poynt to poynt, from reafon to reason, from objection to objection, from question to question, till we come to folid answers and conclusions, and so knowledge is increased. The Lord is surely a God of knowledge, whose eyes run too and fro without motion, and see the bottome of all things, without discourse or argumentation.

Secondly, Note.
The Lords knowledge of man never abateth, he is alwayes observing and alike observing what men dee and what men are.

The best the most waking men, have their slumbrings and sleepings; but the Lord neither slumbreth nor sleepeth, his eyes are upon the wayes of man. And when the Scripture saith, The Lord doth neither slumber nor sleepe, we may understand it in a twofold reference. First, as to the protection of his people (Psal: 121.4.) Behold he that keepeth Israel, shall neither slumber nor sleep; that is, he watcheth over them so uncessantly, so unweariedly, that no danger can approach them without his knowledge. Secondly, he never slumbereth nor sleepeth as to the observation and consideration of all people, he never takes his eye off from the wayes of man.

Thirdly,,

Chap. 34.

Thirdly, Note The Lords knowledge or fight of mans wayes, is univerfall and everlasting.

The All-seeing God seeth all our wayes, and he seeth them alwayes. And he feeth them all alwayes by one act. The Lords view or prospect of things is not successive one after another, but conjunctive, all at once. The Lord hath a large eye, and an everlasting eye, yea is all eye. He knows all things; First, past or that have been; Secondly, present or that are; Thirdly, future, possible or that shall be. Thus saith the Lord in the Prophet (Ifa: 46.10.) I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done. And upon this read the Lords challenge of all the Idolls in the world (Isa: 41.21, 22, 23.) Let them shew the former things what they be, that we may consider them and know the latter end of them, or declare us things to come; Shew the things that are to come hereafter, that we may know that ye are gods. As if the Lord had fayd, if ye can tell us all that's part, or any thing that is to come, as I can, then ye may take the honour of God, otherwise ye are but lyes and vanities. Againe the Lord knows all things; First, without distraction; and secondly, he knows all things with clearest distinction; it is no more trouble to the Lord to see all things then to see one, and he seeth all things as if he had but one thing

From the consideration of this knowledge of God, let me give foure or five inferences for instruction.

First, (which is most naturall to the text) if, the Lords eyes be upon the wayes of man, if he seeth all his goings, then all the Lords Judgements are right.

The Judges of this world, may have a principle of righteoufnesse in them, and we may call them just and righteous Judges, yet all their Judgements are not alwayes right. For, as some men are so ignorant, that they know nothing at all, so there are none so knowing as to know all things; the clearest sighted Judges doe not see all that may concerne them in giving Judgement; even among them some may be blinde, and many blinded, some are blinde and cannot see much, others are blinded and will not see all that they see, they are blinded possibly with bribes and gifts, with hopes or feares, with passions and prejudices. And how cleare-fighted and honest-hearted soever any are, yet they cannot fee all, somewhat may lye out of their fight. Hence it cometh to passe, that a just Judge may doe that which is unjust, he cannot fee quite through every matter, though he fet himfelfe to fearch the matter before he giveth Judgement. But as the Lord is all righteouinesse in his principle, and beares an everlasting love to righteousnesse; so he hath a cleare fight of all things and persons, and therefore he mult needs give a righteous Judgement concerning all things, actions, and persons; Though he overthrow nations he is righteous, though he overthrow Princes he is righteous, because he seeth into all things, and proceedeth upon certain knowledge of every mans case and condition. He cannot erre in Judgement, who hath no error in his Judgement, nor any deviation in his will.

Secondly, If the Lords eyes are upon all the wayes of men, then, certainly sinners, whose wayes are evill, shall never goe unpunified.

For if he have a principle of righteousnesse in him, and an eye to see all their unrighteous wayes, they cannot escape his justice; Say to the wicked, we to him, for he shall eate the fruit of his doings (Isa: 3.11.) The righteous God knoweth the unrighteousnesse of man, and therefore woe to the unrighteous man.

Thirdly, Take this conclusion, Then no godly man, no good man shall goe unrewarded, or loose the reward of that good which he hath done.

The Lord is righteous, and he seeth every one that doth right, or the righteousnesse of every mans way; and it is his promise to reward the righteous, therefore they shall be rewarded. This is matter of strong consolation, and great encouragement to all that are righteous; If the Lord seeth all they doe, nothing which they have well done shall be lost in the dark, or lie in the dust. God will bring forth their righteonsnesse as the light, and their just dealing as the noone day. And as the knowledge which God hath of their wayes, assureth the righteous that they shall be rewarded for, so that they shall be assisted and protected in their doing righte-

righteousnesse. The Prophet makes that inference in the place before-cited (2 Chron: 16.9.) The eyes of the Lord run too and fro through the earth (what followeth?) to shew himselfe strong in the behalfe of them, or (as we put in the Margin) strongly to hold with them whose heart is perfect towards him. The Lord is alwayes strong, and alike in strength, his hand is not shortned at any time, that he cannot fave, yet he doth not alwayes shew his strength; but as he is firong, so he will shew himselfe strong for the perfect or upright in heart; that is, he will act his strength to the utmost for the fafety and affiftance of those whose hearts are perfect with him. So then, as they that are good, and doe good, shall be rewarded for the good they have done, so they shall be protected in the dangers and evills they incurre while they are doing good. Another Prophet speakes both these inferences from this principle of the knowledge or fight of God (Fer: 32.19.) He is great in councell, and he is mighty in working, for his eyes are upon all the wayes of the fons of men, to give to every one according to his wayes, and according to the fruit of his doings.

Fourthly, If the eyes of the Lord are upon all the wayes of the Children of men, then the Lord will call all men to an account for their mayes.

Why doth he take notice of their wayes, but to bring them to a reckoning? That's the Apostles conclusion (Rom: 14. 12.) So then every one of us shall give an account of himselfe to God; God would not take an account of our wayes while we live, if he did not intend to bring us to an account when we dye. As the omnificience of God fits him to call every man to an account, so it is an evidence that he will. Why should our wayes and workes be firstly observed and recorded, if they were not to be judged?

Fifthly, This truth that the eyes of God are upon all the wayes of man, should awaken every man to take heed (as David resolved he would, Psal: 39.1.) to his wayes. Did we walke as remembring we are under his All-seeing eye, O how circumspectly should we walke! doth the Lord inspect our wayes, O how should we inspect our owne wayes! It argueth a great deale of Atheisme in the heart, if not the grossest Atheisme, yet Atheisme (quo-ad hoe) as to this or that thing: while that which some are afraid to doe, if a man, yea if a child see them, they are not afraid to doe though

though they heare that God feeth them. To feare to doe a thing when the eye of a creature is upon us, and yet to doe it notwithstanding God seeth us, what is this but either an unbeliefe that the eye of God feeth us, or a contempt of his All-feeing eye? This Divine Attribute, the All-seeing eye of God, wel wrought upon the heart by faith, is enough to over-aw the infullnelle of our hearts. And though the people of God have a higher principle upon which they forbeare the doing of evill, then this, because God will fee it, and punish it, yet to keep the heart in a holy feare of doing evill upon that principle, is both needfull and our dury. The Apostle would not have servants doe their Masters commands with eye-service as men-pleasers. It is indeed a baseness in a servant to doe his duty meerely because his Masters eye is upon him, or to forbeare to doe what is against or beside his duty, because his Master seeth him; but how great is the impudence and wickedness of that servant who will not keep to his duty, when his Masters eye is upon him ! So, in this case, meerely to forbeare doing evill, because we heare God sees us, is eye-service, but how great is their wickedness, who will not forbeare to doe evill, though they heare and know that God feeth it? Which Elihu confirmes yet further in the next words.

Vers. 22. There is no darkness nor shaddow of death, where the workers of iniquity may hide themselves.

This verse holds out that truth negatively, which the former held out affirmatively. There Gods knowledge of mans wayes, was afferted, here his ignorance or nescience of the wayes of man is denied.

There is no darkness, &c.

The words seeme to be the prevention of an objection. For fome possibly might say, 'Tis true indeed, God hath a large knowledge, his eye feeth farre, but we hope we may sometime be under covert, or compassed about with such darkness, that the Lord cannot see us. Therefore (faith Elihu) there is no darkness nor shaddow of death, where the workers of inequity may hide themselves. The Prophet gives a parallel proofe and testimony of this knowledge of God both in the affirmative and negative part of it. (Fer:

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(Fer: 16. 17.) where he first asserts that God seeth all, mine eyes are upon all their wayes, and then denyeth, that any thing is a secret unto him, They are not hid from my face, neither is their iniquity hid from mine eyes. These latter words of the Prophet are of the same signification with these of Elihu,

There is no darkness, &c.

We may take darkness two wayes; First, for naturall darkness, that darkness which spreads it selfe over the face of the earth upon the going downe of the Sun, tis the privation of Light. Secondly there is artificiall darkness, that darkness which men make to hide themselves, and their actions in, from the eye of God or man; many are very skillfull, yea and successefull in making shaddowes to hide their actions from men: They cover the evill which they have done with fuch cunning excuses or flat denyalls, and they cover what they purpose to doe (how foule soever) under such faire trappings of words, and specious pretenses, they glosse their worst actions and intentions with such appearances of good, that the wifest and best sighted men cannot finde them out. When Absalon had a most unnaturall as well as a most disloyall purpose to rayse a tebellion against his king-father, he coloured it with a devout profession of performing a vow; This was artificiall darkness. 'Tis reported by the naturall Historian, of a little fish, which seeing its enemy neare, casts out a kinde of blackness from it felfe, which darkens the water, and so escapes the danger. Thus men indeed hide themselves from man, and they would hide themselves from Godtoo; but there is no darkness, neither naturall nor artificiall, that can cover their wayes from his eye; No,

Nor shaddow of death.

The importance of this expression hath been opened more then once in this book, (chap. 3. 5. chap 10.21. chap. 12.22. chap. 28.3.) therefore I shall not stay upon it here; only consider, when he saith, There is no darkness nor shaddow of death, by shaddow of death, he means extreamed darkness. If there be any darkness (as Job speaks chap. 10.22.) like darkness it felf, and whose light is as darkness, that is it. The metaphor is taken from the grave, where the dead being buried, have not the least glympse, ray, or shine

shine of light coming in to them, death wraps us up in extreamest darkness. And we finde in Scripture, the shaddow of death put first, to express the excreamest of spiritual darkness, or the darkest spiritual state, (Isa. 9. 2.) The people that walked in darkness, have seen a great light, they that dwell in the land of the shaddow of death, upon them bath the light shined: that is, they that were wrapped up in the ignorance & utter unbelief of God in Christ, to these is Christ, the true light of God, the Sun of righteousness preached and openly revealed, and they pressed to the receiving of him, that their fouls may live further as the shaddow of death is put for the worst of spiritual evils, or to note man's natural state before convertion, so likewise, it is used in Scripture to note the worst of his spiritual evils, who (being converted) is in a spiritual state; He that is in a spiritual state, may be under great spiritual evils, great foul afflictions and troubles may fall upon him; which I conceive David intended while he shewed such high confidence, (Pfal. 23. 4.) Though I walk through the valley of the shaddow of death, I will fear none evil: as if he had faid, Though I were in the worst of soul-afflictions, having no light of the favour of God thining upon me, nor any comfort in my spirit, though (as Heman bemoans his deserted condition (Pfal. 88. 3.) My foul is full of troubles, and my life draweth nigh unto the grave, though I am laid in the lowest pit, in darkness, in the deep, yet I will fear no evil, for thou art with me, thy rod and thy staffe they comfort me. Again, the shaddow of death is often put in Scripture for the worst of outward worldly evils, (Fer. 13. 16.) Give glory to the Lord your God before he cause darkness, &c. and while ye look for light, he turnit into the shaddow of death; that is, while ye expect good times and things, ye fall into the worst, or the worst befal you. Now as these words, the shaddow of death, significathe worst of, both in spirituals and temporals; so here they signifie the closest concealment of moral evils; some sinners think themselves as much out of fight as a buried carcass, and they vail their wickedness with such darkness as is like the very shaddow of death. Sin is it self a shaddow of death, yea death it self, and they who are dead in fins and trespasses, will do their best that their fins may be no more seen then the dead are. But there is no darkness nor shaddow of death

Where

Where the workers of iniquity may hide themselves.

What it is to be a worker of iniquity, was opened at the 8th verse of this chapter, and thither I refer the reader. Only in general know, workers of iniquity are more then ordinary sinners, they are cunning at the committing, and cunning at the hiding of sin. Some are but bunglers at sin, they cannot sin with such an hellish skill as others do, and when they have sinned, they have not the art of hiding it; but others are (as we say) their crasts-masters both wayes, and they are properly called workers of iniquity. Yet (saith Elihu) the very workers of iniquity, they that make it their profession, their study, and their business to do evil, and to hide the evil they have done, to work mischief in the dark, and to keep their works in the dark, even they cannot be hid in any darkness. And when the Text saith, there is no darkness, &c. wherein the workers of iniquity may hide themselves; the meaning of it is, they stand naked, and in the open light before the eyes of God.

For though Elihu doth not fay from what they cannot hide themselves, yet we may take it two wayes; they cannot hide themselves, first, from the fight of God; he will discern them. The Prophet saith of God (Isa. 45.15.) Thou art a God that hidest thy self, (it is the word of the Text in another construction) that is, as I conceive, it may be expounded, Thou art an invisible God. God hides himself naturally, or in his own nature, for that is invisible:likewise God somtimes hideth himself voluntarily, as somtimes he manifesteth or sheweth himself voluntarily; but he is a God alwayes hid as to his nature, because he is invisible; and so he is called a God that hideth himself, in opposition to Idols or false gods, who are obvious to the eyes of men; Idols have eyes and fee not, but themselves are seen by every eye. Jehovah the true God seeth, but hath no eye, neither can any eye see him; Thus he is a God hiding himself in the spirituality of his own being, which gross Idols cannot: the following words in that Text in the Prophet seem to make out this sence, (vers. 16:) They shall be ashamed and confounded all of them, (that is, all Idol-makers, and Idol-worshippers, shall be ashamed and confounded) they shall go to confusion together, that are makers of Idols. Now, as God hideth himself both these wayes, somtimes voluntarily, or in his will, he reloves to hide himself from his people, as David com-

plain da.

plain'd, (Pfal. 13.1.) How long wilt thou hide thy face from me?) alwayes in the spirituality of his own nature; so sinsul men would be hidden too: though they cannot be hidden as to their nature, that being corporeal, yet they would hide themselves in their will, their wits are bent upon it, to make covers and shaddows for themselves, that they may keep out of the sight of God, or that they may not be seen of him, who cannot be seen, but is, in that sence, a God that hideth himself.

And as men cannot hide themselves from the sight of God, so not, secondly, from the revenging power of God: This followeth the former; for he that would keep out of the sight of another, doth it usually that he may be hid from that danger and evil which he fears that other might bring upon him. Thus it is with the sinner, he hath his hiding places, he would withdraw himself from the revenging power of God, like a malesactor, who is unwilling to appear and come to the Bar before his Judge, but all in vain.

Meer natural or unregenerate men are much hidden from themselves; that is, they see little what themselves are, they know not their own condition, nor upon what terms they stand; even a godly man is much hidden from himself, his life is hid with Christ in God, (Col. 3. 3.) his life is not only hidden from the world, but in a great measure from himself: the excellency of his spiritual state surpasseth his present sight: but a wicked man is much more hid from himself, he doth not see the wickedness of his own heart, nor the danger, the desperate danger he is in, he seeth not that he is within a step of the pit, or that there is, as it were, but a wainscot between him and hell fire; he seeth none of these things. Thus a wicked man is hidden from himself, and its his work to prepare darkness and shaddows of death to cover his dead works from God. But there is no darkness will serve his purpose, nor shaddow of death wherein he may hide himself.

Hence Note.

First, It is usual for, and natural to sinners, to seek hiding places.

When Elibu saith, There is no darkness, &c. he plainly intimates, that it is the designe and business of sinners, to make darkness to hide themselves; it is as much their business to hide themselves when they have done evil, as it is their business to do evil.

While.

while the workers of iniquity confess in general the eyes of God behold their ways (they deny not in word that God is All-feeing) yet, as they often blear the eye of man, so they are not out of hope to put darkness and raise a mist between themselves and the eye of God; Or if they rife not to this vain thought, that they can hide themselves from God, yet they come to this, that God hideth himself (as not regarding what they do) from them. Hence David affirms of the wicked man, (Pfal. 10. 11.) He hath faid in his heart, God hath forgotten, he hideth his face, he will never fee it. Many say in their hearts, God seeth them not, while with their tongues they confess he is an all-feeing God. The heart hath a tongue in it as well as the head, and thefe two tongues feldome speak the same language: While the head-tongue saith, we cannot hide our selves from the fight of God, the heart-tongue of wicked men will fay, God will hide himfelf from us, he will not fee. But if their heart speak not thus, then as the Prophet saith, (Ifa. 29. 15.) They dig deep to hide their counsels from God; surely they have a hope to hide their counsels, else they would not dig deep to hide them. Their digging is not proper, but tropical: as men dig deep to hide what they would not have seen in the earth; fo they by their wits, plots, and devices, do their best to hide their counsels from God, and they fay who feeth, who knoweth? We, furely, are not seen either by God or man.

Now its very natural for sinners to endeavour the hiding of themselves from God upon a two-fold account; First, To avoid shame; All sinners are not altogether deboist, all have not altogether bassled their own consciences, they have a kinde of modesty, they would not be seen sinning; it troubles them not to do evil, but a fear to be detected in doing it is their trouble. Secondly, Sinners hide themselves for fear; so Adam did, he was afraid as well as ashamed, I mas afraid (said he) because I mas naked, and I hid my self, (Gen. 3. 10.) The Prophet tells us of such (Isa. 2. 21.) They shall go into the clefts of the rock, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his Majesty, when he shall arise to shake terribly the earth. We finde all sorts call to the hills to hide them, for fear of him that sate on the throne,

and from the wrath of the Lamb, (Rev. 6. 15, 16.)

Secondly, Observe.

How much soever sinners attempt, yet they cannot hide themselves from God.

Let

Let them study never so long, and dig never so deep, they cannot be hid: Where can a finner be hid from him who is every where? Or, what thing can be our covering from him, in whose fight all things are open & Then let none think they have made a good market in finning, when they have hid their fins from the eyes of men; what will it avail to hide your felves from men, when you lie open and manifest to the eye of God? read Pfal. 139.12. Amos 3. 2. The Apostle faith (1 Tim. 5.24, 25.) some mens sins are open before hand, going before to judgment; (that is, other men quickly fee what they are, & can judge what they have done) and some men, they follow after; though they were hidden at the first, yet they are afterward discovered unto men often, as alwayes unto God: As they are not hid from God now, so he will bring them forth at last, in the fight of men: that the Apostle adds in the next verse, Likewise also the good works of some are manifest before hand, and they that are otherwise cannot be hid. The word otherwise may have a two-fold reference; First to the word manifest: As if he had faid, though the good works of a man be not presently manifest, yet they cannot be long hid, they shall be opened and revealed. Secondly, The word otherwise may refer to good works, and so it reaches the point fully; that is, those works which are not good, or otherwise then good, cannot be hid, though men labour much to hide them. Sinners, leave off your hiding, leave off your hiding, for you shall not be hid. There is no way. for finners to hide themselves from God; they may hide themfelves in God, in the love, in the favour and mercy of God. Thus finners may hide themselves in God, but from God they cannot be hid. Christ is a hiding place unto his people, and he is so in a double respect; First, from trouble, or in time of trouble; thus David spake (Psal. 32.7.) Thou art my hiding place: The name of the Lord is a strong Tower (saith Solomon, Prov. 18. 10.) the righteous runneth into it (for shelter in time of trouble) and is safe. The Prophet is express in this, (1sa. 32. 2.) A man (that is Christ) (hall be for a hiding place from the winde, & a covert from the Tempest: Christ is truly so, as to the outward troubles and storms which men raise against his people in the things of this life; he is so, especially as to those internal troubles and storms which Satan, or our owne unbe lieving hearts raife against us about the things and concernments of the next life. That man who is alfo.

also God, who is God-man, is the hiding place of humbled sinners, against the asfault of all evils, whether temporal or spiritual. Secondly, As Christ is a hiding place from those troubles which men bring us unto for righteousness sake, or which Satan and our own hearts bring us into by raising questions about our interest in the righteoutness of Christ; So he is a hiding place for us against our own unrighteousness. Sinners or unrighteous persons cannot hide themselves from Christ. And as Christ is the best hiding place from bodily dangers, so he is the only hiding place from foul-danger: Any finner may hide himself in Christ, as to the guilt of fin, whose eyes are opened to see and acknowledge his fin. Or more distinctly, sinners under a fourfold consideration may hide themselves in Christ; First, if humbled sinners. Secondly, if confessing sinners. Thirdly, if reforming sinners. Fourthly, Cum videri nos believing finners Christ is a hiding place to all such finners. And

feeing no finner can hide himself from the wrath of God by any

means of his own deviling or contriving: Let all finners give over

fuch vain contrivements, and learn that Gospel wisdome, to hide

themselves in Christ from that wrath which is to come. When

we labour to hide our felves any other way, we lofe our labour,

that is, we hide the favour and mercy of God from our felves.

non credimus, in sole clausos oculos tenemus. Illum à nos abscondimus,non nos illi.Greg. 1 25. and do not hide our felves from God, but God from our felves;

> Laftly Observe. Men are not easily persuaded that they cannot hide themselves from the light of God.

That hath much hold of us, which we are often warned to avoid. This is not the only place of the whole Scripture, no nor of this particular book where this truth is held forth. There are many and many Scriptures wherein this common truth is prefled upon us. And doth not this (if not strongly infer, yet) intimate at least that man doth not easily believe it? Yea, Is it not an argument that man is apt to nourish himself in those vain hopes, that he can hide himself from God, or that he shall be hid from God? I may cast the foolish presumptions of men about this thing into four forts. First, Some hope to be hid in the croud, or that they shall not be taken notice of among fo many. Secondly, The eyes of others are so darkned, that their fins are hid from themselves, yea

they take their vices for vertues, their evil acts for good; and because they see no evil in what they do, they are perswaded, or presume God doth not. Thirdly, Many are never so well pleased as when they are flattered, or when others not only hide the sinfulness of their wayes from them, but commend and extol them as vertuous and praise worthy. And because their evil ways appear good to some men, they cannot be convinced that there is any evil in them appearing to God. Lastly, As all impenitent sinners put their sins out of their own sight, so nothing pleaseth them more then this imagination, that they shall never come into the

fight of God.

Surely the Lord would never urge this matter so often upon the children of men if it were not so. But let sinners consider what they will do, and what will become of them, feeing, as it is impossible that they should be hid, so it will be most intollerable for them them to appear and stand before God in the day of judgement, (Pfal. 1.5.) All must come to judgment, and appear at the Bar, but it will be an inexpressible grief to appear, and not be approved, or to appear and then be condemned. Therefore be wife, and hide your felves where you may be hid; do not attempt to hide your felves (which is the attempt of most finners) where you cannot be hid: They who will needs hide themselves in that darkness and shaddow of death, here spoken of, shall be cast into utter darkness, and abide for ever in that infernal valley of the shaddow of death, in which there is no ease to be had, and from which there is no release to be got. Darkness and death will be the portion of those sinners in the next world, who have studied to shaddow their fins with any kinde of darkness in this.

Chap. 34.

JOB. Chap. 34. Verf. 23, 24, 25.

For he will not lay upon man more then right, that he should enter into judgement with God.

He shall break in pieces mighty men without number,

and set others in their stead.

Therefore he knoweth their workes, and he over-turneth them in the night, so that they are destroyed.

IN the 23d verse, being the first of this context, Elihu surther justifyeth the severest proceedings of God with man; He that layeth upon man no more then is right, may be justified in whatsoever he layeth upon him; But God layeth upon man no more then is right, Therefore &c. The Assumption is expresse in the text.

Vers. 23. For he will not lay upon man more then is right.

The text strictly rendred, is, He will not lay upon man more. Our translaters supply the words, then is right to determine what that more is which God will not lay upon man.

The words have a two-fold sence.

First, Some interpreters render them as a direct denial of any power seated in or liberty given unto man, to plead, capitulate, or to come in judgement with God; Elihu charging it upon Job, that he had not done well in taking or using such a liberty to complaine about his condition; addeth here (according to this unia non ultra interpretation) God neither hath nor will indulge man aliberty (as unquam poner he hath not given him a just cause) to complain as if he had done dom super vir him wrong. And if man when God hath once declared his mind, rum, i. e. pote-

dem super vi: him wrong. And if man when God hath once declared his mind, rum. i. e. potestatem homini and published his sentence, should make his desence or offer to nunquam saciet, produce his reasonings against it, the Lord will not suffer it, he ut de seille que- will not permit man to proceed in such a way, seeing the sentence vi possir. Merc: of God and what he doth upon it is alwayes just, and the right neg; enim ulstra in bominis potestate est, in him. Master Broughton translates the whole verse to this sense, at venist cum Therefore it is not for man ever to purpose to enter into judgement bedeen in Judicio, fore the Omnipotent; there is no appeale from God, nor will he vulg:

admit finners by any artifices, or delayes, to interrupt the pro-

grelle of his justice.

Secondly, The words (as we render them) carry both an affertion, that God is just, and a demonstration of it; For he will not lay upon man more then is right, that he should enter into judgement with God; that is, man hath no cause to enter into judgement with God, if God should give him leave, and let him be at his liberty in that poynt; for Ged will not lay upon man more then is

right.

There is another supply of a word which also beareth a good Non imponet et sense, and suites wel with this exposition; thus, God will not lay amplies quam uson man more then he san beare, (or hath strength to beare) that ferro poste. he should enter into judgement with him; if we reade the text so, Druk then that of the Apostle (1 Cor: 10. 13.) is a cleare exposition of it, There hath no temptation taken you, but such as is common to man; but God is faithfull, who will not suffer you to be tempted, above that you are able, but will with the temptation also make a way to escape, that ye may be able to beare it. A temptation or affliction common to man, is but such as man may beare; God will not overburden his people, he knoweth what flesh and blood, as also what Grace can beare. As a man would not lay such a weight upon a childe, as would burthen a man, (we lay a childs burthen upon a child, and a mans burthen upon a man) fo the Lord meafures and weighs out his judgements in proportion to every mans strength, he will not lay upon him more then he is able to beare. That's a good sense, and hath a cleare reason in it, why man should not complaine of what God layeth upon him, it being only proportionate to his strength.

But I shall rather profecute the text according to the supply given in our translation, which makes the reason why all such complaints should be forborne and silenced, to be this, because the fufferings of man are never proportion'd beyond his defert.

He will not lay upon man more then right.

That is, more then he hath deserved, or is equitable in his case; whatsoever is layd, or imposed upon man beyond right, he hath cause to complaine of, and may traverse the Judgement, or defire another hearing, yea he may appeale to some higher Judge if there be any; But if what is awarded against him be right ac-Rrrrz. cording

cording to Law, and sutable to Justice, let the sentence be what it will (let him be able to beare it or no, much more if he be able also to beare it, as in this case it is) he hath no cause at all to defire a review of it. Thus it is (saith Elibu) in all the dealings of God with man, He will not lay upon man more then is right,

that he should enter into judgement with God.

To enter (or goe) into judgement (as the word is) is either to begin or renew a fute, and to defire the hearing of the cause againe. God makes no faulty Judgements, why then should any cause determined by him come to a second hearing? there may be reason enough among men to heare a cause againe, but what God refolves, needs not be reviewed much leffe reverfed. Here then Elibu meets with those frequent complaints of Fob under his afflictions, and likewise with those his severall motions, and earnest peritions, to have his cause heard afresh, as if God had prest him too fore, or, at least, had not done him right in suffering him to be to forely preft by men. Thus Elihu feemes to fay; God never gave any man any just cause, to plead his cause over againe with him, nor hath he given thee (Ofob) any cause to desire it of him. Tis true, carnall men, yea and fornerimes godly men, when (as Fob here) they are greatly afflicted, are ready to thinke and fay they are overfeverely dealt with; But the reason of Elihus stands good and firme against all these thoughts and sayings. For he mill not lay upon man more then is right.

Hence note.
God never wronged, ner will wrong any man.

There are two specials cases, in which God never did, nor ever will wrong man; First, he will not wrong man by denying him that reward, which he hath freely promised, no man shall serve God for naught; he shall not say, God hath promised, but he hath not performed. The experience of his people seale to the truth of his promises, as well as their faith imbraceth it. That hope of man which is anchored in a promise of God, never miscarried not made any man ashamed. Secondly, God will not wrong man, by laying upon him a greater punishment then he hath threatned. The Magistrate cannot be charged with laying more punishment upon an offender, then is right, if he punisheth him not more then

the Law alloweth. There may be a great deale of feverity (I grant) in punishing up to the rigor of the Law, but there is no unrighteonfness in it. The Mosaical law allowed of forty fripes: now if they had layd forty-one upon any offender, they had layd upon him more then was right, because they exceeded the Law; and to have layd full forty stripes, which was the utmost they could by Law, had been severe, therefore they usually abated one stripe at least; Hence the Apostle Paul saith (2 Cor: 11.24.) Of the Tewes five times received I forty stripes fave one; if they had given Paul forty stripes they had done no wrong as to the Law, though one had been too many for and a wrong to him who had not broken their law. Seeing the Lord lays no more upon the worst of sinners, then the law alloweth, he doth not lay upon man more then right. Yea not only the chastisements which the Lord layeth upon his owne servants, but the greatest punishments which he layeth upon the worst of the wicked, in this world, are much lesse then might with Justice be inflicted. This was Ezra's humble acknowledgement before the Lord (Ezra 9.13.) And after all that is come upon us, for our evill deeds, and for our great trespasse, seeing that then our God hast punished us lesse then our iniquities deserve. The punishment that was upon the people of Israel, was exceeding great, in so much that Daniel saith in his prayer (Chap: 9.11, 12.) Under the whole heavens, hath not been done, as hath been done upon Jerusalem, yet Ezra speaking of that very dispensation, faith, Thou hast punished su lesse, then our iniquities desenve. In this life the greatest of our punishments, are lesse then the least of our fins. Every fin, or transgression of the Law, deserves eternall death; therefore in this life the greatest punishments that fall upon finners, are lefte then their fins. As the least mercies which God bestoweth upon them, are greater then the greatest of their deservings. (That was Facobs free confession (Gen. 32.10.) I am not worthy of the least of (or I am lesse then) all the mercies, and of all the truth which thou hast shewed unto thy servant) So the greatest punishments that fall upon them in this life, are lesse then the least of their fins: And in the next life, where finners shall have full measure, heaped up, pressed downe, running over, and that for ever, yet then they shall not have one graine more, either of weight or measure, then they have deserved. The Lord layeth upon no man in this life so much, nor in that to come more then is right. Hence:

Hence it followeth, Secondly.

Man hath no earle to complaine of God, or God hath not given any man any cause to complaine what soever his sufferings are.

Why should he complaine who hath but his right? As God hath not given any man a liberty to complaine, so he hath not given any man just occasion, or a true reason to complaine. If the burden of punishment be heavy upon any man, let him thanke his own fin, or felfe for it, he hath but his due from God. We are often cruel to and wrong our felves, God is usually mercifull, and never but just to us; yea how great soever any affliction is, tis a mercy that tis no greater; and God can quickly make it greater, how great soever it is, and still be just. As he never doth more then he may, so he never doth so much as he can in punishing w. The Lord hath more in the treasures of his wrath, then yet he hath powred upon the worst of sinners. Nor indeed can the most capacious vessels of wrath, hold all his wrath; tis, as himselfe is, infinite. Cain sayd, My punishment is greater then I can beare (Gen: 4. 13.) yet God could have made his punishment greater then it was. Therefore Feremy confessed (Lam: 3.22.) It is of the Lords mercies that we are not consumed, because his compassions faile not. Whatsoever is lesse then utter consumption, hath some mixture of compassion in it, every punishment hath fomewhat of compassion in it, except that of everlasting damnarion. O then let all flesh feare and tremble to enter into Judgement with God, to complaine or take offence at any of his proceedings with them.

There are foure things confiderable in God, which should

Rop all mens mouths, from daring to doe fo.

First, He is most powerfull; there is no escaping out of his

hands.

Secondly, He is most wife and seeth quite through all that man hath done with his hand, yea all that hath been contrived in his heart.

Thirdly, He is most just, and will not be taken off from doing less, neither can he be provoked to do more then is right to any man.

Fourthly, How should man fear to enter into judgement with God, seeing his judgments are past finding out; they are, as the Scripture faith, a great deep, we are not able to fathome them; therefore wo unto those that complain of, or murmure against them: we should alwayes pray with David, (Pfal. 143. 2.) Lord, enter not into judgement with thy servant, for in thy sight shall no man living be justified: and we should alwayes be afraid to enter into judgement with God, for he will not only justifie, but magnifie himfelf and his works in the sight of all men living. We should be so far from entring into judgement with God (which many do when they think they do it not) that we should continually beg him, not to enter into judgement with us; for we are not only unable to stand before him, but must certainly be broken before him; as it followeth,

Vers. 24. He shall break in pieces mighty men without number, and set others in their stead.

As Fob had often complained of his own troubles, so he had fomtimes of the prosperity of wicked men, or that God suffered them who were not worthy to live, yet to live in pomp, power, and pleasure. Thus he expostulated the matter, (chap. 21.7.) Wherefore do the micked live, become old, yea, are mighty in power? &c. We may conceive Elihu removing that stumbling stone, and answering him in these words, while he telleth us what work the Lord often maketh in the world in those his lesser and particular dayes of judgement, among the mighty of the world. He not only striketh and woundeth, troubleth and vexeth them, but breaketh them, yea, breaketh them in pieces. The words are a yn est istibus comparison between the mighty, & a potters vessel, of whom Da- subigere & vid Saith (Pfal. 2. 9.) Thou shalt break them with a rod of iron, thou mollire. shalt (not only give them a knock, or a crack, but) dash them in pieces as a potters veffel; and he can break them so small, that there shall not be found in the bursting of them (as the Prophet speaks, I(a. 30. 14.) a sherd to take fire from the hearth, or to take mater withal out of the pit. Thus the Lord shall break in pieces, not the poor, and weak, and mean, but

Mighty men.

Or as some render, He shall break in pieces many men; the Hieronymus Hebrew word refers to both quantities, to great in bigness, and interpretatur great in number; but because we have their innumerableness men-mulios.

tionad

יש שם כביר titatem refertur, sed malo fortes. Merc.

Pifc.

Certo numero

contineri non

poffunt, quos

Dei justitia

tioned distinctly in the next clause, it is best to render the word tramque quan- by greatness in power or might here. For least any should think God could break only a few mighty men, therefore it is faid, he shall break in pieces mighty men, in all the notions of might, the mighty in corporal strength, the mighty in civil strength, power, or authority, yea martial mighty men, if they stand in his way, and hinder his work,

Without number.

All these God breaketh in pieces like a Potters vessel, as if they pro were but a lwarm of files, and lweeps them away in a moment: As pro if he had faid, God will give innumerable examples of his infinite were but a swarm of flies, and sweeps them away in a moment: As ut numerus es- power and unbyass'd justice in destroying the wicked, he hath and rum investiga- will destroy so many of them, that no man knoweth how many he ri non palit, hath destroyed, or will destroy.

There is another reading of the words, Our Translaters put it in the margin of our Bibles, He shall break in pieces mighty men without fearthing out, which may have a two-fold interpretation,

First, He shall break them in pieces, and no man ought to fearch propter peccata or enquire into his doings, or fay anto him (as that mighty Moconteret, Aqui. narch confelled, Dan. 4. 35.) What doest thou? And thus it anfivers what was faid in the former verse, They shall not enter into judgement with God. Some have a priviledge at Sea to pass without fearthing, no man must enquire what they carry, or what their lading is; furely when the Lord breaketh mighty men, no man may fearch into his doings, or enquire into his actions, further then for his own instruction and admonition, that he may answer the purpose of God in them, and give him glory.

Secondly, He will break them in pieces mithout fearthing; that Deus cui omnia is, without any formal examination or usual wayes of Process, at note funt, non least without any known to us. The Lord needs not to stand opus haber, in searching as mendo, to finde out matters against the mighty, to frame articles, or to bring in his Bill of Attainder against them; God needeth not fearch to know, because he knoweth all things without fearthing, and therefore may justly break men in pieces without this kinde of fearthing; or, He will break them in pieces without inquisition; that is, without shewing cause why. God doth not alwayes publish the reasons of his proceedings, his judgements are often fecret, though never unjust. We render well, He will break in pieces mighty men, Without

falla hominum inquirere, Druf,

Without number.

That is, how many soever they are, or though they are innumerable, yet he will break them in pieces as one man: Thus the word is used (chap. 5. 9. chap. 9. 11. In both which places the Reader may finde the extent and emphasis of this expression, without number, further explained) only consider, that these mighty men without number, may be taken two wayes.

First, Collectively, as combined by leagues, or as marshall'd by orders into an Host: as if he had said, though an Army of them be gathered together, even a numberles Army, yet the Lord can break them in pieces, (Isa. 8. 9.) Associate your selves, and ye shall be broken in pieces; gird your selves, and ye shall be broken in pieces.

Secondly, We may take these mighty men singly or personally; Thus the Lord breaketh in pieces might y men without number, one after another, one at this time, and another at that time; how many of them soever arise up one after another to oppose him, to oppress his people, or to do wickedly, they shall surely be broken. Mr Broughton renders to this sence, He brusseth mighty men without end, he doth not break them without end, as having no end in breaking them, but as without end, notes his breaking them endlessly, or for ever. If men will sin without end, he can break them without end; he can renew destruction, as fast as they renew transgression.

Hence Observe, First, God can easily ruine the mightiest men of the world.

He can break them in pieces, as an earthen vessel, with an iron rod, and how soon is that done? Both the holy Scriptures, and humane Histories abound with such examples. What a number of mighty men inhabited the old world? There were Giants in the earth in those days, (Gen. 6.4.) yet God overthrew them all by a flood, they sank like lead in those mighty waters. What mighty men inhabited Canaan, before the children of Israel came to possess it? The searchers of the land brought in a report, that they were but as Grashoppers to them, & they had Cities walled up to heaven, yet the Lord broke in pieces all those mighty men, Sihon the King of the Amorites, and Og the King of Bashan; and when David came to the Crown, he' (in Gods strength) destroyed the rest of them.

them. What mighty men were they that fate upon the Throne of the four Monarchies? They had in their dayes the rule of the whole world, yet the Lord brake them in pieces. First, the Asfyrian, then the Persian; the Grecian, and the Roman Monarchs were also broken in pieces: This was revealed to the golden head in a dream, (Dan. 2.35.) Then was the Iron, the Clay, the Braffe, the Silver, and the Gold broken in pieces, and became like the chaffe of the Summer threshing floor. The mighty men of Israel, (when they finned mightily) the mighty men of the ten Tribes, yea the mighty men of the two Tribes of Judah and Benjamin, God brake an pieces; his own mighty people could not stand before him, when they corrupted themselves, and would not be made clean. God breaketh mighty men, as eafily as they break his commandments: And usually when mighty men come to that height of finning, to fin, or break his Commandments with ease, he commands them (for his own ease, as he is pleased to speak Isa. 1.24.) to be broken in pieces. To fin with ease, is a sure signe of a hard heart, yea of a prophane heart. He was a mighty man of this temper, whose breaking in pieces the Lord threatned in such wrathful Rhetorick by his holy Prophet, (Ezek. 21. 25, 26, 27.) And thou prophane wicked Prince of Ifrael, whose day is come, when iniquity shall have an end; thus saith the Lord God, Remove the Diadem, and take off the Crown: this shall not be the same, Exalt him that is low, and abase him that is high. I will overturn, overturn, overturn, and it shall be no more, until he come whose right it is, and I will give it him. What breaking words are here! Even a treble overturn denounc'd against the mighty. Thus said the blesfed Virgin while her foul was magnifying the Lord, and her Spirit rejoycing in God her Saviour, (Luke 1.52.) He hath put down the mighty from their leats, and exalted them of low degree.

Secondly, In that he breaketh in pieces the mighty without nmu-

Observe.

Tis no matter to God either how mighty or how many the wicked are.

I have heretofore spoken of the multiplyed acts of Divine Juflice, and of the unwearied out-goings of his powerful providence to abate the pride of man, and therefore I shall not stay upon.

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upon it, but only caution the mighty ones of the earth, in the words of the Psalmist upon this point, express in the very words of this Text; for, God having said to his Son, to whom he had given the Nations for an inheritance, (Psal. 2.9.) Thou shalt break them with a rod of iron, and (in case of their non-submission to his Scepter) dash them in pieces like a Potters vessel, he presently adds, (ver. 10.) Be wise now therefore, O ye Kings, be instructed ye Judges of the earth; serve the Lord with fear, and rejoyce with trembling; Kisthe Son, lest he be angry, and ye perish from the way.

Yet though God be often at breaking work, he is not alwayes at it; for when he hath broken in pieces mighty men without num-

ber, he (as it followeth in the Text) will

Set others in their stead.

We may suppose these words given in upon a two-fold account.

First, To shew the absoluteness of the power of God, as well

in setting up, as in casting down:

Chap. 34.

Secondly, To shew that we need not be dismayed nor discouraged, when we see God breaking in pieces some or many mighty men, for he can finde out others to supply their room, and fill Ne en hos crowp the breaches which he hath made. He sets others in their stead. datur deperire The force of the Hebrew is, He shall make others to stand; and humani general that's more then barely to set another in the stead or place of those start, addit so that are removed and broken. God is able not only when many Aquin. fall to raise up others, but he can also establish and settle those whom he raiseth up. That's the meaning of Elihu, when he saith

And (et others in their stead.

Elihu doth not determine who or what these others are; God may make his choice where and of whom he pleaseth, in what samily or tribe he pleaseth, to set up in the place of those mighty men, whom he, at any time, is provoked to break in pieces. The words are plain; Note only two things from them.

First, God hath as absolute a power to set up, as to pull down when and whom he pleaseth.

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Secondly, Note from the force of the word, to make to stand.

The Lord can establish those whom he setteth up.

The Lord doth not only set up, but keep up whom he pleaseth. Though they are weak whom he setteth up, yet he can keep them up; though they whom he setteth up, are opposed by the strong, yet he can keep them up. He can make a shrub stand fast, though opposed by a Cedar; and a reed to stand firm like a rock, though opposed by an Oak.

Thirdly, Note.

The Lord taketh care of the Government of the world.

He is not for breaking work only, he is for fetting and fetling too. God will not let the body of a people perish for want of a head; but when in judgement he hath broken one in pieces, he

in mercy fets up another. Mighty men are like pillars, which bear the weight of a whole Commonwealth or Kingdom. God rarely deals with Nations, as Sampfon did with the house wherein the Philittims were affembled, who at once pull'd away the pillar, and pull'd down the house; but if he pulleth away one pillar, he puts in another, that the house may stand. God will not leave the world without rule or rulers: when he takes with one hand, he gives with another; when Judas the Traytor was broken, Christ found out (a better man) Matthias to set in his stead. And when the whole Nation or Church of the Jewes was broken and rejected, God called in the Gentiles, and let them up for a Church and people to himself in their stead; and (which is the greatest instance of all) when Jesus Christ was taken from the earth, when he left the world, who was the mighty one (he was first broken in pieces for our fins, and afterwards taken away) yet he gave a supply, and left us another in his stead; I mill not leave you comfortless, (faith he John 14. 18.) I will come unto you, though not till the great day in person, yet every day in the gifts and graces of my Spirit. I will pray the Father and he shall give you another Comforter, that he may abide with you for ever; (John 14. 16.) Again, (John 16. 13.) When he the Spirit of Truth is come, he will guide you into all truth. God sent the Spirit in Christ's stead; he doth that for us which Christ did for us while he abode on the earth: and therefore the holy Spirit is not unfitly call'd the Vicar of Christ here on earth, he feeds the flock of Christ, he looks to his people, he teacheth, he comforteth them in Christ's stead. And thus in Nations, when God breaketh one Governour, he fets up an other in his stead; he will not leave Nations without guides and leaders, nor suffer the staff of Government to be utterly broken, which is the greatest plague that can come upon any people. From the whole verse take these tree deductions.

First, There is a vanity and an uncertainty, at least the vanity of uncertainty in all worldly greatness and powers.

God blasts and breaks them as he pleaseth: The most substantial things on earth are but as a shaddow; or like the Land-sea's continually flowing and ebbing. One is cast down, and another is exalted; one is broken, and another is set up; yea, the same man who was lately exalted and set up, may quickly be cast down and broken.

broken. There is no affurance to be had of the best things here below, but only this, that we cannot be fure of them: and 'tis good for us, that we cannot be fure of the best things here below, both because we are so apt to say, It is good for us to be here, where yet our best things are not to be had, as also because by this consideration we may be provoked to look after, and make fure of better things then any are here enjoyed, even those best things which are under hope.

Secondly, Great examples of God's judgements, are to be eyed and

marked.

Why doth Elihu call Job to this consideration, but that he might be humbled, and give God glory; it is not for nought that God breaks in pieces the mighty ones of the earth, (1 Cor. 10. - II.) All these things have hapned unto them for ensamples; and they are written for our admonition, upon whom the ends of the world are come. As all those things among the Jewes were Types; so all that God doth to this day upon the Princes, and Powers of the world, are but as types and ensamples; they are for admonition, that we should consider those sins which have brought such judgments upon men, such breaking judgements, and avoid them, some will never see sin in it self, but in the judgments of God all cunt. Greg lib. may see what sin is; when mighty men are broken in pieces, what will God do with the rest, if they sin against him, and provoke the eyes of his glory? Zenacharib that proud Prince, who invaded the land of Israel in the time of Hezekiah, being broken in pieces by his own bowels (his sons slew him) it was ordered to be pim esto. He- writ upon his Tomb, Let every one that seeth me, learn to fear God, and not to defie him, as I have done. The breaking of the powers of the earth, should exceedingly exalt the fear of God in our hearts. It is better to learn wisdome by the punishment of others, then

Thirdly, If God will break the mighty, though many, yea though ja, nunquam do- innumerable; This is comfort to the people of God when they cumenta dedit are opprest, and broken by oppressors, let them remember God is able to break their oppressors, though they rise up like Hydra's guam fragili loco starent superbi. Senec. in also the 39th and 40th verses of the 107th Pfalm, as a clear proof of this. Elihu having shewed what sad breaches God makes upon Hecuba, Act: mighty men, makes a fourth inference in the words following.

Terf.

Nunguam culpam fuam reprobi nist in pana agnofcap. 9.

In me intuens rod. lib. 2.

Quicunque tur aula me vi- by our own. deat O' tu Tro-. fors majora,

I. Sc. I.

Vers. 25. Therefore he knoweth their works, and he overturneth thene in the night, so that they are destroyed.

For as much as God breaketh them, it is an argument that he knoweth what they are, and what they have been doing; There

is a threefold reading of these words.

First, Some read them as implying God's making others to know their works, God maketh the secret sins of men visible, by Propterea suit his visible judgements. Wrath seen, may give us a fight of sin, ut nota sint fasome insist much upon this exposition; and tis a truth, the Lord sea information by his judgments brings to light, and doth as it were spread open, cognoscit as in the face of the Sun, the wickedness and wicked deeds of aliqui expomighty men: that all may know his judgements are deserved by num faci, cognoscit their works, he makes their works known.

Secondly, Others render, He maketh them know or acknowledge bin eoram scetheir works; The Lord at last by sore, and severe judgements, lera cognoscanwill extort confessions from the worst of them, he will make the tur. Merc. mighty acknowledge that their works have been nought, and their

wayes perverse. in Scripture the same word signifies to know, or to confess and acknowledg. Thus here, he makes them to know or

to acknowledge what their works have been.

Thirdly, Rather take it, as we render, of Gods act in taking non fignotice of all they had done; Therefore he knoweth their works: nificat notwon As if Elihu had faid, these mighty men of the earth, thought them-facio quod scifelves under covert, or that the Lord took no notice of them, nor am, sed tantum of their works, their works were done in the dark, and they suptransfulicogposed the Lord could not pierce into them; but he will make it noscir. Drust appear, that he knew their works, when he maketh his justice appear in punishing them for their works.

Hence Note.

We have an assurance that God knoweth the works of all men, because he punisheth all wicked works, or the works of the wicked so punctually and exactly.

He punisheth many of them here, and will punish them all hereafter: when we see him breaking the mighty men of the world, it is a proof that God was in their Cabinet counsels, and saw what was done there, we may conclude he knew their works, though men knew them not; he could never say his judgements so exactly.

actly upon them as he doth, if he did not know their works: That God knows the works of all men, is a point I have met with before, and therefore pass from it here.

And he overturneth them in the night.

There are feveral readings of this clause.

First, Some thus, Therefore the Lord knoweth their works, and turneth into night; that is, he turneth their prosperity into adversity, he bringeth trouble and affliction upon them; they lived before in a day of prosperity, in a day of power and worldly

greatness, but he turneth them into night.

lit, qua revejudicio ejus.1d.

Secondly, Or, as others thus, He turneth the night, that is, he changeth the night into day, he takes away the dark and close comutavit nodum vers of their fins, and makes them as manifest as the light; Now, Grc. Jun. i.e. as the Apostle saith (Eph. 5. 13.) That which maketh manifest, is light; If God were not light, he could not bring to light the lantur omniain hidden things of darkness, nor manifest the counsels of the heart.

Thirdly thus, Therefore he knoweth their works, and when the night is turned, he destroyeth them; that is, they are destroyed and perish as soon and as easily as the day takes place of the night; or as foon as the night is turned into day, fo foon doth the Lord destroy them, he can quickly make an end of them, he can destroy

them with the morning light.

We render, and I judge that best, He overturneth them (their persons) in the night; and so Elihu points at the season, or time, of Gods breaking and overthrowing them, he doth it in the night. We may take it strictly, as in the case of Pharaoh and the Egyptians, (Exed. 12.29.) as also in that of Belshazzer, (Dan. 5. 30.) or, in the night, that is, suddenly, unexpectedly; Though a man be destroyed in the day, yet if it be done suddenly, he looking for no fuch matter, we may fay it was done in the night; because then men are most secure: This way of expressing an unlookt for evil, the coming of in the night, was opened at the twentieth verse, therefore I shall not stay upon it, He overturneth them in the night.

So that they are destroyed.

Elihu said before He shall break in pieces mighty men; Here he faith, they are destroyed; that is, they shall be broken to purpose, or throughly; God doth not break them in pieces for correction, but for destruction; there are great breakings upon the persons and estates of some men, and yet it is but for correction; others the Lord breaketh for utter ruine, (as here) so that they are desserved. The Original word signifies to destroy as it were by recontripounding in a Morter; and the same word is used to signifie a vit, antivit, contrite heart, a heart broken by godly sorrow under the sense of sin contudit. They are destroyed, or, as it were ground to powder; you may break a thing into many pieces, yet not grinde it to powder or dust, as corn in a Mill, or spice in a Morter; but these (saith E-liku) are not only broken to pieces, but beaten to dust, that's the strength of the word which we render, they are destroyed.

-Hence Note.
What God hath a mind to do, he can do it certainly, and will do it throughly.

He breaks men in pieces, so that they are destroyed and brought to dust; When the Prophet declares the breaking of the four Monarchies, it is said (Dan. 2. 35.) They shall be as the chaffe of the Summer threshing upon the Mountains; if the Lord will destroy the mightiest, they shall certainly be destroyed; as Balak faid to Balaam; I wot that whom thou cursest are cursed; as if he had faid, thou canft curfe effectually, if thou wilt fet thy felf to it; tis not in the power of all the Balaams in the world to effect a curse, though they pronounce a curse, 'tis only in the power of the Lord to curse effectually; he can bless whom he pleaseth, and they are bleffed; he can curse whom he pleaseth, and they are cursed. Thus as Ephraim lamenting his sin and sorrow confessed, (fer. 31.18.) Lord, then hast chastised me, and I was chastised; God paid him home (as we speak) if we chassife a childe, he is chastised, but) when Ephraim saith, then hast chastised me, and I was chaftised; his meaning is, I was greatly and effectually chastifed; that is, first, In a literal sence, I found thy hand heavie upon me, it was a fore affliction that I was under. Secondly, In a spiritual sence; Thou hast chastised me, and I was chastised; that is, my heart was humbled and broken under thy chaftisements; in either notion we see the effectualness of the Lords work; Thou hast chastised me, and I was chastised. And therefore Ephraim invited the Lord to another work; Turn me, O Lord,

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and I shall be turned; if thou wile but turn thy Spirit upon this hard heart of mine, it will be effectually turned, it will be not only broken for fin, but from fin: As if he had faid, I have received reproofs and counsels from men, and they have not turned me, but Lord, if thou wilt reprove and counsel me, I shall be turned; thus the Lord carrieth his work home to conversion, in his spiritual dealings with some, and to confusion in his temporal punishments upon others. Thus he threatned his owne people for their confidence in Egypt, and contempt of his holy word (Ifa: 30. 13.) This iniquity shall be unto you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant. And he shall breake it as the breaking of a potters vessel, that is broken in pieces, he shall not spare; so that there shall not be found in the bursting of it, a sherd to take fire from the hearth, or to take water withall out of the pit; that is, ye shall be made utterly uselesse and unferviceable. That piece of a vessel is of no use, which will not ferve for either of those little uses, the taking of a little fire from the hearth, or a little water out of the pit. And if God sometime breake his owne professing people thus small for their sins, how imall will he breake his professed enemies! read for this the last breaking and down-fall of Babylon (Rev: 18. 21, 22, 23.) Therefore take heed how you fall into the Lords hand; for he can not only break you in pieces, but break you to powder, he can break you to destruction: The Lords purposes, and the effects of them, his works, are never mithous effect, for good or evil, for the better or for the morfe.

JOB. Chap. 34. Verf. 26, 27, 28.

He striketh them as wicked men, in the open sight of others:

Because they turned back from him, and would not Consider any of his wayes.

So that they canse the cry of the poor to come unto him, and be heareth ehe cry of the afflicted.

Lihn having in the former words shewed the impartiall vengeance of God upon the wicked, proceedeth to shew two things further about it in these words.

First, The manner of it, v. 26. He striketh them as wicked men

in the open fight of others.

Secondly, The causes, grounds, or reasons of it in the 27th and 28th verses; why doth God strike them? it is because they turned back from him, and would not Consider any of his wayes; So turned back from him, and would not Consider any of his wayes; So percustite that they cause the Cry of the poore to come unto him; their impie-volum ad voty in turning from God, and their iniquity in oppressing the poor, lam, adversas provoked the Lord to strike them as wicked men in the open sight manus collists. of others.

Vers. 26. He striketh them as micked men.

The word which we render strike, specially notes the striking one ignominiose of one hand against the other; our hands clasht, or struck toge- cum sibilis emther, make a found, or noise: Thus some Interpret the word here, ponun Alijvo-He strikes them with an Ignominious sound. Many rejoyce and class lunt peti meta-He strikes them with an Ignominious found. Many rejoyce and clap phoram à vesttheir hands when they fall; They are destroyed with shouting. ca vento tur-Others take the metaphor from a bladder filled with winde, gente, que pewhich being cast on the ground, and stampt upon with the foot, de compressa breaks with a noise, or gives a crack in the breaking: Wicked men camsonia rumbreaks with a noise, or gives a crack in the breaking: Wicked men, pitur. Scult: in all they thinke, and purpose, and doe, are but wind, and when Pr, improbis they break, they break like bladders, which have nothing of foli-compless eos. dity, only breath and fume in them. Such an Elegancy there is in Tharg: this word, hitting the vanity and vacuity or emptiness of wicked In loco impro-Tttt 2 men, dit eos. June

Significat aliquid cum sono deijcere vel co. plodere; unde aliqui de ejecti= men, all their filling being but like that of a bladder, which puffes them up, but never makes them wife or folid men.

Further, I find this word used for striking in a three-fold

First, For striking with forrow and shame; such was that of repenting Ephraim (Jer: 31.19.) Who when he thought on his wayes, was askamed and mote upon his thigh.

Secondly, For striking with scorne and derision (Lam: 2. 15.) All that passe by clap their hands at thee, they hisse and

wagge their head at the daughter of Jerusalem.

Thirdly, There is also a striking with anger and indignation; Thus Balak being vext, because he could not have his purpose to bribe Balaam to curse the people of God, Smote his hands together (Numb: 24. 10.) and the Lord himselfe is exprest expresfing his angry indignation against his owne people the Jewes, by this gesture (Ezek. 22.13.) Behold therefore I have smitten my hands at thy dishonest gaine, &c. There is then a speciall Emphafis in the smiting or striking here intended, besides the generall meaning of it. The Lord destroyes wicked men in such a manner, that all who behold it are filled with the admiration of his righteousnesse, and with a detestation of their lewdnesse. The Septuagine impios. Sept: fay, He hath Extinguished wicked men; As if they were but smoaking firebrands, or the stinking souffe of a candle. Another renders Boldie. vin it, He binds them, the word fignifying also to bind or straighten: culis funibusq; The Lord brings forth evill men, as it were, bound hand and foot ligare fecit eos to Judgement. We say clearely, He striketh them, and that in no tanquam impios ordinary way, but

dosseis; Ectinxit autem Pro impijs firinxit eos. atq; itaspedandos palam deduci et proponi.

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cat; et idem pote, &c.

As wicked men.

So we translate; yet the particle which we render, as, may non causalis (here according to its frequent use else-where) carry in it a reaest, propterea son, He strikes them because they are micked; so some read the text, and impiffunt. not as we by way of similitude, how God striketh them, but as gipe non fimili- ving an account why God striketh them, even because they are tudinem sed ve- wicked men. Mr Broughton saith, For the wicked he maketh plentivitatem signifi- full riddance of them, which hath a good sense in it, but takes somevalet quod ut- what too great a liberty with the original text; And because the reason of this striking is held forth in the verses following, it is more distinct to say he strikes them (not because they are wicked

men, but) as nicked men; that is, as wicked men use to be strucken, or as they use to be proceeded against in a way of Justice. God striketh the mighty men (of whom he spake before) as common offenders or malefactors; Though they are great on earth, yea though they are (in title) Gods upon earth, yet God strikes them as the basest of wicked men, they shall not only dye (as 'tis sayd, Psal: 82.7.) or fall like one of the Princes, but they shall dye like the worst of men, like wicked men.

Hence note.

First, They that doe like the wicked, shall be dealt with by God as the wicked, how high, or mighty soever they are in this world.

And as they who are openly wicked shall be dealt with as wicked men, though they be high in the world; so they that are really wicked shall be dealt with as wicked men, though they make a high profession of godliness in the Church, even them will God strike also as wicked men. Christ speakes of some (Math: 7.22.) who made a loud profession of religion, with whom yet he dealt as with wicked men: Depart from me (saith he) I know ye not, workers of imquity. Though God doth not deal alike with all wicked men, yet he deales with them all like wicked men. There is not one wicked man in the world, but he shall be dealt with according to his kind, that is, as a wicked man, and shall have that for his portion which is the portion of their Cup, who are wicked. As the Godly, so the wicked, whether prophane or false and hypocriticall, shall be esteemed and handled by God like themselves, or as they are.

Secondly, From the first word, as it is taken causally, (upon

which many infift) Note.

The reason why wicked men are stricken is because they are wicked.

Were not men wicked they should never feele such stronkes from the hand or rather iron rod of God. If any smart and are ruin'd, they may thank themselves for ir, that is, their sins for it; their sufferings are the fruits of their sin. The Prophet told the sinfull Jewes so (Jer: 4. 18.) they had an affliction upon them, which did reach even to the heart, God made their hearts ake, he struck them to the heart; but why did he so? the answer is,

Thy fin and thy doings have procured these things to thee, &c. He striketh them as wicked men.

In the open fight of others.

Locus videnti. um oculis exmaticam et exemplarem. Merc:

These words are a further description of the manner how God um, locus pa- Arikes the wicked, he doth it openly, or (as we put in the marcelebru, omni-gin) In the place of beholders, that is, in such a place, and in such a manner that all may behold it : we fay, He strikes them in the open positus. Par: sight of others; that is, he punisheth them in an exemplary way, Importat visio- or that they may be an example of warning unto others. For, The nem paradig- place of seers, or of beholders, is some open and eminent place oppos'd to a Corner; as Paul sayd pleading his cause before king Agrippa (Acts 26. 26.) This thing was not done in a Corner; no, it was done, as upon the house-top, even in the place of beholders. The Lord will not have to doe with wicked men only in a Corner. He will have witnesses of his doings with them. There shall be enow to take notice how he handles them, therefore he often takes open vengeance on them, in the frequent affembly and concourse of many beholders, both approving and reverencing, yea adoring the impartiall equity of the supreame Judge, and his care of humane affaires. So then, the words are an allusion to the execution of Common malefactors, who dye by the Judgement of the Magistrate, such being condemned and sentenced by the Judge, are not put to death in the prison, or in a hole, but are taken out and carried to some noted place of execution, or a Scaffold is purposely erected, where a multitude of spectators are admitted to come and behold the Tragedy. When our Lord Jesus Christ, who (to deliver us from our transgressions) was numbred with transgressirs, when he (I say) was crucified, The Evangelist faith (Luke 23.35.) The people stood beholding, and the Rulers also with them derided him. Christ himselfe was strucken as a wicked man in the place of Beholders. And so have many thousands of his faithfull witnesses. The wicked deale with them often, as the Lord dealeth sometimes with wicked men, they are brought forth from prison to death, and executed in the open fight of others. All things (in this world) come alike to all, no man knoweth love or hatred by all that is before them (Eccl: 9.1, 2.) The Apostle Paul speaking of himselfe and his fellow-Apostles (to shew the publick disgrace which they were put to) saith, We are made a spe-Etacle

Etacle to the world, to Angels, and to men (1 Cor: 49.) The Greeke is, we are a Theater to the world, &c. As if he had fayd, all fee how we are used; And as bloody persecuters make the faithfull servants of Christ a spectacle, so Christ will at last make wicked men a spectacle to the world, to Angels, and to men. Thus it is prophecied (Isa: 66.24.) that all sless who come to worship before the Lord, shall goe forth and looke upon the carcasses of the men that have transgressed against him, &c. They shall be stricken in the place of Beholders or Seers.

Some expound that word Seers, as implying more then ordina-videre fape ry feers, or more then barely such as see what is done; namely, such fignificat cum as are delighted and pleased with what is done, yet not as it is a voluptate alisuffering of paine by man, but as it is an act of Justice from scult:

God.

Hence note.
God oftentimes doth Justice upon sinners openly.

The Judgements of God are of two forts: Some are secret, others are manifest; he can doe execution upon men when none see it; nay he doth the feverest executions upon some men when they themselves doe not see it (that's the sting and severity of the Judgement, that) they have not fo much as any sence of the wrath of God, when the full vialls of his wrath are powring out upon them. But many of the Judgements of God are open; As he Briketh some so secretly, that none can see it, so others so visibly that all may see ir. Thus the Lord commanded Moses (Numb: 25: 4.) when Israel had joyned themselves unto Baal-peor, Take all the heads of the people and hang them up before the Lord against the Sun. By the heads of the people, we may understand either the capitall offenders, those who were most active and ready in that wickednesse; or their principall Rulers, who in stead of stooping them from or punishing them for those offences, gave way to them or at least wincked at them: These must be hanged against the Sun, that is, as Elihu speakes here, in the open sight of others, or, in the place of seers. Thus they were made an example of caution that all might see and feare and doe no more presumptuously. Read the like executions of divine Judgement threatned(2 Sam: 12. 11, 12. Ifa. 26. 11.) John in the Revelation (Chap: 15.4.) prophecyeth of the Saints triumphing at the fall of Babylon, and finging

finging the fong of Moses, and the song of the Lambe, saying, Great and marvellous are thy workes, &c. for thy Indoements are made manifest: God hath now stricken Babylon his great enemy in the open fight of others; his Judgements were right before, (they are alwayes right) but till then not manifest. David saith (Pfal: 9. 16.) The Lord is knowne by the Judgement which he executeth: now if the Lord be knowne by the Judgement which he execureth; then the Judgement which he executeth must be knowne; it must be an open Judgement; and such are very many of the Judgements of God, they are acted as upon a stage. And I may give you an account in three particulars why the Lord will sometimes doe Justice, in the place of beholders, or in the open fight of others.

First, That there may be witnesses enow of what he doth, and fo a record of it kept, at least in the minds and memories of faith-

full men for the generations to come.

Secondly, The Lord doth it not onely that he may have witnesses of his Justice, but also that his Justice and the proceedings of it, may have an effect and a fruit upon those who did not feele it, nor fall under it. This was the reason why the Lord threatned to punish Fernsalem in the fight of the nations (Ezek: 5. 5, 6, 7, Ferusalem dici. 8, 14, 15.) Thus saith the Lord God, this is Ferusalem, I have set two medium ter- it in the midst of the nations and Countryes that are round about her. re, utpote que God is fayd (Pfal: 74.12.) To work salvation in the midst of the fininquarto cli- Earth; that is, in Terufalem, or among his people, who were platem urbem in ced as it were in the Center, and middle part of the world: not msdio mundi that Ferusalem stood exactly in the midst of the world, but because constituiam et many Nations stood about it, that might well be called a City standing in the midst of the nations; and therefore it is added git dem, ut ficut (v. 8.) Thus faith the Lord God, Behold I, even I am against thee, beneficia its et and will execute Judgement in the midst of thee, in the sight of the supplicia eorum nations, God would execute Judgement in Jerusalem a City plaomnibus effent ced in the midst of the nations, that as the nations had taken notice of the extraordinary favours, benefits, deliverances, and falvations which God wrought for Terusalem; so they might also take notice of his judgements and fore displeasure against them. Ferufalem was not feated in some nooke, corner, or by-place of the world, but in the midft of the nations, that both the goodnesse and feverity of God towards them might be conspicuous; And that the

conspicua. Pined:

the nations round about seeing the sufferings of that people for their sin, might seare and tremble to sin as they had done; for if Jernsalem the seare of instituted worship and Gods peculiar people were not spared when they provoked God, their neighbours might well conclude, surely we shall not be spared: As the Lord himselfe argued it against those uncircumcised nations (Jer: 25. 20.) Behold I mill bring evil upon the City that is called by my name, and should ye goe utterly unpunished? Certainly no! If God punish his own people in the sight of the heathenish nations when they doe wickedly, what then are heathen nations to expect,

who doe nothing but wickednesse?

And this (by the way) may give the Alarme, and be a very awakening confideration to all the Churches and people of God at this day throughout the world. If God did strike Ferusalem of old, that is, his people there, as micked men even in the open fight of others; if the Lord was so wroth with his people, that he polluted his inheritance, and gave them into the hand of the Chaldeans (Isa. 47.6.) If he for some his house and left his heritage, and gave the dearely beloved of his soule into the hands of her enemies (Jer: 12.7.) and fayd (v. 9.) Mine heritage is to me as a speckled bird, the birds round about her are against her; yea if he (in the close of that verse) invited the worst of men under the name of beasts to spoyle them, Come ye, affemble all the beafts of the field come to devoure: Now (I fay) If God struck his ancient people, the Jewish Church. as wicked men, by wicked men, in the open fight of others, O let the Gentile Churches take heed, lest they also be stricken after the same manner. Many Churches in Germany and else-where have been stricken so already in this last age, let the remnant both there and else-where remember themselves and give glory to God, before he cause such darknesse to come upon them, and strike them also as wisked men in the open sight of others.

God lets some sinners suffer or punisherh them openly, both because he would have all others take notice that he dislikes what they have done, as also because he would not have others doe the like, lest they be made like them, both in the matter and manner of their sufferings. Tis a favour (as well as our duty) to be taught by other mens harmes, and to be instructed by their stroakes, to pre-

vent our own.

And as the Lord strikes some wicked men openly, that others V u u u may

may feare and not doe the like, so, that they who have done the like may be humbled for, and repent of what they have done. God doth not alwayes powre out the fame Judgements upon all those that have done the same wickedness, (the whole world would be in blood if he did for) but he takes here and there one that the rest bethinking themselves, and (with repenting Ephraim) finiting upon their thigh, may prevent the Lord from imiting them at all, especially from striking them as wicked men in the open fight of others. It is fayd (Rev. 11.13.) that, after by a great earth-quake the tenth part of the City fell, and in the earth-quake were staine of men seven thousand, the remnant were affrighted and gave glory to the God of heaven. And surely the reafon why after one man hath been chastised or stricken, others take their turnes too, is because they did not take warning by his cha-Hisements and sufferings. Did we but mind the scope of God in punishing any openly, the striking of one might fave hundreds, or thousands from being stricken; but because men are so secure and so flow to take warning by what God doth to others, therefore they are called forth one after another, to fuffer and feel his heavy hand in their own persons.

Thirdly, God strikes some wicked men in open view, or in the place of beholders for the comfort of his own people, and for their encouragement (Plal: 58. 10, 11.) The righteous shall be glad when he seeth the vengeance; not that he shall be glad of the vengeance, purely as it is a hurt, or a suffering to the creature, but the righteous shall be glad when he seeth the vengeance of God, as it is a fulfilling of the threatning of God against the fin of man, and an evidence of his own holiness. (Pfal: 64. 9, 10.) God shall shoot suddenly at the wicked, all that see them shall flee amay; that is, they that see how God deales with them, shall get away, leaft ruine overtake them, or they shall flee away (which is their best course) from such courses and practices as procured them that ruine. Thus the righteous rejoyce when they see the vengeance, yea they mash their feete in the blood of the ungodly; that is, they get comfort and encouragement by feeing the Lord avenge their cause against their adversaries. It is sayd (Exed: 14. 30,31.) that God having overwhelmed the Egyptians in the red Sea, the Israelites saw the Egyptians dead upon the shoar; God did not suffer the carcalles of the Egyptians to fink to the bottom of

the Sea, but caused them to lie upon the shoar, that the Ifraelites might see them: And when I frael saw that dreadfull stroak of the Lord upon the Egyptians, It is fayd, The people feared the Lord, and believed the Lord and his fervant Mofes: Thus they were confirmed in their faith by Gods open Judgements upon the Egyptians; They were smitten in the place of beholders, or in the open fight of

There are yet two other interpretations of these words, which

I shall touch.

He striketh them in the place of beholders, that is (faith my Au- In loco videnthor) in such an estate or condition wherein themselves might see, tium. i. e. exiboth by that natural light which every man hath, & especially by in quo videre the light of doctrine and instruction, what they ought to doe, and poterant tum what to shun or avoyd. In this sense to be smitten in the place of per naturalem Seers, is, to see and behold, to have light and understanding what rationem turn to doe, or forbeare doing, and yet to act against that light, and so per facram doprovoke the Lord to strike us; which is a great aggravation both fer faciendum of the fin, and punishment of man.

A second gives it thus, He striketh them in the place of seers, or vitandum. where they faw; that is, he striketh them in the eye of their un Aquins derstanding, or in their Judgement, he striketh them with spirituall blindness, as the Sodomites were with corporall, so that they are not able to see their way, or what becomes them to doe. This is a most severe stroake. There are many who when they have abused the light, and would not doe what they saw they ought, God hath struck them with such blindness, that they should not see what they ought to doe. Both these are rather tropologicall Expofitions then literall, yet they may have their use and improvement by way of allusion. In this place Elihu having thus held out the opennels and exemplarinels of the judgements of God upon wicked men, proceeds in the following words, to shew the equity and righteousnesse of them.

Vers. 27. Because they have turned back from him, and would not Consider any of his wayes.

Here, I fay, lest any should surmise that God takes vengeance without cause, the cause is named and affigned why God takes vengeance; tis because they turned back from him, they in the ptide Vuuu2

et quid effet

and stoutnesse of their hearts (which great men especially are much subject to) refused to obey and follow God, and therefore his wrath followed and brake them.

They turned back from hims.

There is a two-fold turning back; First, Corporall; Secondly, Verbum è ver Morall or spirituall, none can corporally turn back from God, bo; de post eum though some attempt it; to what hiding place soever we turn our fic alibi, scorta- felves, we cannot be hid from him who filleth every place? But dominum. i. e. there are many who morally turn back and depart from the living deservo domino. God. Sinners would turn their persons back from God, and hide their heads, they would get quite out of his fight and reach, though they cannot; but all of them turn back from God in their hearts.

> In two respects sinners in generall, may be sayd to turne back from God; First, when he commands and they will not obey him, or withdraw their obedience from his commandements: Second. ly, when he entreates and invites them, and they will not come to him, nor accept his tendered respects and favours. Thus the Lord complained of his owne people (Pfal: 81.11.) Ifrael would none of me; God wooed them, but they had other lovers, and after them they would goe; even I rael lightly regarded the God of Ifrael, yea they made a defection from him. More distinctly.

There is a three-fold turning back from God, or they who turne

back from God are of three forts.

First, There is a turning back from God, by those who have openly followed him, or made profession of his name; Thus hypocrices and formalists turne back from God. This the Scripture calls back-fliding, revolving, and going a whoring from God. Such as these, are like perfidious Souldiers, who enter and lift themselves in an Army, marching with them for a while, & taking their pay, yet foon after forfake their colours, and turn to the enemy: Thus many apostatize from God to the Devill, and to the greature, or (as Paul fayd of Demas) they for fake Christ and embrace this present world. Luther was charged by his enemies that he was an Apostate, and he acknowledged, he was, but he thanked God for it, he indeed turned back from what he did once profelle, but it was to a better profession; he did not turne from God to the world, but he turned from the world to God, and that's a blefled bleffed Apostacy; he did not turn from truth to error; but from error to truth; he did not turn from pure worship to Idolatry and superstition, but from Idolatry and superstition to pure worship. How wretched is their condition who are indeed Apostates! who turn from God to the world, from truth to error, from pure worship to Idolatry and superstition, from a holy conversation to prophaness, loosness and libertenisme, to a complyance with the world, and a symbolizing with them in their lusts and wickednesse. This abominable apostacy is a fruit of hypocrisie, Hypocrites turne only their faces to God, and Apostates turne their backes upon him, or, turn back from him. And all they who turn only their faces unto God, will for their owne advantage, or to save themselves turn their backs upon him. Hypocrites when put to it, when the

Secondly, There is a turning from God found even in the best followers of God; who is there among the Saints on earth that keepes constant un-interrupted communion with God? The least degree of inordinate letting downe or turning the heart to the creature, is, a degree of turning back from God. As holiness is our motion toward God, and to act holyly is to keep the eye of the soule alwayes upon God; so, unholiness, is an aversion from God. David did not say, nor could be say (though as holy a man as lived) that he had never turned from God; he could only say that he had not wickedly departed from God (Psal: 18.21.)

storme comes, ever prove Apostates.

Thirdly, There is a turning back from God, proper to all unregenerate persons, whether they be such as are civilly honest and possibly such as doe not decline the outside of that religion wherein they were borne and bred; or fuch as are flagicious in their lives and wayes, scorning to own religion, and being even ashamed of the wayes of God. These may be sayd to turn back from God, because they have many calls to God, and are invited to come unto him; which yet they either neglect and mind not at all, or refuse and reject, and so thrust away God from them; and when the light comes, they love darkness rather then light, because their deeds are evill (Joh: 3.19.) Such were they of whom Fob spake (Chap: 21. 14.) They say to God depart from us: he doth not intend it of Apostates in a strict notion, who once made profession of godliness; but he speakes of common and prophane persons, who have no mind at all to obey or walk with God, but mind

ferunt ab so vulg: sc: a deo peccantes ex certa malitia. Aquin:

mind only the fullfilling of their lufts, or the affayres of this prefent life; and so their whole life is nothing else but a turning from Qui quast d God. Thus the vulgar translation renders the text with a good industria reces- fignificancy, though not with a clearness to the Hebrew; who have purposely turned from God; distinguishing them from those who through dayly Infirmity turn from God, as the best of his people do; whereas, these sin willingly, yea wilfully and resolvedly against God. I conceive, the words of Elibu in this text are to be understood of turning from God in this third sence; For he is not here speaking of these who were eminent professors before, and did Apostatize; much less of those that turn from God by dayly failings in duty, or some neglect of duty; but he is speaking of such, whose whole course of life is as a continued turning from God, themselves never having been wrought upon by the grace of conversion, or savingly turned to him. This third fort of turners back from God are most proper to the present text, though such also are within the reach and compasse of it, who doe wickedly after they have made faire pretenfions to the best things. This is the reason why God striketh the mighty to destruction; They have turned back from God. The reason being thus explicite and exprefle, teacheth us,

> Firft. God never punisheth any man without sause.

God doth not alwayes shew the cause why he punisheth this or that man, but he never punisherh any man without cause; if he striketh, 'tis because men turn back from him, either by a plain apoltacy from what they once professed, or by a notorious course of impiety, refusing so much as to own his wayes or make profession. God electeth some, and passeth by others withour respect to any thing in them ; Jacob have I loved, and Esau have I hated; God hath mercy on whom he will have mercy (Rom: 9.13, 15.) thus, I fay, God electeth us without respect to any good in us; but God never striketh or punisheth us, but with respect to some evill in us or done by us.

Secondly, Note. It is the duty of all men to follow after God.

To follow God in his way, and to propose God as our end, containe

taine the fumme of all duty. That, God hath made man and given him a being, that, he placed man in the highest forme of his visible creation, should draw man after him. We ought to follow God because we are his creatures, because we have our all from him, or because in him we live, and move, and have our being, as the Apostle speakes of mankind in generall, even of the heathens (Alts 17. 28.) And foralmuch as we are his off-foring (v. 29.) our hearts should spring, or rise up to him in love and thankfullness; as the rivers, because they come from the Sea, goe back thither: so we being the off-spring of God, and derived from him, should be alwayes returning to him. This nature tells us; And therefore the Apostle saith (Acts 17. 27.) God hath made of one blood all nations of men, that they should seek after him, &c. The light of nature, though dim and dark, shews that a man should feele after God, as a man in the dark doth after his way. And if all men ought to follow God, because they have their naturall life and breath from him; much more should believers, who have a new, a spiritual life breathed into them, and bestowed upon them, be alwayes following after God; And the truth is, where true faith, or the life of grace is, that foule cannot live without dayly returnings back to and breathings after God, even as meere carnal men, who are alienated from the life of God through the ignorance that is in them, are dayly turning back from him.

Hence thirdly, Note.
The whole life of every unconverted soule, and notorious sinner, is a turning from God.

They who fet their faces sin-ward, turn their backs God-ward. They who pursue their lusts, their covetous, their ambitious purposes, they who gratiste the slesh, their pride, their luxury, their wantonness, their malice, what doe any of them, what doe all of them, but turn back from God? The best of Saints have their turnings from God, but they doe not make it their business to turn from him; their business is, to draw near, to keep close to God, to keep as it were in his eye; but as for the natural man and gross sunner, his business is a departing from God (Heb: 3.12.) Take heed (faith the Apostle) lest there be in any of you an evill beart of unbelief in departing from the living God. He gives Cau-

tion to the Church, search your selves, lest there be found in any of you an evill heart of unbelief, &c. Where unbelief remaines in any measure unmortified, it may quickly doe a great deale of mischiefe. And where it remaines in full power or altogether unmortified, it doth all manner of mischiefe. All which is wrapt up in that one word, a departure from the living God. Unbelief is the root of Apostacy; The reason why sinners turn from God, is, because they give no Credit to the word of God; they are not per-Iwaded God is such a one as he hath declared himselfe to be, and will either doe that for the obedient which he hath promised, or that against the rebellious which he hath threatned. They who believe not in God cannot but depart from God; And therefore the life of an unbeliever is a continuall departure from God. He fets out with his back upon God; the very first step he takes into the world is from God. As foon as we are borne we naturally goe afray speaking lyes; we are ever out of our way, till we look toward God, and ayme at him; which we never doe, till he by his mighty power changeth our hearts, turneth our course, and bringeth us home to himselfe.

Further, Confider, how did these mighty men turn back from God? they might say, where did we see God? where did God appeare to us? that we are thus charged with turning back from

him?

I answer; First, God manifests himselfe to man in his workes, or in his providences. Secondly, He manifetts himselfe in every part of his word, especially in his Commands, in his promises, and in his threatenings; in his Commands, he manifests himselfe a holy God; in his promises, a gracious and bountifull God; in his threatenings, a just and righteous God, who will neither do wrong nor suffer himselfe to be wronged. The Septuagint make this Exposition the text, translating these words of Elihu, thus; Because they have turned from the Law of God.

OTT SERABURY ex pous Jes. Quia declinaverunt de lege dei. Sept:

Hence note. They who turn from the word of God, turn back from God.

When a Command comes, if you flight the authority and obligation of it, you turn back from God; when a promise comes, if you doe not believe the truth of it, and hove for the good of it, you turn back from God; look what of the mind of God is manifested fested to you in the dispensation of the word, if you doe not obedientially close with ir, you neglect to close with God himselse,
and while you turn from it, you turn from God himselse. Thus
the Apostle speakes concerning back-sliders (2 Pet: 2. 20, 21.)
If after they have escaped the pollutions of the world, through the
knowledge of our Lord and Saviour Jesus Christ they are againe entangled therein and overcome, the latter end is worse with them then
the beginning. For it had been better for them not to have knowne
the way of God, then after they have knowne it, to turn from the
holy commandement delivered unto them; so that, a turning from
the Commandement of God, is a turning from God himselse; He
turneth back from the holy commanding God, who turneth back
from the holy commandement of God, and he turneth back from
the God of the promise, who turneth back from the promise of
God.

Fifthly, Note.

As it is exceeding finfull to turn back from God, so they who doe so, grow every day more and more sinful.

If a man be once upon a course of back-sliding and Apostacizing from the commands and promises of God, he will find himfelfe worse and worse day after day; for still the further from God any man goeth, the more vame he groweth; and the more doth luft get a hand over him. As unbeliefe is the roote of Apostacy from God, to Apostacy encreaseth all that wickednesse which is in man. As the cause of all evill, whether of punishment or of sin, is our departure and turning from God; so the very nature of sin is a turning from God; and therefore the more we turne from God, the more finfull and the fuller of fin we are. As the neerer we come to God, the more holy and spirituall and heavenly we are (while we with open face as in a glasse (saith the Apostle, ¿ Cor: 3. 18.) Behold the glory of God (that is, while we draw neere to him in his holy ordinances) we are shanged into the same image, that is, we become more like to God) so the more we keep at a distance from God, the more unlike we are to him, that is, the more unholy we are. And as persons unconverted, or in an unholy state, are wholly alienated from the life of God, and cannot endure to come neere him; so it is in a degree by any of our withdrawings or turnings from him: we are made more unholy, Xxxx

and are changed more into the image of those carnal and earthly things which we behold, and with which we over-intimately converse in the time of those withdrawings.

Lastly, Note. A holy life consists in following of and keeping close to God.

um sequi. Religiosifimus dei cultus est imitari quem colis. Lact: lib: 5. Instit: cap: 10.

To keep close to God is both a holy and a comfortable life; Tis the perfection of Saints to walk with God: Enoch walked with God, and that was his holiness (Gen: 5.24.) Caleb followed Optima viven- God fully, and that was his holiness. A spiritual life, is nothing di ratio est de- esse but our following God. The most religious worship of God is to imitate whom we wor ship. And our imitation of God is our following of God, no man can imitate any thing but when his eye is upon its pattern, or the Idxa of it abides in his mind. And therefore it is fayd of the ungodly man (Pfal: 10.4.) God is not in all his thoughts (then followeth, v. 5.) his wayes are alwayes grievous: If God be not in the thoughts of a man, nothing of God is stampt upon the wayes of that man. In vaine are we called Christians, unless we keep close to Christ, and in vaine doe any pretend to godliness, unless they walke with God. Jesus Christ hath called himselfe the way (Joh 14.6.) chiefly upon this account, because by him we goe to the Father, and have acceptance with God by the grace of Justification; but Jesus Christ is the way alfo, of our Sanctification; we must walke in him, and as he walked (1 70h: 2.6.) that we may be holy: every departure from God lets the heart loofe to fin. That which shall maintaine the Saints. holiness to Eternity, is, They shall alwayes behold the face of God; they shall never turn back from God, they shall never be taken off one moment from the actuall vision, enjoyment and contemplation of God in glory; therefore they shall never be taken off from actuall holiness and purity, now in proportion, as we keep our hearts and spirits sleady upon God, and doe not turn back from him, such is our holiness in this life; and as our holiness is, fuch will our comfort and peace and joy be in this life. For as because when we arrive at glory, we shall never turn back from God, much less turn our back's upon him, therefore in glory there is fullness of Joy, and pleasure for evermore; so the neerer we keep to God, and the closer we walke with him in this life, the fuller and more lafting will our joyes and pleasures be.

As in this former part of the 27th verse, we have had the first cause opened why God striketh the mighty as wicked men in the open sight of others, namely, their apostacy from God, Because they turned back from him. So in the latter part of this verse we have another reason assigned why God doth it, and that is, because

They would not Consider any of his wayes.

The word which we render Consider, signifies also to understand or know, which is an act precedent to consideration; Consideration is a contemplative act; by consideration we become more it cognovit co-knowing, but we cannot consider any thing till we have some untemplature of the derstanding or knowledge of it. And this word is often (in ano-Hine Maschil, ther Conjugation) used in the title of some special Psalmes. carmen erudition 3 2d Psalme, as also the 42d Psalme, is called Maschil, as one ode didastance as to say, a teaching, or an instructing Psalme, a Psalme gires of the psalme understanding and requiring deep and serious consideration.

Thus in the text, they would not consider, nor understand, nor know, nor contemplate

any of his wayes.

The Hebrew is, all his wayes; that is, none at all of them. The wayes of God in Scripture are taken in a two-fold notion; First, for those wherein he would have us walk; such are the wayes of his commandements: they are called the wayes of God, because he directs us to walke in them. A holy life confifts in our walking with God, and we cannot walke with God any further, or any longer, then we keep in the wayes of his commandements. It is fayd of the children of Israel, after the death of foshua (Judg: 2. 17. I they turned quickly out of the way, which their fathers walked in, obeying the commandements of the Lord; but they did not fo. To obey the commandements, is to walke in the way of them. Taking the wayes of God in this sence, when Eliku saith, They would not consider any of his wayes, his meaning is, they did not intend nor had any heart to fet themselves to learne the mind of God revealed in his word concerning their duty, or what they ought to doe; they know not the wayes of God practically. The word properly denotes the wisdome and prudence, which stayeth not in notion, but proceeds to action. These men lived as if they X X X X 2

pientiam pra-Hicam rerum egendarum pertinet.

שנל ad pru- had never heard of, at least never understood the Law of God, dentian & fa- which is the rule of life. They considered not the wayes of God to walke in them, as Moses exhorted the people of Ifrael (Deut: 29. 9.) Keep therefore the words of this covenant to doe them.

Secondly, The wayes of God are those wherein himself walketh, the works of God are the wayes of God; the works of hisprovidence either in mercy or in judgement, either in doing good or in doing evil (that is, poenal evil) these are the wayes of God; in these God shewes himself as in a way, in these he goeth forth in his power and goodness, in his mercy and justice. All these divine glories and perfections are discovered in the works of God. Thus David is to be understood when he saith (Pfal. 25. 10.) All the wayes of God are mercy and truth, to them that fear him, and keep his Covenant; that is, all the providential works of God are mercy and truth; though all of them are not mercy in the matter, or precisely taken as works done, though none of them are mercy, respecting some persons to whom they are done, for many of them are materially chastilements, afflictions, and crosses to good men, and all of them are wrath and judgement to evil and impenitently wicked men; yet they are all mercy in the issue or result of them to good men, or to those who fear God, and keep his covenants. For whether he do good, or whether he do evil, whether he wounds, or whether he heals, all' these providential wayes of God, are as truth in themselves, so mercy to his people; or, as the Apostle concludes (Rom. 8. 28.) They work together for good to them that love God, and are the called according to his purpose. In both these sences we may expound this Text, They would not consider any of his wayes; that is, they would neither consider the Lawes of God, which were the way wherein they should walk towards him, ner would they consider the works of God, which are the wayes wherein himself walketh towards them. This was the spirit of that evil generation intended in this Scripture; they had not much understanding in, and less consideration of the wayes of God.

Hence, first we may take notice, Elihu doth not say, they did not consider his wayes; but, they would not; It was not so much an act of carelesness and negligence as of contempt and rebellious

resolution.

Hence Observe.

Evil men have no will to consider or understand the good wayes of God; yea, their will is against such an understanding.

A natural man liketh not to retain God in his knowledge, (Rom. 1.28.) Now, he that doth not like to retain God in his knowledge, or had rather think of any thing then of God, he can never (while fuch) like to retain the wayes of God in his knowledge; he that layeth God out of his thoughts, will much more lay the law of God out of his thoughts. The natural man hath not only a blindness in his minde, which hinders him from discerning the things of God, (they being discernable only by a spiritual eve) but he hath an obstinacy in his Will; or, he hath not only an inability to know, but an enmity against the knowledge of that which is spiritual: He shuts his eyes, and draws a curtain between' himself and the light which is ready to dart in upon him; away with this light, faith he; Thus he rebelleth against the light, and as his understanding is dark, so his affections are corrupt. Solomon gives us all this in the expostulations of wisdome with wicked men, (Prov. 1. 20, 21, 22.) Wildome cryeth, &c. How long ye simple ones will ye love simplicity, and the scorners delight in their scorning, and fools hate knowledge? That which a man hateth, he hath no will, no minde to know. An impotency or inability unto God, argues a very fad condition, but a rebellion, a frowardness, a wilfulness against it, demonstrates a condition much more sad; not to know because we have no means of knowledge, will make us miserable enough, but not to know because unwilling to receive, or because wilfully fet against the means of knowledge, renders any mans condition most miserable. Such were these in the Text, They would not consider any of his wayes.

Secondly, Elibu faith not, they did not know any of his wayes, or they knew not which way to go; but they would not confider them. There is no man but knowes some, yea many of the ways of God, that is, of those wayes wherein God would have him to walk; these wayes of God are written in the heart by nature, there is an impression of the Will of God upon every foul, though not fuch an imprellion or writing as grace maketh there(that's ano her kinde or manner of work) for, when once through grace the Law of God is written in, and impressed upon the heart, then the

heart is suited to the Law, yea, the heart is not only conformed unto, but transformed into the Law of God, whereas by nature the Law is written only so far as to give us the knowledge of the Law, and a conviction of that duty or conformity which we owe to it. The men here intended by Elihu, knew the Law or wayes of God, by the light of a natural conscience, but not by the light of a renewed conscience, and therefore they would not consider any of his wayes, which is a farther description of the heart of man in a state of Nature.

Hence Note.

That which a natural mean knoweth of the will of God, he will not consider, unless it be to reject and turn from it.

I (faith Wisdome, Prov. 1. 24, 25.) have stretched out my hand, (as a Teacher doth to his hearers or disciples) and no man, (that is, no meer natural man) regarded, they set at nought my counsel, and would none of my reproof. Let me say what I would, they would at most but give me the hearing, they would not consider it; though the light shined in upon them, and they could not chuse but see somthing, yet they would not sit down and rowl it in their thoughts, and work it upon their hearts, to finde out the excellency of what they saw. It is a very great measure of sinfulnes not to know the wayes of God, but not to consider what we know, but lightly to pass it by, that is a greater measure of sinfulness.

Thirdly, comparing this affertion concerning wicked men, they would not consider any of his wayes, with their practice in the former part of the verse, they turned back from God, and with the effect of it in the verse following, they made the cry of the poor to come up

to him, &c.

Observe.

The reason why men are so micked, and act so wockedly, is, becamse

they minde not the Word of God.

They who consider not the rule of the Word, are far both from righteousness towards man, and holiness towards God. If once a man throw aside the Word of God, where will he stay? He will neither abide in any wayes of holiness, nor will he abide in any wayes of righteousness; they cannot make conscience of the wayes of God, who will not consider the wayes of God. We have this clear character of a wicked man, (Psal. 50:) he is one that will possibly

possibly take the covenant of God in his mouth, he will be talking of it, his tongue may be tipt with it, but (verf. 17.) he hateth instruction, and casteth the words of God behinde his back. He that would confider a thing, holds it before his eye, and keeps it, as much ashe can in fight; therefore the Lord, when he would affure Zion how much he did confider her case, though she had said a little before, God hath for saken me, and my God hath forgotten me, yet presently the Lord saith, (Isa. 49. 15, 16.) Can a woman forget her sucking childe, that she should not have compassion on the son of her wombe? Yea, they may, yet will not I forget thee; (what follows?) Behold I have graven thee upon the Palms of my hands, thy walls are continually before me. As if the Lord had faid, you may be fure I will confider your case, for I have you here pourtrayed upon the palms of my hands, and am alwayes viewing your walls, either as ruin'd and demolished, to move me to pity, or in that strong & beautiful model according to which I purpose to raise them up again, or re-build them. Thus I say, both God and man intending to confider any thing, have it alwayes before them; but what a man hath no minde to confider, he casts it behinde his back; thou castest my words behinde thy back, saith God to the hypocrite, and when once the hypocrite hath got the word behinde him, then he is ready for any wickedness (verf. 18, 19, 20.) When thou samest a thief, thou consentedst with him, and hast been partaker with the adulterer, &c. Whence was all this? he had cast the word behinde his back. It is David's question, (Pfal. 119. 6.) Wherewithal shall a young man cleanse his way? The answer is, By taking heed thereto according to thy word; that is, by continual eying of the word, and of his way, and by comparing them together. They that will make right work, must be alwayes eying the rule; if once you lay by the rule, you will make but crooked, or bungling work: When the rule of righteousness is laid by, righteousness is laid by too. These mighty men of whom Elibu speaketh would not consider any the holy wayes of God, and you see what ill favour'd work they made, what foul wayes they walked in.

Fourthly, The Text doth not fay they would not confider fome,

or such and such of his wayes, but any of his wayes.

Hence Note.

A micked man liketh, delighteth in, or loveth no one may of God! better or more then another.

He is as much out with all as with any, they are all alike to him, that is, he likes none of them; they would not consider any of his wayes. He that hateth one truth of God, hateth all truth, though possibly his harred is not called out or acted against some truths; and he that hateth one law of God, hateth all his laws, though possibly his lusts are not drawn out against some of them. The reason why the Apostle James saith, (chap. 2. 10.) Whosoever shall keep the whole Law, and yet offend in one point, is quilty of all, is, because if a man hath a minde to fin against one branch of the law, that evil principle will carry him to fin against any branch of it: If he be not stopt from without, he findes no stop within against the worlt of fins, as it is a fin.

Fifthly, We translate any, the Original word is [all] his ways, which imports a refusing of every one of his wayes; there are several Scriptures of a like sence (Psal. 103. 1, 2.) O praise the Lord, and forget not all his benefits; that is, forget not any one of his benefits; not that a man shall be excused, though he forget many of the benefits of God, or half his benefits, if so be he forget not all, or remember some: but when that Scripture saith, forget not all his benefits, the meaning is, forget not any one at all. Thus here, they considered not all his wayes, (that's the letter of the Text, and so Mr Broughton translates,) that is, none of them. Taking that reading, and the Scripture sence given of it, it gives

us this useful Observation.

That unless all the wayes of God be considered and obeyed, there is not any one of them considered or obeyed.

God will not be obeyed by halves; he must have entire obedience, universal obedience, or he ownerh none; there is a band or tye between all the commandments of God, and unless you keep them all, you break them all; they that submit not to all, fubmit to none of his laws. It is not enough for a man to fay he is no adulterer, if he be a thief; or to fay he is not a murderer, if he bears false witness. He that doth the one in act, doth the other in his heart; nothing hinders him but the absence of a temptation, or of an opportunity, the Law doth not.

Further, they would not consider any of his wayes. Who were they? No fools I dare say, either in their own opinion, or in the opinion of men. Doubtless those mighty men spoken of by Eli-

hu, were worldly wife men; they were the mighty, the great men of the world, and they are commonly very confidering men, as well as very confiderable men; they are knowing men, as well as men much known; they are men of counsel, and fit in councel to debate difficult matters, and of greatest outward concernment; these things they could consider exactly, and weigh them to a grain; but they would not consider any of God's wayes.

Hence Note. There is nothing so little regarded by ungodly men, as the wayes of Ged are.

Though they have wisdome and ability to understand and confider earthly things, yet they will bestow none of it upon the things of heaven. Christ rebuked Martha when he saw her so busie about worldly business, (Lnke 10.41.) Martha, Martha, thou art careful and troubled about many things, one thing is needful; Martha had some care about the one thing needful, but because not so much as she should, Christ gave her a gracious check and reproof for it: How much more may Christ come and rebuke the men of the world, ye are careful about many things, ye are wife confidering men about your profits and preferments, those ye can think of all night long; but there is one thing needful, my wayes, my word, my commandments are to be confidered, what account can ye give of or concerning them?

Farther, this non-consideration of the wayes of God is brought as a charge, as a high charge against those mighty men; not only were they bad men who did not consider the wayes of God, but this was a part, yea I may fay the whole of their badness, that they

did not consider the wayes of God.

Hence Note.

Not to consider the wayes of God, is in it self a very great sin.

The omission, or non-performance of what is good, is as sinful as the commission or doing of that which is evil. Not to do good is to do evil; especially when it is the not doing of such a good duty as opens a way to the doing of all evil. Should we suppose a man not chargeable with the breaking of any commandment of God, yet if we could charge him that he did not confider the commandments of God, this were the breaking of all the commandments.

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mandments. For as they are all to be confidered that we may keep them, so if we consider them nor, we cannot keep them. Tis the description of a godly man, (Psal. 1. 2.) His delight is in the Law of the Lord, and in his Law dotb he meditate day and night. Meditation is nothing else but confideration. A godly man medicates or confiders day and night what the Law or Word of God is; not that he thinks of nothing else but the Law of God day and night, for then he must throw off his Calling; but the meaning is this, he is very fedulous and watchful of all opportumities both night and day, to get and keep his heart up in holy meditation; and why is he so much in holy meditation? Tis furely, that he may be much, yea alwayes in holy action; and when it may be faid of a man, that his meditation is not in the Law of God, neither day nor night, or that he never confiders the wayes of God, this is an undeniable evidence that he neither keeps in the way, or observes any one line or letter of the Law at any time. It is our fin, and that no small one, not to consider our own wayes, how much more is it finful not to confider the wayes of God! To confider our own wayes, is a great part of our work: If we confider not our own wayes, they will foon be crooked wayes. The Prophet adviseth the Jewes, (Hag. 1.5.) Consider your wayes; the Text is, Set your heart upon your wayes; that is, ponder your wayes; as if he had faid, the reason why your feet are so often in bad wayes, is, because your hearts are so seldome upon your wayes. Now, if not to consider our own wayes be so finful, and subjects us to every fin, then much more is it finful not to confider the wayes, the word and truths of God, and much more doth the neglect of this lead or lay us open and obnoxious to every fin. This neglect is not only a special fin in it self, and an effect of fin, but the general cause of all other fins: What fin is not, or may not be found in the wayes of those men, who confider not the wayes of God?

Lastly Observe. Sin makes men stupid, and transforms them into fools.

He that is not a confidering man, is a weak and a foolish man; every wife man is a confidering man; and the more a man is versed in consideration, the more wise he is, and the wifer he grows. The wicked man is often called a fool in Scripture, and he deferves. mandments,

there is no better a title; when he is called so, he is both ferved and called in his kinde (Psal. 14. 1.) The fool hath said in his heart, there is no God. The thoughts of the heart are the sayings of the heart; and sin hath made a wicked man so much a fool, that as he knowes not how to say any thing of God, which is honourable, with his tongue, so all that his heart can say, that is, think of God, is, that God is not; which as it is the highest blasphemy, so the deepest piece of solly and irrationallity that ever was hatcht in the heart of man. Sin makes dull-heads, it stupisses the soul; somers consider not that, at any time, which is their interest as much as their duty to consider of at all times, the wayes of God, as taken for the wayes wherein man ought to walk towards God.

Again, If we take the wayes of God in the second notion, for the wayes wherein himself walks towards man, usually called his

works, or the wayes of his providence.

Note.
It is the mark of an ungodly man, not to consider the works and providences of God, how God walketh towards him, or what he doth in the world.

(Ila. 1. 3.) I have nourished and brought up children, that is, I have done for my people as a father for his children; but what follows? My people doth not know, Ifrael doth not consider. They confider not what I have done for them, as well as not what I have spoken to them; they consider not how I have nourished and brought them up, as well us not how I have instructed and given them counsel; and from this neglect God infers, (verf. 4.) Ah sinful Nation, a people laden with iniquity, a seed of evil doers, &c. they quickly proceed to the doing of all evil against God, who consider not of the good which God doth or hath done to them. Read this fin, the not confidering of the works of God, with the finfulness of all the works of those unconsidering men, (Pfal. 28.4,5. Isa. 5.11, 12.) The Scripture makes frequent mention how extreamly ill the Lord takes it at the hands of men, when his works are not confidered by them, when they regard not the operation of his hands. Indeed God doth much in the world, he walketh in many dark and hidden wayes, which though we confider, we cannot fully understand; Thy way (saith Asaph, Plat. 77.19.) is in the sea, and thy path in the great waters, and thy foot-steps are not known. God

God hath many invisible works both of mercy and of judgement; yet we should be, though not curiously, yet seriously searching, Arcana imperii. as much as possibly we can, even into those wayes of God which are unsearchable; we should consider, though we cannot fearch them out. But as for those works of God that are visible and plain, which are written as it were with the beams of the Sun, which are so plain and obvious, that he who runs may read them, to neglect the confideration of these, or lightly to pass them by, how finful is it! Those works of God which are most plain, have wonders in them, if we could finde them out. As in the plainest Text of Scripture there is a world of holiness and spiritualness; and if we in prayer and dependance upon God did sit down and confider it, we might behold much more of those wonders then yet appear to us: It may be at once reading or looking we see little or nothing, as Elijah's servant, when he went once, he faw nothing, therefore he was commanded to look feven times: What now, faith the Prophet? O now I fee a cloud rifing like a mans hand; and by and by the whole furface of the heavens was covered with clouds. So you may look lightly upon a Scripture, and see nothing, and look again, and see little, but look seventimes upon it, meditate often upon it, and then you shall see a light like the light of the Sun. 'Tis thus also with the works of God, we pass many of them by as small matters, but when throughly confidered, there is a wonderful depth in them; now not to confider those wayes of God wherein he is so visible, and which are the actings and exercifing of his power, goodness, wisdome, and faithfulness, this must needs be a very great sin, (1sa. 26. 11.) Lord, when thy hand is lifted up, they will not see, (they take no notice of it, much less lay it to heart) but they shall fee, (they shall be made to see one way or other,) and be askamed for their envie at the people, or (as the margin hath it,) towards thy people. As godly men see the hand of God, and are both confirmed and comforted for his mercy to his people, so wicked men shall see, and be both ashamed and confounded, because they both envyed the people of God that mercy, and opposed it. They who will not see the works of God to give him glory, shall see them to their own shame. God hath given us his works of Creation, that we should consider them daylie, as David did (Pfal. 8. 3.) When I consider thy heavens, the work of thy fingers, the Moon, and the Stars which

thombast ordained; What is man! &c. How was the Pfalmist ravisht with that contemplation? And so may we, while we consider the works of Providence, whether works of judgement, or works of mercy; whether yengeance upon the wicked, or deliverance for the godly.

Let us therefore fet our felves to this foul-ravishing, and God-exalting work, the confideration of the works of God: And we are the more engaged to do it, because God hathfitted man, among all creatures in this lower world, (and he hath only fitted man) to give him glory by confidering his works. The beafts of the earth cannot glorifie God by confidering his works; tis true, both they, & the fowls of the ayr, with the fifth of the fea, according to their kinde, praise God; but man only is fitted and furnished with an intellect or understanding faculty to consider, and so to draw out from all the works of God, those peculiar excellencies which make his Name glorious: Now, for man to leave such a faculty unexercised and unacted, (as they who confider not the works of God do) is not only a dishonour to God, but a degradation of himself. As it is the priviledge and happiness of a man to enjoy the benefit of the works of God, so it is his holiness and his duty to consider the beauty of them. And to all who brutishly lay by the works of God without confideration, let me adde this confideration; God confiders all your works or wayes, and will not you consider the works, the wayes of God! Of this be sure, whether you confider the wayes of God, his Word-wayes, or Work-wayes (of this be fure) God will confider your wayes, certainly he will; those wayes of yours which in themselves are not worth the confidering or looking upon, your finful wayes, though they are so vile, so abominable, that if your selves did but look upon them and confider them, you would be utterly alhamed of them, yea though they are an abomination to God while he beholds them, yet he will behold and confider them. The Lord who is of purer eyes then to behold any the least iniquity, to approve ir, will yet behold the greatest of your iniquities, and your impurest wayes to consider them. Thou (faith David, Psal. 10, 14.) Thou beholdest mischief and spite, to requite it . God beholdeth the foulest dirryest wayes of men, their wayes of oppression and unrighteoufnels, their wayes of intemperance and lasciviousness, their wayes of wrath and maliciousness, at once to detest, detect

and requite them. If the Lord thus confidereth the wayes of men, even these filthy and crooked wayes of men; should not men confider the holy the just and righteous wayes of God? And that God confiders all the wayes, the worst of wayes of the sons men appeares surther in the next verse.

Vers. 28. So that they sause the cry of the poore to come up to him, and he heareth the cry of the afflicted.

If the wayes of men come up to God, then furely God considers the wayes of men, even their vile and base wayes, their wicked and unworthy wayes; how can he but consider those wayes, the cry of which cometh up to him?

So that they cause the cry of the poore to come up to him.

Effectum hujus malitiæ affegatæ oftendit. Aquin:

Here Elihu expounds to us or gives us more particularly what those wayes of God were which those men would not consider, as also what the sin of those mighty ones was, which provoked God, to strike them as wicked men in the open sight of others. The wayes of God which they would not consider, were the wayes of his righteousnesse and justice, of his compassion to and care for the poore, they went quite crosse to those wayes of God. For they cansed the cry of the poore to come up to him. But doe ungodly men bring the cry of the poore up to God? Certainly they have no such purpose, and therefore those words,

So that they cause the cry of the poore to come up unto him,

Note only a consequent, of what those men did, not the intent of those men; they aymed at no such thing by their oppressing the poore, as that God should heare the cry of the poore, yea they boped the cry of the poore should never come up to God. They would willingly have stopt the mouthes of the poore, that they should not have cryed to God, and presumed the eares of God would be stopt against their cry, let them cry as long as they would: they doe not say to the poore, goe and appeale to God, goe make your moane to God, (yet some have been thus impudently blasphemous, when they have oppress the poore, to bid them, goe cry to their God) but here we are to understand it as the issue of the oppression, not as the desire of the oppressors. Their cruel and unrighteous dealing with the poore (like that of

Pharaolo

Pharaoh with the Israelites) caused the cry of the poore to some up unto him.

Further, Some render the text, not as expressing (though supposing) the cry of the poore coming up to God, but as reflecting or turning back in sad effects upon their oppressors; So that they cause the cry of the poore to come upon him; that is, upon every one of them, meaning the wicked themselves; they cause the cry of the poore to come upon them, or pull downe vengeance upon their owne heads. Severall learned Interpreters give that reading, taking the relative Him as a singular put for a plurall distributively, upon him, that is, upon every one of them; taking also the cry of the poore by a metonymic of the effect, for that punisher ment which they deserved by their oppression, who caused the in, quum clamopoore to cry. As if he had sayd; By this their wickedness they draw rem paupering downe the wrath of God upon themselves.

But I shall only pursue our reading, and give the sense accordingly. They cause the cry of the poore to come unto [him] that is, unto God. The cry of the poore is their mournfull cry, their pictifull lamenting cry; yet this cry may possibly be, not so much vocall as reall, not so much what the poore did make formally or directly to God about their wrongs, but the very wrongs and evills which they suffered cryed to the righteous Judge of all the earth. Their affliction had a cry, a voyce, a tongue, a thousand tongues in

it. They canse the cry

of the poore.

The word properly signifieth those who are exhausted and drawne dry; oppressors will squeze and suck such as they get into their power, till they have drawne out every drop; they will empty them from vessel to vessel, till they become empty vessels, and then like empty vessels the poore sound most and make the greatest cry. When oppressors have got all the money out of the purses of the poore, when they have pull'd the bread out of their mouthes, and even drawne the blood out of their veines, then they (poore soules!) sound out and send up their cryes to purpose. So that they cause the cry of the poore to come up unto him.

Hence note.
First, One sin makes way for another.

Turning,

Turning back from God, brings in the non-confideration of the word and works of God; The word and works of God, not being confidered, brings in the workes of unrighteousnesse towards men, or oppression of the poore. One sin given way to, makes way for many more. No man knows where he shall end in doing evill, when once he begins to doe evill. David having defiled the wife is led to the murder of her husband. Peter having first disowned or denyed his Master, proceeded to forsweare him. If good men are thus hurryed from fin to fin before they come to repentance, whether will fin carry wicked men, who goe onne and onne impenicently?

Secondly, Note. They are the worst sort of wicked who make poore men cry.

Oppression is a sin against the light and law of nature, as well as against the light and law of God; every sin is the more sinfull, by how much it is committed against more light of any kinde, or against more kindes of light; And those fins are extreamly high, which are committed against the lowest and most common light, that of Nature. They who fin against the light of grace, against the light of the Spirit, fin (as the Prophet speakes, Hof: 6.7.) like men, but they who fin against the light of nature, fin as if they were not so much as men but very beasts, yea worse then many beafts, there being scarce any of them who (as oppressors doe) devoure those of their owne kind, though of some of them it be fayd and experienced (especially of the fishes in the Sea) that the Greater devoure the lesse, as the mighty men of whom Elibn spake did the poore, causing their cry to come up unto God.

Thirdly, Note. Oppression will quickly cause a Cry.

(Isa: 5.7.) I looked for Judgement, but behold oppression, and for righteousnesse, and behold a cry; that is, the cry of the oppresfed. As the act of oppression is a crying sin, so the effect of it is crying; Oppression cryeth loud, though the oppressed shut their mouthes in filence and fay nothing, yet usually the oppressed cannot forbeare crying. The Apostle Fames (Chap: 5. 3.) schooles the wicked rich men of the world, with, a Go to now weepe and howle, &c. Your riches are corrupt, and your garments moth-eaten; Behold

Behold the hire of the labourers which have reaped downe your fields, which is of you kept back by fraud, cryeth, and the crys of them which have reaped are entred into the ears of the Lord of Sabaoth. As the poore labourers cryed, so their hire that was detained cryed also. The loud cry both of the oppressed and of oppression is often reported and recorded in Scripture, read (Exod: 2.23. Lam: 1. 17. Chap: 2.18. Pfal: 86.14.) The oppressed who cry are in a sad condition, but the condition of oppressors who make the poor cry is much more sad; For, as the text hath it,

The cry of the poore cometh up to God.

Though God should not come downe to that, yet that cometa up to God. And when it is fayd the cry cometh up to him, and not he at the cry. This intimates the cry of oppression, a very loud cry, that's a loud cry that ascends up to heaven; Cities walled up to heaven, are high-walled Cities, and cryes reaching up to heaven, are high-strained cryes. The breach of a commandement makes a great crack, especially when it is such a breach as makes the poore cry too. If a Great house, or a Tower fall suddenly, what a noyse doth it make? Certainly the unjust pulling downe of any poore man, is like the fall of a great house, or of a tower, it makes a noyse that reacheth up to heaven; he doth not speak of Gods coming downe. When Cain had flaine his brother Abel, the Lord sayd (Gen: 4. 10.) The voyce of thy brothers blood cryeth unto me from the ground; and so the cry of Sodom came up to God, (Gen: 18.21.) The fall of a poore man makes a report as farre as heaven. Among men the fall of Princes and mighty men, makes a huge noyse, all the world is filled with the fall of a Prince, tis told every where, A great Prince is fallen. But I tell you the fall of a poore godly man, of the meanest of the servants of God. makes a greater cry then the fall of the greatest Prince in the world who is not fo. The fall of a poore man by the oppression of the wicked, possibly is not heard a mile from the place where it was done on earth, yet it reacheth up to heaven; oppression hath not only a voyce, but a very loud voyce. To wrong a rich man, who can beare the wrong and be a rich man fill, is a fin which hath a voyce in it; but the fin which the Scripture faith hath a cry in it, is the oppressing of a poore man. There is no liberty given to wrong a rich man, and that would be confidered; Some Zzzz

take a kinde of liberty, if he be a rich man that they are to put a reckoning upon, they thinke they may doe it somewhat largely, and fay, he is able to beare it. But be the man never fo rich and able to beare it, yet to wrong him is a fin, and a fin that God will take notice of to punish. And though he can beare the wrong done, yet the wrong-doer will hardly be able to beare it when he comes to reckon with God for it. Thus (I lay) to wrong the rich offends God; but to wrong the poore cryeth to God; and as it followeth in the text.

He heareth the cry of the afflicted.

Many cryes come up to God which he doth not heare, he doth not regard them, and 'ris possible for a poore man to cry to God and God not heare him, in the sence here spoken of; Some poore men cry (as we fay) before they are hurt; they cry rather our of discontent then want, they cry because they have not what they defire, not because they have not what they need. God will not heare the cry of fuch, though poore : but when a poore man is afflicted, when a poore man that is humbled (as the word here fignifies) and layd low in his state, is low also in spirit, and lowly in minde, God heareth the cry of fuch a poore man. If a poore man have a proud spirit, or is humorous, God will not heare him, though he cry. The word here rendred, afflicted, fignifies not only a man destitute of helpe, of strength, of friends, of affiftance, (fuch is the reach and ftrength of that word) but he is one of a submitting patient spirit, or it noteth a man not only first, unable to refish his oppressor, but, secondly, unwilling at least fed malum poti- not forward to make refishance, but fitting downe by the losse zu tolerantes et quierly, or possessing his soule in patience when he hath lost all that he possessed by oppression. The Lord hears the cry of this afflicted man; he will not reject his cry, nor ftop his ears against it. And when Eliku faith, He heareth the cry of the afflicted, his meaning is, he yellds or grants him the thing he cryes for.

D'I'U inopes id oft, destinuti ope, nec valentes resistere, subjicientes se dei. Coc:

Hence note.

First, God graciousty heares the cry of humble oppressed ones. Whofoever cry to him upon just cause, being indeed opprest, though they are not godly, yet God will take notice of their cry; for he will right the oppreffed as oppreffed, and therefore the Tewes had those cautions (Exed: 22, 23. Dent: 24.15.) not to wrong any servant or stranger, let him be who or whence he would, lest he cry to me (saith God) and it be sin to thee. But when any are not only oppress and suffer wrong, but are also godly, of humble and lowly spirits, they are heard much more; when it is not only a cry of nature, but a cry of grace; not only a complaining cry, but a praying cry, God will certainly hear, (Enke 18. 12.) Shak not God avenge his own elest that cry to him day and night? when it is not only a complaining cry that they are under oppression, but a believing cry to be, or that they shall be delivered from oppression, when it is a holy cry, the cry of the elect, God cannot but hear their cry. He heareth other cryes, he heareth the cry of the Ravens when they call upon him, and provides for them, much more will he hear the cry of Saints, the cry of believers, the cry of the humbled and humble.

Secondly, as hearing notes granting,

Observe.
The cry of the oppressed brings vengeance upon oppressions.

Read Pfal. 12.6. Ecclef. 10. 26. Ifa. 33. 1. Fer. 22. 16. All these Scriptures teach this truth, that the cry of the oppressed brings vengeance on oppressors: Let the mighty remember, 'Tis dangerous medling with Gods poor; 'cis dangerous medling with any poor, but most dangerous medling with Gods poor. Some will fay, there is such a great man, it is dangerous medling with him, and they are afraid to wrong him, they dare not do it; if ever (fay they) he should come to know it, he may break our backs, fit on our skirts, and crush us with his power; but if they can get an underling, a man below them, they presume there is no great danger in oppressing him; what can he do? if he bark, he cannot bite; if he hath a tongue, he hath no teeth; we can deal with him well enough. Thus, I fay, men think it dangerous to wrong great men, but conclude they may do what they please with the poor, and those that are underlings; but we should more fear to wrong a poor man, then to wrong a rich man, though we ought not to do either; yet, I say, we should more fear to wrong the poor then the rich, because the poor are under the special protection of the great God; they are under more promises of protection then the great men of the world are. Therefore Solomon gives that ferious caution, (Prov. 23. 10, 11.) Enter not into the Vineyard ZZZZZ

Vineyard of the fatherless; (do not oppress the poor fatherless,) for his avenger is mighty, and God will plead his cause for him. You think you may do any thing with the poor and fatherless; O saith wise Solomon, take heed, do not invade the heritage of the fatherless, (we are not to take the fatherless there in a strict sence, for those whose parents are dead, but any that are poor and low, are fatherless, as the Prophet calls them Hof. 14.3.) In thee the fatherless findeth mercy; beware saith he how you deal with the satherless, for his Redeemer is mighty: though he hath no might, yet he hath a mighty Redeemer, and he will plead his cause for him. Possibly the poor man cannot plead with thee, he cannot try it our with thee in Law, he cannot fee an Advocate, but God canand will be his Advocate. Therefore you that dare not wrong the mighty for fear they should crush you, be much more afraid to wrong the poor, for God is their avenger, and how eafily can he crush you?

Lastly, This is matter of comfort to the godly poor, to the humble and meek; they may look for help from God in all their afflictions and hard usages they meet with in this world from the hands of men; when men even eat them up as bread, and ride over their heads as if they were but dirt, they may appeal to heaven and there have audience, they may refer their cause to God and be righted, He that is their Redeemer is mighty, and he will plead their cause; The expectations of the poor shall not perish for

ever, (Pfal. 9. 18.) that is, it shall never perish.

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JOB. Chap. 34. Vers. 29.

When he giveth quietness, who can make trouble? and when he hideth his face, who then can behold him? whether it be done against a Nation, or against a man only.

This verse is an argument or proof of what Elihu affirmed in the former, that, God heareth the cry of the poor: He doubt-less heareth the cry of the poor, when he stops or takes away the cry of the poor, when he sets the poor in a quiet state, or settles them in peace, in such a peace, as their proud and wrathful oppressors shall not be able to disturb. Thus the Lord dealeth graciously in reference both to persons, and Nations, that cry unto him; and that's an undeniable argument, that he heareth their cry, the cry of distressed Nations.

Vers. 29. When he giveth quietness, who then can make trouble? and when he kideth his face, who then can behold him? whether it be done against a Nation, or against a man only.

The first part of the sentence, rendred, when he giveth quietness, is but one word in the Hebrew, we had it before (chap. 3. 13.) Where Fob supposeth if he had died in his infancy, then should he have been still, and been quiet, he should have slept, and been at rest. The grave is a filent and quiet abiding place, the dead are quitted of all worldly unquietnels. And at the 26th verse of the same chapter, Job saith, I was not in safety, neither was I quiet : (that is, secure) yet trouble came. So then, as this word notes, the quierness of the dead who have no sense of trouble, so it notes fuch a quietness of the living as hath no fear of trouble. When he giveth quietness, or as Master Broughton translates, when he maketh upw quievit rest, who &c. The Italian version is, if he sendeth home in peace, in Hipbit, qui-&c. As if it had been said, If he by his foveraigne sentence freeth escere fecit. out of slavery and oppression, as he did the children of Israel out of the bondage of Egypt &c. If he commandeth rest and quiet, then, as it followeth, Who

Who can make trouble?

Or, as Master Broughton renders, who can disturb? Who can disease those to whom God gives ease, or oppresse those to whom God gives protection? The words bear the fignification of a divine challenge, like that, (Rom. 8. 31.) If God be for us, who can be against us? or like that (vers. 34.) Who skall lay any thing to the charge of Gods elekt? Let us see the man, or the devil, that can charge the elect and prevail. Such is the Emphasis of the present Text, When he giveth quietness, who then can make trouble? Where is the man, high or low, great or small that can do it?

Further, the word which we trauslate make trouble, hath a three-

fold eminent fignification in Scripture.

First, It signifies to be wicked, or to do wickedly; thus we read It at the 12th verse of this chapter, Surely God will not do wickedly. He that is altogether holy and righteous, doth all things holily and righteously. The same word signifieth to do wickedly, and to make trouble, because to do wickedly bringern trouble of-

ten upon others, alwayes upon the doers.

Secondly, it fignifieth to condemn; thus we translate, at the 17th verse of this chapter, Wilt thou condemn him (as one that hath done wickedly) who is most just? The same word may well signifie to do wickedly, and to condemn, because they who do so, are worthy to be condemned. In this sense also we translate it, in Ipso enim con- that famous Prophesie of Christ, (Isa. 50.9.) He is near that ju-'cedente pacem, stifteth me, who shall condemn me? or make me wicked and unrighteous. Thus some render the minde of Elihu in this place, if

he giveth peace or quietness, who can condemn?

Thirdly, The word fignifieth, as we render, to trouble, moleft, or vex; so we translate (1 Sam. 14.47.) where 'tis said of Saul, that he fought against all his enemies on every side, against Moab, and against the children of Ammon, and against Edom, and against the Kings of Zobah, and against the Philistines; and whither seever heturned himself, he vexed, or troubled them. The word may be taken in these three significations with a subserviency one to another; for he that is wicked, or doth wickedly, deferveth to be condemned, or, men are condemned because they do wickedly: and he that is condemned by a righteous sentence is punished, and cannot but be troubled; a legal fentence of condemnation, brings a legal penalty

condemnar. Vulg.

penalty upon the person condemned; we translate clearly to the sence of the Text, who can make trouble, when God giveth quietness? for here the word is not opposed to well doing, or acquitting, but to quietting and pacifying; when he giveth quietness, who can make trouble?

And when he hideth his face, who then can behold him?

The face of God, by a well known Hebraisme (very frequent in Scripture) fignifieth the favour of God; Master Broughton reads, when he hideth favour. The favour which we bear to others, is most visible in the face, and therefore the face may well fignifie favour. David over-looking all the good things of this world, prayed for a good look from God in this expression, (Pfal. 4. 6.) There be many that say who will shew us any good? Lord, lift thous up the light of thy countenance (or of thy face) upon us: that is, shew us favour, or be favourable to us. And as the greatest good of Saints in this world, fo all the good of the next world is comprehended in this one word (Pfal. 16. 11.) In thy presence (the text is, in thy face, that is, in the full enjoyment of thy benigne and gracious presence) is falness of joy. In like sense the word is ufed Psal. 21. 6. Psal. 67. 1. So then, to hide the face, is to withdraw favour, and kindness, love, and respect; more distinctly, this phrase of hiding the face, hath a three-fold importance, or may hold out these three things.

First, a distaste either against persons or things; we turn away our face from him, or that which we do not like, or is displeasing to us. The hiding of Gods face is a manifestation of his displeasure; In a little wrath I hid my face from thee for a moment, saith God to the Church, (Isa. 54. 8.) This form of speaking is borrowed from their usage or practice, who refuse to admit into their presence, or so much as look upon such, whom they either really hate, or would seem at least to be much displeased with; As David gave command concerning Absalom (2 Sam. 14. 24.) Let him turn to his own house, and ter him not see my face. When God withdraweth the wonted expressions of his love and kindness from a person or a people; then (according to Scripture sense and language, he is said to hide his face from them, Deut. 30. 20. Psal. 30. 7.)

Secondly, The hiding of Gods face, notes a refusal to help

those who in Graits cry to him for relief and deliverance: For if we will not give a man our eye, we will hardly give him our hand; if we will not so much as look upon him, we will hardly affist him. When God hides his face, 'tis as much as his denyal of succour; Thus David bemoaned himself, (Pfal. 13. 1.) Why bidest thou thy face? that is, Lord, why withdrawest thou thy help from me? That he was sensible of such withdrams, is plain by the prayer which he made, (vers. 3.) Consider, and hear me, O Lord my God; and by the reason of it given (vers. 4.) Lest mine enemies say, I have prevailed against him. We finde David deprecating the hiding of Gods face upon the same ground, (Pfal. 44.24. Pfal. 69. 17.) The Prophet is very express in this point, (Isa. 59. 1, 2.) The Lords hand is not shortned that it cannot save, neither his ear heavie that it cannot hear; but your iniquities have separated between you, and your God, and your fins have hid his face from you, that he will not hear: that is, as he distasteth, and is displeased with you, so he denyeth you his usual help and affiftance, because ye have greatsinned against him.

Thirdly, the hiding of God's face, notes not only some distaste, and a denyal of help; but a total flight, or refusal of any care concerning us, (Ifa. 40. 27.) Why Sayest thou, O Facob, and speakest, O Israel, my way is hid from the Lord, and my judgement is pasfed over from my God; that is, Why fayest thou, the Lord takes no care at all of me, and in that fense Job spake, (chap. 24. 1.) Why seeing times are not hidden from the Almighty, do they that know him not, see his dayes? that is, why seeing God doth not neglect times, and seasons, and how things go in the world, (there time is put for things done in time, why (I fay) feeing God hath not cast off the care of the things of this world) is it thus with me? Why am I as a man forlorn, and utterly cast off? We may expound Elihu in all or any of these senses; when he hideth his face, or withdraweth his favourthat is, when God is displeased and refuseth to help, when God throweth up the care of a mans perfon, or condition, it cannot but go and be ill enough with him; for as it followeth,

Who then can behold him?

The face of God as taken for his effential being, cannot at all be seen, nor can we at all behold him; There shall no man (saith the

the Lord, Exod. 33. 20.) fee my face, and live; Bur, as the face of God is taken for any manifestation of his being, whether in wrath or in love, in judgement or in mercy, fo it may be feen: Now when God hideth his face, that is, his favour, and will not give out any pleasing manifestations of himselfe, who can behold him? that is, who can behold him with comfort? who can stand before an angry God? or abide his presence? As the gracious presence of God is the sweetest, so the wrathfull presence of God is the most bitter thing in the world. When he hideth his face, who

can behold him?

Some expound thus; if God will not shew his face, if he is not pleased to reveale himselse, no man can know, or see any thing of him; that's a truth. We can know no more of God, then himfelse will reveale of himselse to us; tis in his light (Psal: 36.9.) that is, in the light which he causeth to shine from himselfe, that we see light, or what and who himselfe is, who is light, and in whom there is no darknes at all. If God will hide his power, or his wisdom, or his truth, or his mercy from us, who can fee any thing of them? though all these perfections be alwayes more glorious in him then the beams of the Sun, yet unlesse God shew them us, we cannot perceive them. We see the light of God in Gods light; if God hath a minde to conceale himselfe, or draweth (as it were) a curtaine between the creature and himselfe, who can behold him? we cannot by any study, or skill, or art, or endeavour of ours come to any fight or knowledge of God, further then himselfe makes himfelse knowne. This exposition is both true and usefull; yet I conceive, when Elihu faith, Who then can behold him? his meaning rather poynts at these two things.

First, Who can have any comfortable enjoyment of him; to behold a man whose displeasure we suspected, and find acceptance and freedome with him, is compared to our beholding the face of God. I have seene thy face as though I had seene the face of God and thou wast pleased with me, sayd facob to Esau (Gen: 33.10.) when his brother treated him fo lovingly contrary to his expectation, he looked upon it as an evidence of the favour of God to him. Or facob being much affected with the countenance and kindness of Esau, compared his face to the face of God, because in his reconciled face he faw (as it were) the face of God smiling upon him. This was Davids argument, that God favoured

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him (Pfal: 41. 11.) because his enemies did not triumph over him; much more is it an argument of Gods favour, when they speake and act friendly towards us, or when we behold their face and are accepted. Fofeph threatened his brethren, yee shall not see my face (or behold me) except your brother be with you (Gen: 43. 3.) if you come without him, either I will not admit you at all into my presence, or I will look sowerly upon you. Thus to behold God, is to see his face (as 'tis sayd (Chap: 33. 26.) the repent-

ing fick man should) with joy.

Secondly, Who can have any confidence in him, or boldness with him; David speaking of godly and upright men, saith (Pf: 34. 5.) They looked (or, shall look) unto him, and were lightned, and their faces were not ashamed; that is, they beheld God or came to him, with much affurance of his favour. Some dare not fo much as look another in the face, for shame or feare; but when we look a man in the face, it sheweth we have either confidence in him, and freedome with him, or courage enough against him. Now, if God hide his pleased face, or withdraw his favour, who can behold him confidently, or come to him with hopes to speed. Fierce Abner sayd to Asael (2 Sam: 2.22.) Turne thee aside from following me, wherefore should I smite thee to the ground (I could easily doe it, and he did it presently) how then should I hold up my face to Toab thy brother. As if he had fayd, I can have no confidence to come to Joah, thy Generall, if I should kill thee. Guilt of evill done to others, drawes a jealousie that others will do evill to us, especially they who are neerely concern'd in the evill which we have done; we cannot hold up our face to or behold them with expectation of acceptance and favour, to whose neere relations we have been unkind or injurious. Thus, if God hide his face who can behold him? either with confidence or with comfort.

Some referre the relative him (who can behold him?) to man, not to God; as if the meaning of Elibu were this; if God hide his face from any man, all men will hide their faces from him too; no man will looke kindly upon such a deserted person, or give him a ei exhibebit, a good look; he shall have but fromnes from men, from whom God withdraweth his favour; that's a truth; He that is out with God cannot keep in long with men. Usually all forts disowne him that is forlorne and forfaken of God; As when a mans wayes please God (because then God is pleased with him) his enemies shall be at peace

Qui favorem quo deus vulium averterit. Druk

peace with him (Pro: 16.7.) fo when God is displeased with a man, his very best friends shall turne enemies to him. Yet I conceive the text carrieth it rather the other way, referring to God himselfe; If God hide his face, who can behold him? that is, who can confidently behold God, or draw neere to him with comfort? And so it generally comes to passe, or thus it is,

Whether it be done against a nation, or against a man only.

As if Elihu had fayd; What I have affirmed, that, when God giveth quietness, no man can make trouble, or when he hideth his face no man can behold him, is appliable to whole nations, as well as to particular persons. This is an extensive truth, a truth of large concernment, and therefore a truth of necessary and important consideration. That which may be any mans or all mens case, should be Audyed by every man.

Whether it be done against a nation, &c.

The particle which we render against, signifieth also for. We find it so translated Psal: 32.6. and at the 36th verse of this Chapter. Now, to doe a thing for a nation or for a person, notes the doing of it with respect to or in favour of either. Thus we commonly speake in our language, pray doe such or such a thing for me. To this sense some render here, whether it be done for a nation, or for a man only. So, Mr Broughton, whether it be done for a nation, or for an earthly man alone. But, whether we read for, or against, the generall truth is the same. The word and power of God in fending good or evill upon nations or persons, in acting for or against them, is uncontrouteable and irrefistible.

Further, to cleare the text, that word in the close of the verse, The tria signirendred only, fignifieth, sometimes together (Ezra 4. 3.) some-ficat simul, patimes alike (Pfal: 34. 15.) and sometimes as we understand it riter, solum. alone, or only, whether it be done against a nation or a man together, or against a man only or alone, the matter is alike or the same to God. Many or one make a great difference among men in any matter, but they make no difference with God, he can deale with whole nations (in wayes of Judgement or mercy) as well as with fingle persons; yet because of the opposition which the text makes between one man and a nation, it is most surable to translate it either only or alike not together.

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Thus

Thus we see, how the Spirit of God by Elihu hath made a double application of the former part of the text (when he giveth quietness, who can make trouble, &c.) in this latter, first, to a nation; fecondly, to a person. If the text were not thus exprest, it might be thus expounded and improved without any streine at all to it. But for asmuch as the Spirit of God hath told us distinctly, that this great truth concernes nations as well as persons, there-

was preached fore we have a cleare ground (besides the great usefullness of it) upon the Fifth to speake to the words in both their references. And this preof November sent memorable day (as also their native order) leades me speci-1558. ally to speake of them, first, under a National consideration.

When he giveth quietness to a nation, who can make trouble or diflurbe the peace of it. And the text may well respect that national bleffing, peace, because the word translated giveth quietness, signifies such quierness primarily, as is opposite unto warre, sedicion, and tumult in a nation (Fosh: 11.23.) And the land rested from warre, it is this word, so (Judg: 3. 11.) The land had rest forty yeares. (Judg: 3. 30.) And the land had rest fourscore yeares. (2 Chron: 14. 1.) In his dayes the land was quiet ten yeares. (Zech: I. II.) And behold all the earth sitteth still, and is at rest; in all these places we have the word here rendred queeness, in opposition to warre; who knows not how great an unquietness warre makes wherefoever it comes? and by a like analogie, the word is sometimes rendred to be silent. Warre is full of clamour (Isa: 9. 5.) Every battell of the warrier is with confused noise. Not only is it so in some battells, but (saith that Scripture) 'tis so in all battels, Every battel of the warrier is with confused noise. What a noise is there in an Army, especially when joyning battell with another Army? what beating of drums? what founding of trumpets? what neighing of horses? what clashing of armour? what groanings of the wounded? When God gives quietness or peace, there is none of this noise, none of this confused noise of the warrier. Hannah faith in her fong (I Sam: 2.9.) The micked shall be filent in darkness; that is, either they shall be destroyed and thrust into their graves, where there's nothing but rottenness and stench, darkness and filence; or they shall be so affrighted & confounded with the horror and darkness of those miseries which shall come upon them while they live, that they shall not have a word to say, the mouth of iniquity shall be stopt. In this manner the wicked are filent in darkdarkness; but the Lord can make his people silent in light, that is, he can give such quierness as shall at once silence the noise of warre and all their own complaints. When he giveth quietness (this blessed silence to nations) who then can make trouble?

Hence observe.

First, The quietness or peace of nations is the peculiar gift of God.

Whosoever hath or enjoyeth quietness, is Gods work, but most eminently when nations enjoy it. Of nationall quietness the Lord spake by his Prophet (Isa: 45.7.) I forme the light, &c. I make peace, I the Lord doe all these things. As naturall so civill light is of Gods forming; as spirituall, so temporall peace is of Gods making. And the Church was confident he would be their peace-maker (Isa: 26.12.) Lord thou wilt ordaine peace for us. Some read it as a prayer, Lord doe thou ordaine (or command) peace for us; we as a profession of their faith and hopefull if not full assurance that the Lord would ordaine peace for them. The Lord gives out an order, or makes an ordinance in heaven, when he pleaseth for the peace both of Churches and nations here on earth. And the Church there had this good ground of their assurance, that he would doe it, even their former experiences of his great power and goodness in doing much for them, as it followeth, for thou hast wrought all our workes for us; As if they had fayd, Lord those gracious preservations which thou hast heretofore given us in trouble, and deliverances out of trouble, Arengthen our faith both in praying that thou wouldest, and in believing that thou wilt, now at this pinch ordaine peace for us. To doe so is a mighty and a mercifull worke of God, and we may confider it two wayes.

First, As the giving of quietnesse to a nation is the restoring of peace, or the settling of them in a quiet state, after they have been torne and troubled with warres, and tossed with continuall tempests of trouble (possibly) for many yeares together. To bring peace out of warre, and quietness out of unsetledness, is a worke worthy of God. (Psal: 46.9.) He maketh warres to cease to the ends of the earth; that is, all the world over. The end or ceasing of warre is quietness. And to assure us that the Lord can make an end of warres, the Psalmist in that place sheweth us the Lord spoyling all the implements, or instruments of warre, He breaketh the bow, and outs the speare assure, he burneth the charie

ots in the fire; Here are three great instruments of warre, the bow, the speare, the chariot, all which are sometimes comprehended under that one word the sword, which is the most knowne and univerfal instrument of warre. Now, when neither sword, nor bow, nor speare, nor charior, are to be had, we need not feare warre. And therefore that great promife of peace runs in this tenour (Mic: 4. 2.) They shall beat their swords into plow-shears, and their speares into pruning hooks (then presently followeth) nation skall not lift up a sword, against nation, neither shall they learne warre any more; There must needs be peace when the art of warre is layd by as uselesse, and shall be learned no more. That will be a bleffed time indeed when the art military shall be out of date. and (being it felfe the greatest interrupter of learning) shall be learned no more. When Souldiers shall turne Husbandmen and Vine-dreflers, beating their swords into plow-shears, and their speares into pruning hooks, then we shall have peace, and put away the remotest feares of warre. When a man casteth away his sword, we may very well conclude he intends to be quiet. Thus the Lord gives quietnesse, to nations, which have been engaged in warre, by causing warres to cease.

Secondly, He gives quietnesse to nations by continuing their peace, when warres are ceased; for unlesse the Lord give a check to the lusts and passions, to the wrath and rage of men, plow-shears are quickly turned into fwords, and pruning hookes into speares.

virtus quam quarere, parta

To preserve peace is the Lords worke, as much as to give peace. Non minor est It requires the same or as great a power to keepe our peace as to make it; to keepe it out of the hand of the fword, as to get it out of the hand of the fword. When the king of Affyria threatned Terusalem with a siege, the Lord preserved their peace, and sent Hezekiah word (Isa: 37.33.) He shall not come into this City, nor shoote an arrow there, nor come before it with shields, nor cast a banke against it, for I will defend this City to save it. The continuance of peace, and quietnesse, is a continuall giving of ir. Warres returne after peace, as clouds returne after raine, unlesse the Lord prevent and forbid them.

And have not we of this nation reason to acknowledge this

double mercy.

First, Was not the end of our late unnaturall warres, the gift of God? was it not he that made our troubles to cease from one end

end of the nation to the other, yea throughout the three nations? If the Lord had not given the fword a check, or counter-mand, if the Lord had not called in the commission which he once gave the fword, it had been devouring fleth, and drinking blood to this very day. We read (as it were) a dialogue between the Prophet and himselfe concerning the sword (fer: 47.6,7.) O thou sword of the Lord, (fayd the Prophet being grieved for the flaughter and defolation which the fword had made even in a strange land) how long will it be ere thou be quiet? put up thy selfe into thy scabbard ; rest and be still; Himselse answers himselse; how can it be quiet seeing the Lord hath given it a charge against Askkelon, and against the Sea-shore? there bath he appointed it. I spake to the fword of quietnetle (faith the Prophet) But alas! how can it be quiet, how can that sheath it selfe in its scabbard, and not in the bowels of men, feeing the Lord hath given it a charge against Askelon? As if he had sayd, I see no entreaties can perswade the fword to rest and quietness, till it hath fully executed the command of God, and done his work, though it be very bloody work, even the making of it selfe drunke with blood. The Lord can make the sword quiet; & it will hearken to no voyce but his; if the Lord give a charge for the sword to returne into the sheath then it will, and if not, it will not. The fword raged in these nations tillthe Lords work and will was done, and then that had done. And as we have reason to acknowledge, that the Lord hath commanded the fword back into its sheath, and given us peace out of warre, so

Secondly, That he hath continued our peace fince the warre,

When he giveth quietnesse, who then can make trouble?

Note.

If God will give those nations quietnesse, where it was not, or continue it where it is, there is no power on earth can stop, or interrupt it.

Who can make trouble, where he ordaineth peace? Balaam was forced to this confetsion (when he would have troubled the people of Israel, and went from mountaine to mountaine to seek divination) I cannot curse whom the Lord hath blessed; why not, said Balak, I will give thee a good see if thou wilt, no, saith Balaam (Numb: 23.20.) The Lord hath blessed and I cannot reverse it. We may put this query, When he giveth quietnesse, who

can make treable? especially to three forts of persons.

First, To politick men; some presume they can trouble nations and shake the surest foundations of peace, with the engine of their braine, with their wit and subtlety. Yet this engine proves uselesse and unserviceable to that end, where the Lord gives quietnesse. Abitophell was as an oracle of God for wisdome in his times, and he stretcht his braines upon the tenters to make trouble, but God sayd there should be peace, and therefore (as David prayed) his wisdome was turned into foolishness. There is no wisdome (saith Solomon the wise, Pro: 21. 30.) nor understanding nor counsel against the Lord.

Secondly, We may put the question (who can make trouble?) to mighty men; their power (the strength of their Armies, and asme) cannot doe it? Senacharib came with a mighty host to disturb Israel, but he could not make trouble, he could not so much as shoot an arrow against Jerusalem, when the Lord forbad it.

Thirdly, We may put the question (who can make trouble?) to magicall men or forcerers; They cannot doe it by their wicheryes and enchantments, by their closest correspondencies with the devill himselfe. This was Balaams conclusion, who (it seems) traded that way to doe mischiese (Numb: 23.23.) Surely there is no inchantment against Jacob, neither is there any divination against Israel: according to this time it shall be sayd of Jacob, and of Israel, what hath God wrought? When God is resolved to give a people quietnesse, though the devill would, he cannot disturbe them. We need not seare witches or magicians (who correspond with hell to trouble the earth) if God say there shall be peace; neither policy, nor power, nor witchery, can prevaile against the purpose of God.

Then happy are that people, who have the Lord for their God (Pfal: 144.15.) what can a people defire more to make them happy, then to have the Lord for their God, if we consider these

two things?

First, God hath a negative voyce upon all the counsells of the wisest men in the world; if he saith it shall not be, it cannot be, whosever saith this or that shall be (Lam: 3.37.) Who is he that saith and it cometh to passe, when the Lord commandeth it not? if he gives not his assent, nothing can passe into a law. The Lords single negative stops the affirmative votes of all men joyned in one.

Secondly,

Secondly, The Lords power is paramount; He can effect what he willeth, whether men will or no. That's plaine in the text. If he give quietnesse, who can make trouble?

To come a little nearer; This day, this fifth of November, which we solemnize in a thankfull remembrance of our deliverance from the Gun-powder treason, is a very great confirmation of this truth.

Who is there that was alive at that day (as severall here I know were) yea who is there that hath heard of that day, of the Substance and circumstances, of the matter and manner of the Gunpowder treason, but can tell us, that a Popish party at home with their correspondents abroad, intended to make trouble in this nation; furely there was a purpose to make trouble in the nation that day, if ever there were a purpose to make trouble in any nation. What did they leave unattempted, to promote the trouble of this nation? Counfels were joyned for a conjunction of forces to trouble this nation. The men ingaged in that plot, may properly be called Trouble-makers; It was their business or their designe to trouble the waters, that themselves might fish in those waters of trouble. We may with respect to their purpose, (though God prevented it graciously) truly say to them what Ahab sayd failly to Elijah, These were the men that would have troubled our Ifrael; they would have made trouble in every way, and in every thing, wherein trouble could be made by men.

Would it not have made trouble to destroy the King the chiefe Governour of these three nations, with his royall issue in one

Would it not have made trouble, to blow up the representa-

tive of the nation, the Parliament, in one day?

Would it not have made trouble, to put the whole body of the people into a confused heape, without a head, in one day?

Would it not have made trouble in the nation, to have seene Papal power, with Popish Doctrine and worship brought in againe upon us within a few dayes?

Would it not have made trouble, to have seene poore soules imprison'd, persecuted, and consumed to ashes for their consci-

entious witness-bearing to the truths of the Gospel?

Would it not have made trouble, to have loft our civil liberties, and to have had a yoke of spirituall Bondage layd upon our necks by worse then Egyptian task-masters? Would

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Would it not have made trouble, to spill the blood of thoufands? Was it not an attempt to make trouble, to attempt all these things which would probably, that I say not certainly, have been the issue of that plot, if it had succeeded? Let us therefore praise the Lord, who was pleased to prevent it, and sayd it shall not be. They did every thing to make trouble, but make trouble; they did every thing, but prosper in their designe: They took secret counfell, they took oaths, yea they took the Sacrament to assure the secrecy of those counsels and oaths. All this they did towards the making of trouble, yet they could not; God sayd at that time let England be in quietness, and therefore, only, those Romish Emissaries and incendiaries could not make trouble.

Againe, If we consider the present season wherein we live, it is a confirmation of this truth, God hath given us quietnesse for some yeares; and hath he not preserved this quietnesse hitherto, against all those both persons and things that would have made trouble? if God had not confirmed our peace, we had been in trouble long before this time, but yet our peace continueth, yet it continueth; and is it not wonderfull that it should continue, if

we confider.

First, The sins of the nation which are the seed of trouble, especially those two generall sins, first, unthankfullnesse for our peace; Secondly, our ill improvement of it. How have many abused their peace to nurse up their pride, wantonness and vaniy! and being delivered from the seare of men, have even cast off the seare of God! what just cause is there, that we should loose that peace which we have used so ill, and have almost turned into a warre with God himselfe! yet hitherto the Lord hath given England quietness, and none could make trouble.

Secondly, If we look upon the divisions, both in opinion, and affection, that are found among us, is it not a wonder that yet we have peace! if God had not given quietnesse, doubtlesse these differences, of which we are so sadly full, had filled us with trouble

long before this time.

Thirdly, While we consider the different interests which have been abetted and hotly pursued by too many in this nation, is it not marveilous in our eyes, that our peace is continued! divided interests make greatest distances, & open those breaches through which trouble usually enters upon a nation. When a people are of one mind, of one heart and way, trouble canscarce find any way to come in among them. But only God (who peremptorily gives quietnesse) can give quietnesse to and prevent the trouble of a people who are divided in opinions, affections, and Interests. As therefore it is the most desireable mercy that a people may be all united as one man, in one mind, heart, and way, according to the mind, heart, and way of God; so it is a most admirable mercy, to see their peace continued while any considerable part among

them are dis-united in any of, especially if in all these.

Fourthly, Confider, that fince the time of our peace, we have had many changes, we have been emptied from vessel to vessel, from hand to hand, from government to government, and from governour to governour; and is it not matter of astonishment as wel as of thanks-giving, that yet we have quietness! how many have waited and hoped, yea defired and longed for our day of crouble, by these changes, revolutions and viciffitudes, but yet we have peace. Must we not then conclude, If God giveth quietnesse, none can make trouble; neither our fins, nor our divisions, nor our animofities, nor our changes shall put it into any mans power (though they put an advantage into many mens hands) to make trouble where the Lord our God is graciously & freely pleased to give us quietness. Yet let us be in a holy feare, lest we at last provoke God, and fin away our quietness, and make trouble for our selves. The condition of a people who doe so is very wofull; for furely (as it followeth in the text)

If he hideth his face, who then can behold him?

This latter part of the verse is applicable to a nation as well as the former, and therefore before I come to speake of either with respect to a single person, or a man only.

Observe.

God sometimes hideth his face from whole nations, even from those nations that have the outward profession of his name.

As there are national mercies, so national calamities, as his people in common may have the shinings of Gods face upon them, so the hidings of his face from them. Did not God hide his face from the people of Ifrael, his peculiar people, when they were though a professing people, yet a very sinfull & provoking people?

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First, This hiding of his face, is not a sudden act of God, he doth not presently nor easily hide his face from a people. He tells them often he will doe it, before he doth it once. The Lord warned the old world long, before he brought the flood (Gen. 6. 3.) And the Lord sayd, my spirit shall not alwayes strive with man, for that he also is sless: yet his dayes (wherein I will spare him and wait for his repentance) shall be an hundred and twenty yeares. Of this patience the Apostle spake, telling us (I Pet: 3.19,20.) That Christ by the Spirit which quickned him, went and preached to the spirits in prison (not in prison when he preached to them, but in prison ever since for not obeying what he preached, as the text saith) which sometime were disobedient, when once the long suffering of God maited in the dayes of Noah, while the Arke was a preparing: wherein sew, that is, eight soules were saved by water; God did not presently hide his sace from that debauched Gene-

ration,

ration, who had corrupted all their wayes, but gave them long warning, even an hundred and twenty years. And how oftendid God give warning before he withdrew or hid his face from the people of Israel, his special people? He sent his Prophets rising early, and sending them, saying, Oh do not this abominable thing that I hate, (Jer. 44. 4.) And in another place, O ferusalem, be instructed, less my soul depart (or be disjoynted) from thee; (Jer. 6.8.) as if he had said, I am loth to depart, yea I will not depart, if thou wilt but now at length hearken to my voice, and receive instruction.

Secondly, As God is long before he begins to hide his face from a Nation, so he doth it not all at once, but gradually, or by several steps: we read (Ezek, 9.3.) how the glory of the God of Israel was gone up from the Cherub whereupon he was, to the threshold of the house: Then (chap. 10.18.) The glory of the Lord departed from off the threshold of the house, and stood over the Cherubims: And then (chap. 11.23.) The glory of the Lord went up from the midst of the City, and stood upon the Mountain, which is on the East side of the City. When the Lord was departing from them, he did it by degrees; he withdrew and hid himself by little and little, as in the Eclipse of the Sun, whether partial or total, we observe

the light gradually shut in and hidden from us.

Thirdly, As God is long before he hideth his face, and long in hiding it from a Nation, so (which makes it dreadful) his face being once hid, continueth long hid from Nations. He doth not return presently to them, as he often doth to particular persons. The Eclipses of Divine favour abide long upon Nations and Churches. We commonly say, Great bodies move slowly; And God is usually flow in his motions both from and towards great bodies; as he doth not quickly remove from them, so he doth not quickly return to them. He stayeth long before he hideth his face, and he makes them stay long before he causeth his face to shine upon them again. When for the fin of Ifrael God gave up both them and the Ark into the hands of the Philistines (though the Philistines vexed with the hand of God upon them, fent it back shortly after, yet)it was long before it was fully setled among them, (1 Sam. 7.2.) And it came to pass while the Ark abode in Kirjath-yearing, that the time was long, for it was twenty years, and all the house of Ifrael lamented after the Lord. The Ark (which was a figne of God's

Verl.29.

Gods presence with them) being removed, was not soon restor'd to its proper place; yea it was 20. years more after that before it was fet in its place by David, (2 Sam. 6.17.) And whereas it is faid, that in those first twenty years, they lamented after the Lord, this fignineth, that all those years God was (comparatively to what he had fomtimes been,) but as a stranger in the land, leaving them under the cruel oppressions of the Philistines: nor did they recover his favourable presence, till they solemnly repented and reformed, putting away their strange gods, and Ashteroth, preparing their hearts unto the Lord to serve him only, as Samuel exhorted them to do at the third verse of that chapter. The Jewish Nation in after ages had fad experience of this in the Babylonith captivity; when God hid his face from them, it was seventy years before he lookt upon them again: and fince that Nation provoked him (by their rejection of the Gospel) to lay them aside, God hath hid his face from them above these fixteen hundred years, and they are to this day a scattered unsetled people, and wanderers among the Nations, having their hearts hardned, and their eyes thut against the light of the glorious Gospel. And as the Jewes, so many Christian Churches have for a long time felt the 1ad effects of these Divine hidings and withdrawings. Those seven famous Churches in Asia, mentioned in the second and third chapters of the Revelation, Ephelus, Emyrna, &c. have been under this woful Eclipse many hundred years; nor have those ancient Churches in Africa, where Tertullian and Augustine once flourished, recovered the presence of the Lord to this day. Let the Nations and Churches abroad remember this, and tremble to provoke the Lord to fuch departures and defertions. God hath long hid his face from the Bohemian Churches, & subjected them again to the Papal yoke; feveral parts of Germany are under the fame hidings: the light is departed from them, and they are left in much darkness; their state is very deplorable, and their former purity, both as to doctrines of faith, and practife of worship (as to humane help) irrecoverable. And should not the dealings of God with them, awaken us in these Nations and Churches, to remember and consider the wonderful patience of God in continuing our peace, notwithstanding all our provocations, lest at last he hide his face from us also, and then who can behold him? A throng of evils and mischiefs will soon appear to us with open face, if once

God hide his face. And it will not be unuseful to instance a little in this place, what those evils and mischiefs are which throng and croud in upon Nations and Churches, when God hideth his face from them.

First, When God hideth his face from a Nation, he layeth down his former care of them, and watchfulness over them, he takes little or no notice of their case and condition, of their troubles and streights, (as was toucht in opening the Text) he regards not how it is with them, nor what becomes of them. Such apprehensions the Prophet had in reference unto the people of Israel, (fer. 14. 8.) where he humbly expostulated with the Lord, Why art thou as a stranger in the land, & as a wayfaring man that turneth aside to tarry for a night; a stranger or a wayfaring man, intending to stay but a night in a place, thinks not himself concerned with the state of that place; if he can but get a supper and a lodging for his money that night, he troubles himself no further: whether it be well or ill with the place, whether it be fickness or health, if he can make shift for a night, he is satisfied. Thus the Prophet conceived the Lord even as a stranger among his people, little minding what became of them, whether they did fink or fwim, whether it were peace or trouble, joy or forrow with them. And, further, he represents the Lord not only as a stranger, but as a man assonished, not only as a man who cares not to help, but as a man who cannot. An aftonished man, how mighty soever he is, bath no use of his might. He that can do little with his reason (that's the case of an astonish'd affrighted man) can do less with his hands. Now such a one is God to his people (that is, he will do no more for them then fuch a one) when once he hideth his face from them.

Secondly, When the Lord hideth his face from a Nation, he hath no regard to their prayers and supplications, no not to their fasts and humiliations; that speaks sadly. Prayer is our best strength, it engageth the strength of God; by prayer we have our resort to God, and setch all our help and succour in a day of trouble from his All-sufficiency. If once God say to a people, I will not hear nor answer your prayers, they are in a most forlorn condition. Thus God resolved against the people of Israel, (Jer. 14. 12.) When they sast, I will not hear their cry: And as he would not regard their own prayers, so he forbade the Prophet to pray for them, (vers. 12.) The Lord said unto me, pray not for this peo-

ple for their good; yea, he tells them, he would not regard the prayers and intercessions of any others for them, (Jer. 15. 1.) Though Moses and Samuel stood before me, (that is, should become Advocates in their behalf) yet my heart could not be towards this people, (that's a sure and a dreadful prognostick of ruine, as it fol-

loweth) cast them out of my fight, and let them go forth.

Thirdly, When the Lord hides his face from a Nation, he refuseth to give them counsel, or to direct their way. We need the counsel of God as much as his strength; as we cannot do what we know unless he ftrengthen us, so we know not what to do unless he counsel us. And when ever God hideth his face from a people, he hideth counsel from a people. When God hid his face from Saul, who was in a publick capacity, and in a publick case, his war with the Philistines, O how he complained that he could get no counsel, (I Sam. 28. 6. 15.) The Lord answers me no more, neither by Vrim, nor by Thummim, nor by Prophet, nor by Dreams; as if he had faid, I cannot get a word of direction from God, what to do in this calamitous and intricate condition, wherein my felf and my Kingdome are plung'd, by reason of this Invasion; I know not what to do, and God will not at all give me any intimation what to do, nor how to do, what is fafest, or most conducing to my own safety and preservation. The Prophet brings in the Church lamenting this effect of Gods hiding his face, (P[al. 74.9.) We see not our tokens, there is not any Prophet, nor any that can tell how long; as if they had faid, heretofore God was wont to give us fignes and tokens, he would even work miracles for us, or he would fend a Prophet to instruct and advise us what to do, we had those who could tell us how long, that is, how long our troubles should last, and when we should have our expected end of them; but now we are in trouble, and no man can tell us how long, now we are left to the wide world, to shift for our selves as well as we can; the Lord will not advise us what to do, nor give us his minde what's best to be done, or how to proceed; thus deplorable was their condition upon the hiding of Gods face from them.

Fourthly, (which is yet worse) when the Lord hides his face from a people, he doth not only with-hold his counsels, but gives them up to their own counsels, & that is, to their own hearts lusts, (Ps. 81.12.) If rael would none of we (saith God) they would not bark-

en to my voice: What then? So I gave them up to their own hearts lusts, and they walked in their own counsels: and that was to give them up to a spirit of division, to a spirit of discontent, to a spirit of envie and jealousie, to a spirit of ambition, of self-seeking and emulation, and so to a spirit of distraction and consusion, and so to ruine and destruction: such and no better is the issue, when God gives a people up to their own counsels; then they soon become a very Chaos, and run themselves into a ruinous heap.

good lave no counsel from man, as none but man's.

Fifthly, When God hides his face from a Nation, he is ready to declare his displeasure, and the forest testimonies of his fierce anger, formally, against them; God looks upon a sinfully sinning people as a burthen upon his heart; he is prest, and even opprest with them, he loaths them, his stomack turns at the thought of them, (Isa. 1. 24.) Ab! I will ease me (the Hebrewis, I will be comforted, or I will comfort my felf, that is, I will unburden my foul, and satisfie my self by taking vengeance) of my adversaries; that is, of my people who have rebelled against my command, and have been disobedient to my word. These the Lord counts no more as his children and friends, but as his enemies, and numbers them among his adversaries; Ah, saith he, I will ease me of mine adversaries, and avengeme of mine enemies: I am grieved to do it, yet I must do it, I am resolved to do it. As soon as the Lord had declared that he would receive no intercession for Israel, he adds, (Fer. 15. 1.2.) Cast them out of my fight, let them go forth, and it shall come to pass, if they say unto thee, whither shall we go forth? then thou shalt say unto them, thus saith the Lord, such as are for death, to death, and such as are for the sword, to the sword; and such as are for the famine, to the famine; such as are for captivity, to captivity; I will cause them to be removed into all Kingdoms of the earth, (vers. 4.) and as I will not pity them, so none shall, (vers. 5.) All these tokens of displeasure fall upon a people when once the Lord hides his face from them. Yea then the Lord himself will go forth against them as a fierce Lion, (Hof. 5. 14, 15.) He was to Israel as a moth, and as rottennels, (verf. 12.) that is, a secret confumption, he would also be an open destruction to them as a Lion, yea as a Leopard by the way would be observe them, or lye in wait for them, and meet them as a Bear that is bereaved of her whe'ps, and rent the very caul of their heart, (Hof. 13. 7, 8.) The Lord God Ccccc

God takes upon him the aftings of the most savage beasts in righteousness, to shew how much he is provoked, when he feeth his people act like beafts in unrighteousness, filthiness, cruelties, senfual pleafures; when men behave themselves unlike men, God will not meet them (as he told Babylon he would not, Ifa. 47. 3.) as a man, that is, either in the weakness of a man, or in the compatfions of a man; but he will meet them either as a beaft of prey, who hath no compassion, or as God in the fulness of his power, not drawing forth, but quite restraining his compassions. Yea, the spirit of God will strive no more in wayes of mercy with such a people, but turning their enemy (Isa. 63. 10.) will fight against them. He not only forbeareth to affirt them against, & deliver them from their enemies, but even affifteth their enemies against them, of delivereth them up into their enemies hand.

Sixthly, When God hideth himself from a people, he removes their spiritual enjoyments; he takes away his holy Ordinances, his Worship, the light and power of his Gospel, or leaves them. nothing but the shells and out-fide forms of them; they shall be fed with husks, because they have not improved sweet kernels and wholfome food; they shall have long shaddows, but little true light or Sun-shine. Vision shall cease; God will take away his Ministers and be gone, and then they are presently over-run with errour and superstition upon one hand, or with ignorance and pro-

phaneness on the other.

Seventhly, He will spoil them also in their Civil enjoyments, he will take away good Magistrates, who are as a staff and a stay, as a shield and a shelter to a Nation; he will break the stay and staff of Government, as he threatned (I[a. 3. 1, 2.) and then (as it followeth vers. 5.) The childe shall behave himself proudly against the ancient, and the base against the honourable; he will leave them to the corruption of Justice, Judgement shall be turned away backward, and justice shall stand afar off, and then truth falleth in the streets, and equity cannot enter, (1sa. 59. 14.) and after all this, what will he do with them? He will either leave them to the worst of National evils, total Anarchy, or, he will give children to be their Princes, and babes shall rule over them. When God hid his face from the Jewish Nation, he broke their Government by taking away ten Tribes out of Rehoboams hand, and putting them under Feroboam; and out of his hand they fell into the hand of feveral veral other wicked Princes, til at last they were carried into captivity by the common enemy. These & the like are the world effects of Gods hiding his face from a Nation; from all which we may well conclude with Elihu in the Text, who then can behold him? who can bear his wrathful prefence, when his face or favourable presence is hidden from us? To shut up this point, I shall only adde, that because these hidings of Gods face are gradual, (as was shewed before) therefore they are little taken notice of; as the Prophet complained (Hof. 7.9.) Gray hairs are here and there upon them, and they know it not; that is, they are in a declining condition, (gray hairs are the fignes of old age, which is the de- Eorum mihi clension of mans life, he alludes from the body Natural, to the viderar idensbody Civil or Politick, they are I fay, in a declining, weakning, omnino Germaspending condition) yet they lay it not to heart. And that's a fore, new qui bane if not the chiefest judgement of God upon a Nation, when hiding hibertatem detail his face, he hides his judgements from them, and gives them up five parem conto hardness of heart, to blindness of minde, and a spirit of stupi-cedendistive dity, that they fee not nor take notice of their own danger, nor the condemnandi departure of God from them, which is the cause of it. And still ad tyrannos the more God hideth his face from a Nation, the more miserable tantum coardat they are, and withal, the more insensible of their misery. So much Geos qui imfrom that confideration of the Text, as to a Nation, When he gr-pie vivunt. veth quietness, who can make trouble? and when he hideth his face, Sanct. who then can behold him? Whether it be against a Nation,

Or against a man only.

As this verse respects a man only, or a single person, it is ex-

pounded two or three wayes.

First, Of Oppressors and wicked men; as if he had said, When God will give a wicked man quietness or prosperity in his sinful way, who can make his estate troublous, or trouble him in his estate? He shall be quiet while the will of God is to suffer him to be so; and if God once hide his face from him, that is, declareth dipleasure against him, who can behold him? that is, who among the mightiest of wicked Si dem pacem oppressors, can lift himself up against, or stand before God?

tribuat impin. Secondly, The words are expounded of the oppressed, or of qui illius progodly men; as if he had faid, when God is minded or resolved videntiam & to give peace and quietness to any of his faithful servants, who can areana judicia condemnare auhinder him, or trouble them? and when he is pleased for reasons dibit. Gregor. CCCCC 2 belt Philip.

best known to himself, to leave any of his faithful servants in darkness, and withdraw the light of his countenance from them, who among them can behold him? that is, bear or endure his angry

appearances.

Quum iple tranquillat quietabit? cum abscondit faciem (sc. ab bim? improbis) quis guis improborum aversanti Here. Jun.

क्षारं व्यव रहत हैं

*gilling

A third expounds the former part of the verse according to the second Exposition of the whole verte concerning the oppressed (scimiferos af or afflicted godly, if God will give them quietness, who can give fl. Hos, quis in- them trouble? And the latter part of the verse, of Oppretiors, if he hiderh his face from wicked and unjust men, who can behold

Further, Some who take this sence, do not understand it as an contemplable act of God hiding his own face, but as an act of God hiding the tur eum. i.e. face of the wicked Oppressor; as if it had been said, When God hideth a wicked mans face, and wraps him up as a condemned man, or Deo aust obsi- when, by the command of the Magistrate, after his legal tryal his face is covered, being ready to feal the warrant for his execution; (Hamans face was covered as foon as the Kings word went out against him) then who can behold him? Some infist much upon this interpretation, in allusion to the custome of those times, when condemned malefactors had their faces covered; and indeed, when God wraps up the oppressors face as a condemned man, who can behold him, that is, who can hold up his face against God, or resist him in this work of justice. But I intend not to prosecute the personal consideration of the Text under these distinct notions, but shall only take up the general sence; When he giveth quietness to a man, who can make trouble? and when he hideth his face from a man, who can behold him? I shall only adde Master Broughton's gloss upon the whole verse; when for the poor he kills the mighty, none can stay him; and when he hideth his favour, none san finde it.

Hence Observe.

First, The quietness or peace of any man, of every man, is of the

If God will have a wicked man live in quierness, so it shall be, and God hath given, and doth often give them quietness. I have seen the micked in great power, and spreading himself like a green Bay tree, (Pfal. 37. 35.) David spake this from a good witness, the fight of his eye: I (faith he) have feen the wicked in much outward

outward pomp and splendour, and as the outward peace and quietness, pomp and splendour of the wicked is from God, so also is both the outward and inward peace of any godly man.

Fi. st., The outward peace, or the peace of a godly man in his outward estate, is of the Lord, (Pfal. 4.8.) I will both lay me down in peace and sleep, for thou only makest me to dwell in safety: that is, thou O Lord wilt watch over me in the night, and not suffer me to be surprized by any sudden danger, and therefore I will quietly repose my self upon thy gracious promises, and throw off those cares and fears, which as thorns in the pillow, would not suffer me to rest, when I lye down in my bed: the Lord is my safety, even the rest of my body. In the 5th chapter of this book (ver. 23, 24.) Eliphaz telleth us, how the Lord secures the outward condition of a good man, and gives him such quietness, that even the very beasts of the earth shall be in league, and the stones of the field at peace with him, and he shall know (or be assured) that his

tabernacle shall be in peace.

Secondly, The inward peace, the foul peace, the spiritual peace of a godly man is much more from the Lord, (John 14. 27.) Peace I leave with you, my peace I give unto you, not as the world giveth, so give I unto you; as if Christ had said, I will not deal with you after the rate of the world, that is, either deceitfully and falfly, or rigorously and unjustly; I will not give you such measure as the world gives you, nor in such a manner; I give you my peace, therefore let not your hearts be troubled, neither be you afraid : what-ever outward trouble the world can give you, be not afraid of it before it cometh, nor troubled at it when 'tis come, I will give you inward peace in the midst of all your troubles. Christ invites the weary and the heavie laden to come to him, with this promise, I will give you rest, (Matth. 11. 29.) soul-rest he meaneth; that Title or name of Christ, Shiloh, (Gen. 49.10. The Scepver shall not depart from Judah, until Shiloh come) fignifies tranquility, peace, and rest; As Jesus Christ hath bought our peace and rest with his blood, so he bears it in his name. The fountain of our foul-peace is the heart of the father, Grace and Peace from God the Father, &c. (Col. 1. 1, 2. 1 Theff. 1. 1.) The purchase or price of this peace, is the blood of the Son, (Col. 1. 22.) He bach made our peace through the blood of his Cross: Our peace cost dear, it cost blood, and that the blood of the Son of God. The convey-

conveyance of this peace is made by the holy Spirit; he is fent to bring the good tydings of peace unto believers: the Spirit speaks peace from God, and witnesseth with our spirits, that we are at peace with God. And as this peace is at first from God the Father as the fountain of it, & from God the Son as the Purchaser of it, and from God the holy Ghost as the Speaker of it; so the continuing and renewing of this peace is from the same God. He establisheth and setteth the heart in that peace which he hath given, and he restoreth that peace when at any time we have lost it, and the heart is unsetled. David's soul being unquiet, and his peace ravell'd after his fin, he addressed to God for the renewing of it, (Pjal. 51. 12.) Restore to me the joy of thy salvation. David petitioned the restoring of his peace, while he petitioned the restorring of his joy: tis possible to have peace without joy, but there can be no joy in that foul, which hath not first attained to peace. We must wait upon God both for the restoring of our peace when it is departed, and for the continuance of it when it is enjoyed. When he giveth quietness to a man, either as to foul, or body, or both,

Who can make trouble?

Note, Secondly.

The quietness or peace which God bestows upon any person is an invincible, an insuperable peace and quietness, as to all that this world can do, or he suffer in this world.

If God will give a quiet outward estate, no man can disturb it; when God gave Fob outward quietness, what a mighty man was he? how did he stourish? Nor could any break his outward peace; Satan confest it in the first chapter, Thou hast made a hedge about him, and about his house, and about all that he hath, on every side; there is not the least gap open, no nor stake loosned in his hedge, who can touch him? who can come at him? I cannot touch him, Sabeans and Chaldeans cannot touch him. While the Lord giveth and guardeth our outward peace, it is inviolable. And as to our spiritual peace, if the Lord speak ir, who or what can trouble the soul?

First, The afflictions, tribulations, and vexations which we meet with in the world, cannot trouble this inward peace; while storms are without, there will be a calm within; the soul may be at peace, and

and the conscience quiet, in the greatest visible confusions. Let the world turn about and overturn, let it shake and break into a thousand pieces, this peace abides unshaken, unbroken: let the world rage in the heat either of war or perfecution, yet the heart is serene, fixt, and quiet, like Mount Zion, that cannot be removed. Christ tells his Disciples (John 16. 33.) These things have I spoken unto you, that in me ye might have peace; (and in the same verse he foretells them) In the world you shall have tribulation: as if he had faid, you shall have a peace concurrent and contemporary with your tribulation; trouble from the world shall not hinder the peace you have from me; yea, my peace shall conquer the troubles you have in the world. Thus the Prophet tryumphed in believing, (Hab. 3. 17.) Though the labour of the Olive (hould fail, and the Vine yelld no fruit, though there be no Calves in the stall, nor Sheep in the fold, &c. yet I will joy in the Lord, and rejoyce in the God of my Salvation. To rejoyce in the Lord, is more then to be quiet, or to have peace in the Lord. Foy is the exalta tion of peace, it is the most delicious fruit of peace: The worst of worldly evils cannot despoil us of the least purely spiritual good, much less of the greatest. Him wilt thou keep in perfect peace, whose minde is stayed on thee, (Isa. 26. 3.) That's perfectly perfeet to which nothing can be added, and from which nothing can be taken away; yet that is truly perfect, to which though fomthing may be added, yet it cannot be either totally or finally taken away. Such is the foul-peace of true believers in this life. and therefore a perfect peace.

Secondly, As outward tribulation cannot hinder the foul-peace: of a godly man, fo the policy, plots, and temptations of Satan our arch-enemy cannot, yea his charges and most spireful accusations shall not. The great designe of the devil, is, to destroy and devour fouls, his own condition being most miserable, he at once envies all those who are not in the same condition, and attempts to make them so; and when he fails in that attempt, the destruction of fouls, yet he will not cease to attempt their moleflation, and to trouble those whom he cannot utterly devour. Now, as Saran cannot at all prevail in the former attempt, the destroying of fouls, so he cannot wholly prevail in the latter, the troubling of fouls. Hence that gallant challenge of the Apostle, (Rom. 8. 33, 34.) Who (hall lay any thing to the charge of Gods elect? it

is God that justifieth: who is he that condemneth, it is Christ that dyed, yearather, that is rifen again, &c. As if he had faid, let all the enemies of our spiritual peace rise up and combine rogether, they shall not be able to condemn, that is, wholly to difcourage or disquiet the heart of a believer, he having received (his quietus est) rest and peace from God, in the justification of his person, and the pardon of his sins. Satan can do much, and would do more (if his chain were lengthned, and he not restrained) to the trouble and molestation of our fouls, there's not a godly man living thould reft an hour in quiet for him, if he might have his wish or his will; but because God gives quietness to some believers, and will not have it so much as stirr'd, therefore Sacan cannot make any trouble at all in their fouls, but they live in the constant light of God's countenance, and in the joy of the holy Ghost. And because the quietness which every believer hath is the gift of God through Jesus Christ, who hath made their attonement, and established their peace, through the blood of his Cross, therefore Satan cannot make any such trouble in any of their fouls, as shall for ever destroy their peace, or dissolve their quietness, though for many reasons, all serving his glory, and their good, God suffereth satan many times, possibly for a long time to entangle and interrupt it. Temptations to the committing of fin, and accufations or charges about fin committed, may exceedingly hinder and shake the peace of a believer; but, as the fins to which he is tempted cannot hurt his peace, when he refifts and overcomes them, fo the fins into which he falleth through temptation, cannot destroy his peace, because those fins shall certainly be destroyed both by repentance and pardon.

Thirdly, The thunders of the Law cannot take away the peace of that foule, to whom God giveth quietness. Christ having in his owne person fullfilled the Law for believers, both doing the duty, and enduring the penalty of it, he hath delivered them from the terror and curse of the Law, himselfe having been made a curse for them (Gal: 3.13.) So then if neither tribulations nor temptations, nor the terrors of the Law can make trouble, where

God giveth quietness; we may conclude, nothing can.

There is a double Consideration upon both which, we may demonstrate, that if God giveth quietness, either outward or inward, none can make trouble. First, Because, as God is soveraigne and so may dispose peace and quietness, to whom he pleaseth, or at his pleasure, when he will, or to whom he will; so he hath an all-sufficiency to maintaine and confirme, to preserve and protect the outward peace of any man, against all the powers of this world; and the inward peace of a godly man against all the powers of hell, against the terrors of the Law, and the accusations whether of Satan or of his owne Conscience.

Secondly, None can destroy the peace of a godly man, because it is a perfect peace, as was shewed before from that promise in the Prophet (Isa: 26.3.) Him wilt thou keepe in perfect peace whose mind is stayed on thee. For, being a perfect peace it will not decay of it selfe; and because its perfect God will neither destroy it himselfe, nor suffer any else to destroy it. Marke the perfect man (faith David, Ptal: 37. 37.) and behold the upright, for the end of that man is peace. He is a perfect man whose end is peace, and that is perfect peace which holds to the end, or which shall never end. The peace which God giveth is perfect; First, because 'tis established upon persect righteousnesse, the righteonsnesse of God. That righteousnesse which is the roote of our peace is called the righteouineffe of God, both because God hath appoynted it, and because God hath wrought it. Jesus Christ God-man is the Lord our righteousnesse, and the Prince of our peace; or as the Apostle expresseth it (Heb: 7.1,2.) He is Melchisedec, being by interpretation King of righteousnesse, and after that also King of Salem, which is King of peace. (Isa. 32.17.) The work of righteousnesse is peace, and the fruit of it is quietnesse and affurance for ever. Righteousnesse is such a foundation of peace, as cannot be shaken; and therefore that peace which is built upon it cannot be utterly overthrowne, how much soever it may be Thaken.

Secondly, 'Tis a perfect peace, because it was obtained by an absolute victory over all the enemies of it. That people must needs be in perfect peace who have got a perfect conquest over all their enemies, and have got their opposers under their feet. Now the spiritual peace which God giveth his people, ariseth from a perfect conquest over all their enemies. First, the world is perfectly conquered by Christ (John 16.33.) Be of good cheare, I have overcome the world. Secondly, the Devill is perfectly con-

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quered

quered by Christ (Heb: 2.14.) He hath destroyed him that had the power of death, that is, the Devill. He is more then conquered who is destroyed; Christ hath destroyed the Devill, who is the destroyer, though not as to his being, though not as to his will to destroy, yet as to his power to destroy those whom he hath redeemed, and will eternally save. Thirdly, Christ hath also perfectly conquered the Law (nor by destroying but) by fullfilling it. Christ was above all that the Law required or commanded, and so he did at once freely submit to it, and sully (as to any hindrance of a believers peace) subdue it, he holdeth it under him as well as he was made under the Law, that he might hold it under him, and that we might not be under (the dread of) the Law (though we must walke and worke by the rule of it) but under grace.

Tis matter of strong consolation to poore soules, that when the Lord giveth quietness none can make trouble. And hence we also learne, that all the breaches which are made upon the peace of the people of God, are from God himselfe. As those breaches are meritoriously from themselves, so efficiently from God him-

selfe; till he breaks their peace none can.

Thirdly, From the second branch, when he hideth his face, who then can behold him? This being applicable to a single person as well as the former.

Observe.

God sometimes clouds his face from his owne servants, and children.

These words, When he hideth his face, suppose that God sometimes doth so, and the Scripture else-where testifies that God hath often done so; God hath love alwayes in his heart towards his children, but he hath not alwayes favour in his face towards them; his appearances are not alwayes the appearances of a friend, he may appeare angry, and turne away his face as if he would not be spoken with. Of this we find frequent complaints in Scripture; and I might speake much to this poynt, but I have already met with it (Chap: 13.24.) and therefore I passe from it.

Only from the connexion of these words, When he hideth his

face, who can behold him?

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Note.
The hiding of Gods face, or the vayling of his favour is exceeding grievous unto any person.

When he doth it, who can behold him? This manner of speaking doth not only hold out, that if God will hide his face no man can fee him, or know him; for God is a fecret to all men untill he is pleased to reveale himselse; yea all the truths of the Gospel are secrets, and mysteries, till God is pleased to reveale them and make them knowne (Math: 11. 25.) Father I thank thee (saith Christ) that then hast hid these things from the wife and prudent, and hast revealed them unto babes; that is, thou hast not opened them to the wisest, &c. (there needs no other hiding of them from the wifest of men, than a forbearance to open them) but to the babes, who are (though weake, yet) humble and teachable, thou hast opened them, and opened their eyes and hearts to see and receive them. This speech holds out not only this truth, that when God doth not reveale himselfe, no man can know him or any thing of his minde, or that neither his nature, or his will are knowne but by some way of revelation; but this forme of speaking (Who can behold him?) plainly tells us, that if God hideth his favour, he is so terrible, that none can have the boldness or courage to behold him. For the hiding of his face, implyeth an appearance of anger and displeasure; and when he is angry, who can behold him? If the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, as the Apolile speakes (2 Cor: 3. 7.) surely then no man can stedfastly behold the face of God when his countenance is filled with wrath. Some said to Christ (John 14. 8.) Shew us the Father and it sufficeth; that is, reveale to us the love and good will of the Father, and that will satisfie us, that will fill up all the desires and longings of our foules; we shall have nothing more to with for, nothing more to look after, if thou wilt but shew us the father. Now, on the other fide, if the Father will not shew himselfe, if the Father will hide himselfe from the soule, what then can suffice? what can comfort? where is our refuge or rest? As when God is Tranquillus quiet and favourable to us, he can make all things favourable and deux tranquil. quiet to us; So, if God be displeased, nothing can be pleasing to lat omnia. a foule that is fensible of his displeasure. A believer looses not

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only

Take this inference from it.

If the hiding of Gods face be so terrible, then take heed of provoking him to hide his face.

For though we are not tenants at will for our peace in reference unto the world, in reference to men, in reference to devills; yet we are only tenants at will for our peace in reference unto God. He can take away our peace; and he doth usually continue our peace, only fo long as we behave our felves well. As some have Letters Patents for great offices which run in that tenour; They shall enjoy them (quam diu se bene gesserint) as long as they carry themselves well; but upon default or male-administration they may be turned out of all; fo I say, though we are not at the will of the world, nor of any creature, for the holding of our peace, yet we are at the will of God for it. And as he sometimes meerly out of prerogative hideth his face (as was shewed Job 13.24.) that he may try what a soule will doe in a dark condition, and that he may declare what the strength of his invisible grace can doe when nothing is visible, no not any the least ray or faine of favour from himselfe to support and comfort the foule, I say, though God doth thus in a prerogative way sometimes hide his face) yet usually he doth it not, but upon some default in us, especially our neglect of him; when we regard not the face of God, and grow flight as to our valuations of his presence. then he withdraweth his presence and vayles his face towards us: and when we fall into any grotle fin (fuch was the case of David, P(al: 51.) God takes us upon default, and leaves us in a fad condition, as he did David, who complained that even his bones were broken, and that he had loft the joy of his falvation, which upon the renewing of his faith and repentance, he begg'd earnestly might be restored to him, and it was. Therefore if you would keepe the light of Gods Countenance, keepe close to the light of Gods Commandement. No marvaile if we be under the hidings of the face of God, when we are turning our backes upon God! Sin is a turning from God, a turning our backs upon God; and is it any wonder

wonder if God turne his face from finners? To turne our backe upon God is the worlt of a finfull condition, and to find God turning his backe upon us, or hiding his face from us, is the worst of a miserable condition. What can comfort us, when the God of all consolation will not look upon us, unlesse in displeasure? What pleasure (but the pleasure of fin for a season, which ends, without repentance, in endlesse torment, what pleasure, I say) can that foule take in whom God taketh no pleasure, or with whom he is not pleased? It is very sad with the soule, when we loose the fight of our owne graces (fometimes a gracious heart cannot fee any worke of grace, nor perceive any workings of grace in him, but thinks he hath no faith in God, no love to God, no forrow for fin, this is fad) but it is much more fad to loofe the fight of the face of God, to have the favour of God withdrawne from us. This made fonah complaine (Chap: 2.4.) I am cast out of the light of thine eyes; he lookt upon himselse as an outcast, and then fonab thought himselfe as cast into the belly of hell (v.2.) When God hides his face from us, or will not vouchfafe us a fight of his pleased face, we are as in the belly of hell, as Tonah bemoaned himselfe. What is the glory and happinesse of heaven? Is it not the fight of the face of God? is it not the cleare vision and manifestation of God? Glory is that estate wherein God will never once hide his face, nor look off from his glorified Saints, no not one moment to all eternity. Now the happinesse which we have here, the heaven which we have upon earth confifts in this also; when we live neere God by believing, and behold his face by faith; when God lifts up the light of his countenance upon us, we are (as it were) lifted up from earth to heaven. As vision in beaven will make us happy for ever, so hidings on earth make us miserable for the time. And that which is the very hell of a godly man upon earth, the worst hell, he can or shall have, is this, when God hiderh his face from him; Therefore take heed you doe not put the Lord upon withdrawing from you through your default This favour, the shine or light of Gods face is continued or denied to us, usually upon these termes, as we behave our selves well or ill towards him.

JOB. Chap. 34. Verf. 30.

That the hypocrite reigne not, lest the people be en-[nared.

Hese words are the conclusion of Elibu's discourse, about the executions of divine Justice, upon the fons of men; And in them we have two things; First, the power; Secondly, the impartiality of divine Justice. God is so powerfull, that he can pull downe the Mighty, and he is so impartiall that if there be cause, he will not spare to doe it.

Or in the words we have to confider these things.

First, The character of the person upon whom the Justice of Cod is executed, The hypocrite.

Secondly, The Judgement it selfe, 'tis a stop to his great-

netle, that he reigne not.

Thirdly, We have the grounds of this Judgement, which are two-fold.

First, His wicked purpose, against the people; He, if suffered, would lay mares for the people.

Secondly, Gods gracious protection of the people; He will

not have the people enfnared.

That the hypocrite reigne not, lest the people be ensnared.

917 Significat expocrita.

What a hypocrite is, and what the importance of the original sceleratum, pro- word is, here translated hypocrite, hath been opened from some autem vertitur other passages in this booke. I shall only say thus much further, that the word imports, First, a filthy thing disguised or covered; For a hypocrite is a filthy prophane person, under the cover or disguise of holiness. Our English word knave is neere in found to this Hebrew word chanaph, and some conceive 'tis derived or taken from it. And to be sure, every hypocrite is a prophane person, though all prophane persons are not hypocrites; Some wicked and prophane ones care not who knoweth they are so; yet very many who are indeed prophane and wicked cover it, what they can, and shew that only whereof they have only a thew, somewhat of godlinesse or of goodnesse.

Againe, There are hypocrites of two makes or fraines;

First,

First, Religious, or Church hypocrites. Secondly, State, or Civil hypocrites, and somtimes these two are combined in one. 'Tis possible for a man who pretends not to Religion, yet to be a hypocrite; A Magistrate, whether supream or subordinate, may offer very fair for the profit and liberty of the people whom he governeth, when he mindes no such thing; yea, he may not only offer fair for the good of a people, as to their outward profits and liberties, but as to the good of Religion, and the benefit of their souls, and yet minde no such thing; we may take the hypocrite in this Text, as twisted up, or compounded of both these; The State hypocrite and the Religious are sound up together. That the Hypocrite

Reigne not.

To reigne is the priviledge of Supream Powers; By me Kings reigne, faith Wisdome, that is Christ, (Prov. 8. 15.) and when Paul saw how high the Corinthians carryed it in spirituals, he by way of allusion tells them (1 Cor. 4. 8.) ye have reigned like Kings without m; ye are got (as ye suppose) to the top, and into the very throne of Religion, and you think your selves able to manage all difficulties, and can do well enough there without our help; But to the Text.

This not reigning of the hypocrite may be taken two wayes.

First, As a stop given him by the providence of God, from In 71722 getting up into the throne, or from getting the power of a Nation ne regnat Mem into his hands; thus somtimes God saith to the hypocrite, Thou Negationers shalt not reigne, that is, thou shalt not exalt thy self, though thou lingue moren, attempt it.

Secondly, This not reigning may be taken for a stop to the pro- WP WD gress of his power, when he hath both attempted and attained it; ab offendicular and that two wayes, either first by taking him away from his pow-similiter ut deter; or secondly, by taking away his power from him; as Daniel magis extolleted Belshazzar, while he minded him of the greatness of his sa-mul or potenther Nebuchadnezzar (who had all the world (upon the matter) tia, qui reges de at his command) as also of his fall from that greatness, (Dan. 5. throno suo detentials) whom he would, he set up; and whom he would, he put jicit ut populdown; but when his heart was listed up, and his minde hardned in que in irretitum pride, he was deposed from his Kingly Throne, and they took his liberet ab illigiory from him: He was deposed, or as the Chaldee hath it, (so we us tyrannide.

put in the margin) He was made to come down from his Princely throne; either of these wayes doth God (who is the King of kings, and Lord of lords) when he pleaseth, put a stop to, or check the progress of false hearted Princes, that have either got their power by flatteries and pretensions to that good which they intended not, or who exercise their power so. That the hypocrite reigne not,

Lest the people be ensnared.

The root of the word here rendred to ensure, signifieth the spreading of a Ner, or the setting of a Grin, such as Fowlers and Hunters make use of, to take Beasts or Birds with; and thus God himself spake concerning his dealing with Babylon, (Fer. 50.24.) I have laid a snare for thee, and thou art also taken, O Babylon, and thou wast not aware; litteral Babylon was a snare to the people of God of old, and so is mystical Babylon at this day. The great Hypocrite, or Snare-setter, reigns in or over Babylon; therefore saich God, thou who hast set snares for my people, shall be enshared, thou thalt be taken unawares, I have fet a snare to catch and hold thee fast. When Elihu saith, left the people be ensnared, it seems to intimate, that God will prevent the enfnaring of a people by the hypocrite; He shall not reigne, lest the people be ensnared, or lest they should come into snares. There is another reading, which gives the reason from the snares which the people have already been entangled with, because of the snare, or because the people have been ensnared, (therefore saith the Lord) let not the hypocrite reigne; thus God revengeth the peoples wrong, and doth justice upon those that had set snares for them. So much for the general fence of these words, and the opening of them.

There is a second reading of the whole verse, which carryeth the sence somewhat another way, and yet may be of use, and yeild us some profitable considerations, but I shall not meddle with that, till I have prosecuted those observations which arise clearly

from our own reading.

The words in general hold forth the heart of God towards false hearted men, he cannot abide them, nor will he suffer them long to abide, especially not to abide in power and greatnesse; That the hypocrite reigne not, lest the people be ensured.

Hence Note. First,
A hypocrite is a person hated of God, and hurtful to men.

He is therefore hated of God, because hurtful to men. And therefore God is not pleased he should reign, either as to reign is taken strictly, for the exercising of Soveraign power; or, as to reign may be taken largely, for the exercising of any power, and living in the height of prosperity. For the clearing of this truth, that a hypocrite is hated of God, I shall shew, first the nature of an hypocrite; secondly, give the distinctions of hypocrites; thirdly, make some

discoveries who is an hypocrite. To the

First, An hypocrite in his general state or nature, is (as I may say) a micked man in a godly mans clothes; he hath an appearance of holiness, when there's nothing but wickedness at the bottome. There are two great parts of the hypocrites work, first, to shew himself good, which he is not; this is properly the work of simulation or feigning: secondly, to cover that real evil which he is or doth: this is properly the work of dissimulation or cloaking. The hypocrite strives as much to appear what he is not, as not to appear what he is; he makes a semblance of that purity which he loves not, and he dissembleth that impurity which he loves and lives in.

Secondly, We may confider hypocrites under this diffinction. First, there is a simple hypocrite, who hath not the good which he thinks and believes he hath; thus every one that professeth or nameth the name of Christ, and is not really converted, is an hypocrite; because he hath not that which he seems to have, yea, which possibly he verily believes he hath; I may call such a one (though it may seem a very strange expression) a sincere hypocrite; he doth not intend to deceive others, but is deceived himself, because he hath not the root of the matter in him, nor the power of godliness, though he brings forth some seeming fruits of godliness, and is much in the form of ir. Such we may conceive shaddowed out to us by the foolish Virgins; they made a profession, they had their lamps, yea, they had oyl in their lamps, they did formwhat which was confiderable in the outward duties of Christian Religion, and they hoped to be accepted with Christ, but they had no oyl in their veffels with their lamps, as the mife Virgins had, (Matth. 25. 4.) that is, they had no grace in their hearts, Eeeee

but fatisfied themselves with that little oyle in their lamps to make the blaze of an external profession. Such as these are simple hypocrites, being pleased with a shell instead of a kernel, and with a shaddow, neglecting the substance. These hypocrites are in a very deplocable condition; yet these are not the hypocrites which

I intend in this point, or have here to do with.

There are a fecond fort of hypocrites, commonly called gross hypocrites, fuch as hold that out which they know they have not, fuch as know they have nothing in or of Religion, but the shew of it; fuch as work by art, or with a kinde of force upon themselves in all the good they do, and duties they perform towards God, and about the things of God. They do nothing as the Apostle faith Timothy did (Phil. 2. 20.) naturally, I have no man likeminded, who will naturally care for your state. The word naturally is not there opposed to spiritually, but to artificially, or to forcedly. What a fincere heart doth in the things of God, he doth it naturally, that is, it floweth from an inward principle, it is not forced from him, but the hypocrite dorh all as it were by a kinde of art or force upon himself. The Lord chargeth the Jews with this kinde of hypocrifie, (Ifa. 58.2.) They feek, me daylie, and delight to know my wayes, as a Nation that did righteousness; that is, they acted with an appearing forwardness, like those who truly delight to know my wayes; yet all this was but as a piece of art, for as the Lord upbraided them (vers. 3,4.) they really kept their fins, and walkt in their own wayes of oppression, strife, and debate; yea they made all that noise about humbling themselves, that they might the more undiffernedly smite others with the fist of wickedness: and therefore saith the Lord (v. g.) Is it such a fast that I have chosen, a day for a man to afflict his foul, &c. and then for many dayes to afflict both the souls and bodies of his brethren? or to abstain a day from meat, and glut himself with fin? That's the strain of the hypocrite, he (as I may say) maintains and drives two trades, he hath a trade for God, and the wayes of God, and he hath a trade for fin, and the wayes of wickedness; this is his course, (Fer. 12.2.) Then art neer in their month, but far from their reins; they speak of thee, but they have no defires to thee, no affections for thee, thou art far enough from their reins; they act a part in Religion, but they neither par-Thirdly, take of Religion, nor with it.

Thirdly, There are others, who besides that they are gross hypocrites, may also be called designing or plotting hypocrites; for they that serve God with a reserve, as to any sin or by-way, usually serve him with a designe, or for an end of their own. Christ (Matth. 23.14) speaking of gross hypocrites, such as the Pharifees were, faith, they devour widdows houses, and in a pretence make long prayers; they pray long in a pretence, or under a pretence; that is, they have a plot or a defigne in prayer, they pray, not purely to enjoy communion with God, nor purely to honour God; but they make use of prayer, and under presence of thar, do other work. Christ doth not there speak against, nor disparage long prayers, as some do, to the great reproach of the Spirit and grace of God, but he chargeth them with praying long in a pretence: pray heartily, and then pray as long as you will; other due circumstances being observed, the more you pray, the more is God pleased. But whether prayers are long or short, if done in a pretence, or with a defigne to do mischief to others, or only to get some worldly profit and advantage to our selves (as those Phartfees prayed) they are an abomination to the Lord, 'Tis not the length of prayer, but the end of prayer which discovers hyposrifie. The prophet Isaiah (chap. 32.6.) gives as a description of this gross defigning hypocrite, The vile person will speak villany, and his heart will work iniquity, to pralice hypocrifie, and to utter errour before the Lord: while the hypocrites heart worketh iniquity, his tongue speaks villany; not that all his words are villanous words, for then he were not an hypocrite, but a profest prophane person; but he is said to speak villary, because how pious, and specious, and godly soever his discourse is, yet he hath a villanous intent in fpeaking, and his heart at the fame time is working iniquity, to practice hypocrifie.

Now that I may a little more unmask this plotting hypocrite, I will shew you a fourfold plot or designe, which such hypocrites have in their most zealous professions of, and pretendings to Re-

ligion.

First, They designe their own praise or estimation among men; Christ makes this discovery in his Sermon upon the Mount, (Matth. 6.2.5.) Do not as the hypocrites, for all they do, (whether they give almes, or pray, or fast,) is not for the glory of God, but that they may have glory of men, and be pointed at for chate e e e e e

Secondly, Others (most of all the mighty, of whom Elihu is discoursing) act for God in the out-side of Religion, to get an opportunity of revenge upon men; they put on a fair shew of godliness, that they may have a fairer advantage to let out their malice, and vent their spleen. When either a real or supposed injury, falls upon an impotent and impatient spirit; malice will provoke to give that back which charity teacheth to forgive. The tyrannie of this passion gives no rest to the discontented soul; all methods shall be studied, and stratagems devised to content hatred by the compassing of revenge; and when common projects fail, the habit of zeal and religion shall be put on, that the conceived malice may be let out: Such a man will cloath himself with the garments of piety, that he may cover the instruments of cruelty, and do a mischief unsuspected. Saul was a hypocrite, and false with God, yet how did he encourage David to follow the War, and fight the Lord's battels against the uncircumcised Philistines;

(1 Sam. 18. 17.) whereas Saul lought not the honour of God at all, nor the overthrow of the Philistines, so much, as the overthrow of David; his intent was to take his own revenge upon David, rather then Gods revenge on them: for he hoped David would one time or other over-act his valour against the Philistines, and lose his life, to win honour and reputation. How religiously did Abner (who was a great Prince as David called him) urge the promise of God to make David King, (2 Sam. 3.18.) and yet is plain in the Text, that his designe was to sevenge himself upon I/hbotheth, who had put (as he thought) an affront upon him, rather then to be instrumental for the fulfilling of the promise of God to David. Fezebel a great Queen proclaimed a Fast (which is one of the highest acts of Religion) while her purpose was only to get an opportunity to feast her self upon the destruction of Naboth, and to drink his innocent blood. Herod a King (Matth. 2.8.) desired to have the young childe Christ, that he might come and worthip him, but his designe was to murder him; and because he could not have his will to kill him alone, he resolved to kill him in the multitude, commanding all the infants of fuch an age to be flain, lest he should escape. We have a sad instance of this in two of the Patriarcks, (Gen. 34.) I do not fay they were hypocrites, but, I say, they acted a high strain of hypocritie, and put on a religious pretence for the compassing of revenge. Dnah, Jacobs daughter being deflowred by Shechem, he fued to have her for his wife, and would wipe off the stain of his lust by a legal marriage; old Hamor pleaded for his fon, and Facob was willing enough ('tis like) to salve the credit of his daughter; but the sons of Jacob answered Shechem and Hamor his father deceit ully (v. 13.) and they faid, we cannot match with you, except you be cicumcifed, and so become Proselytes to our Religion. If Sheel em will be of their family, he must be of their faith; they stood not upon their fisters joynture, the matter stuck only upon a scruple of conscience. What argument of greater zeal for God could they have given then this? Yet while these religious words were in their mouths, they had bloody swords in their hearts: And all this pretence for circumcifion, was only that they might have an advantage, to come upon them in their foreness and destroy them; which (as the holy story tells us) they soon after effected.

the purse thore then at God in all their holy services. Many take up a profession of Religion, as all men take up a Trade, that they may get a Living by it; the Apostle speaks of such (1 7im. 6.5.) who uppose that gain is godliness; whereas he taith (vers. 6.) Godiness with contextment is great gain, they say, Gain is godliness; And all they look at by their profession of godliness, is worldly gain. Religion is often made (as the Apostles word is, I Thest. 2. 5.) a cloak of coverousness; and he professeth in the same place, that in the dispensation of the Gospel, he had not used his Ministery as such a cloak, God was his witness; but there are many against whom (though men cannot) yet their own consciences do, and God will witness, that their appearance in Religion is but the hiding of, or a cloak for their coverousness. Hamor and Shechem used no other argument to perswade their Citizens to take upon them the seal of the Covenant, but only this, Shall not their cattel, and their substance, and every beast of theirs, be ours? (Gen. 34. 27.) And it feems the very mention of their own emolument overcame them; they thought it a bargain well made, to fell a little of their blood at so high a rate, and to exchange their foreskins for fo many head of Cattel. And hence it is, that among those seven forts of Pharisees collected out of the Talmud, the first are called Pharifai Shechemita, receiving (it seems) both their Order and Denomination from these Shechemites, because as they turned Hebrewes, fo these became Pharisees upon the hopes of worldly benefit. And such were those Pharisees in truth, whatsoever their Title was, who (as was touched before) devoured widdows houses, and in a pretence made long prayers. As it is a very great point of ungodliness (prophaneness indeed) to say, What profit is there in serving the Lord? So it is gross hypocrisie to take up Religion meerly for profit; there is profit, even worldly profit in Religion; Godliness is profitable for all things, (I Tim. 4.8.) and hath the promise of this life as well as of that to come; but wo to those that take it up designing profit, and the filling either of their purses, or their bellies. Our Saviours Divine Spirit quickly discovered this carnal spirit in his followers, (John 6. 26.) Te feek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled: Judas followed Christ, but the motive of it, was in the bag, (John 1 2. 6.) The zeal of Demetrius to his Idol Diana, was kindled by as pure a fire as the zeal of these hypocrites

pocrites to Jesus Christ, (Alts 19. 24.) By this we get our living. They know nothing of the life of Religion, who are religious only that they may live: If profit be the Loadstone of our profession, our profession will never profit us; for what shall it profit a man to gain the whole world by a profession of the name of Christ, it he lose his own soul? Sathan charged Fob with this gross hypocrisie, (chap. 1.9.) Doth Job fear God for nought? as if he had said, Fob findes 'tis no lean business to be religious, and therefore no wonder if he be found so religious. Who would not do and be as much as he in Religion, to have his fields full of Cattel, and his folds full of Sheep, and his house full of Riches? He knows well enough which fide his bread is buttered on, what makes for his profit; all the account he makes of Religion is, that he perceives by his books, and the inventory of his goods, that it turns every year to a good account: Tobs flander is the just charge of many, they use Religion but as a stalking horse, to carch worldly riches.

Fourthly, The groffe hypocrite often designes, that which is higher in the esteeme, and more taking upon the spirits of many then worldly riches, even worldly power, or to get very high, if not uppermost in the world. Tis no new thing for men to make religion a stayre to ascend the highest roomes among men, or a flirrup to get into the faddle of honour, and when they have got high enough, then downe with the stayres, or tis no matter for the stirrup by which they ascended. Jehn was very zealous in the cause of God, and for resormation, but his designe was for a kingdome, or his owne exaltation (2 Kings 10. 16.) he made a noyse of much piery, Come see my zeale for the Lord, yet all was but a piece of State-hypocrifie. His care in destroying Ahabs house and Baals Priests (according to the command of God) was but to pave the way to the throne. The same way Absolom was taking to his fathers Crowne; he told the people he was troubled that they were no better governed, that they had no quicker dispatch in their suites and businesses; he told his father he had made a vow, and defired the liberty of his absence from Court, that he might goe and performe it; all he pretended was righteoufnesse and religion, yet he intended only to get an advantage to make his party strong, that so he might thrust his father out of the throne, and get up himselse. He seemed a Saint while he meant to be a Traytor. The History of the Church reports of Julian the Apoltates B'clesiast: lib: 3. C. I.

Socrates Hist: Apostate, that when his predecessor (being a Christian) held the Empire, he highly pretended the profession of Christ, and read a Gospel-Lecture in the Church of Nichomedia; yet while he was in thew a Christian, and in hope an Emperour, he was in heart a pagin. He faw the times ferved him not to act the pagan openly, and therefore he tubtlely betooke himselfe to his disguise, and personated the Christian, even in the mortified way of a monasticke life, that he might smooth his way to the Empire. To which The o'mbupion having once attained, he presently put off his disguise, and, to his utmost, disgraced and opposed the name and faith of Christ, which he had formerly owned and professed.

प्रवंग री प्रदा TE XPISICIII-Zern dansbare CARES DOUTES Tandem simulait. Socrat: ubi fupra.

Thus I have touch't upon the foure grand defignes of the vionem profest. Groffe hypocrite: First, praise among all men; Secondly, revenge. onis christiana upon some men; Thirdly, the gaine of worldly riches; Fourthly, penitus deposu- the attainment of power, dominion, and Greatness in the world. These are as the foure wheeles of Satans chariot, wherein he hurrieth thousands to the land of darkness, while they would be esteemed children of the light. Or some one of these is as the (primum mobile) first mover (of which Philosophers speake in their doctrine of the heavens) carrying many with a rapt and violent motion in the spheare of religion, while they have in the Interim a fecret undiscerned natural motion of their owne directly oppofite to this, by which they hope at last to steale on faire and foftly to their wished periods.

Having thus farre shewed the close purposes of the designing hypocrite, who is so hatefull to God and hurtfull to man, I shall a little discover and unmaske his hypocrifie, by shewing how we may know him, how we may looke through these vayles and see

his ugly face.

Defigning hypocrites are usually discovered these source wayes. First, By their affectation to be seene and taken notice of; they that will have praise and glory with men, must needs affect to be seene of men; for no glory comes to man, from men, but by what falls under the eye and observation of man. Job saith of murderers (Chap: 24. 13.) They are of those that rebell against the light, they know not the wayes thereof, nor abide in the paths thereof. The murderer cannot endure the light either natural or moral, because that tells who he is, or what he hath been about. The contrary, in one fense, is true of the hypocrite, he loveth the light,

light, and will doe nothing willingly, but as he may be taken norice of, and seene of men; as for those acts or exercises of religion, which are private retirements between God and his owne foule, he is a great stranger to them, he cannot delight in them, but any thing that may fall under publick observation, he can be forward enough in, Christ (Math. 6.5.) gives us this plaine discovery of the hypocricall Pharisees; They love to pray standing in the Synagogues, and in the corners of the freets, that they may be seene of men. This was so much in Jehu's heart, that he could not but blab it out with his tongue (2 Kings 10.) Come fee my zeale; A false fire kindled his zeale, else he had not made such a blaze. It was, infincere rotten-hearted Saul that fayd (I Sam: 15.13.) Come thou bleffed of the Lord, I have performed the commandement of the Lord; he was his owne trumpeter, and would needs tell the story of his doings himselfe, though he had done his businesse to halves; Come thou blessed of the Lord, I have performed the commandement of the Lord; as if it would not serve him to doe his duty, unlesse Samuel had seene and taken notice of him. Abraham gave proofe of the highest act of faith that ever was in the world, yet did Abraham say, Come see my faith? Moses led the people of Israel forty yeares in the wildernesse through a feries of wonderfull tryalls and temptations, to the very borders of Canaan (which was one of the highest services that ever man undertook) and was faithfull in all his house (Heb: 4.2.) ver did he say, Come see my fidelity? Foshna victoriously expelled the Cananites, and divided their land by lot among the tribes of Ifrael, yet did he say, Come see my fortitude? We heare not a word of any of their doings from those who were sincere. When we see men forward to invite the approbation of others by making reports of their good deeds, it gives a strong argument of sufpicion, that they have done what they have done with a bad heart, or, that (as it is fayd of Jehn) they have not fought God with all their hearts.

But some may object, Did not Samuel proclaime his own integrity before all the people (1 Sam: 12. 3.) whose one have I taken? or whose asse have I taken? or whom have I defrauded? whom have I oppressed? or of whose hand have I received any bribe, so blind mine eyes therewith?

I answer; Sammel spake this to upbraid their ingratitude and F f f f f

discontent, not to extoll his owne justice; yea some conceive that he made this challenge, to give Saul a patterne how he ought to governe, rather then to commend his owne government. I find the Apostle Paul making large reports of his owne both doings and tufferings (2 Cor: 11.) But if we peruse that Chapter, we thall find him hovering in a suspence of doubts and feares, whether or no it were convenient or comely for him to doe fo. How many preambles and Apologyes did he make before he fell directly upon that unpleasing subject? Would to God ye could beare with me in my folly (faith he) and indeed beare with me. And againe, I speake (as it were) foolighly in this confidence of boasting. And yet all that he spake was not to make a boast of himselfe, but to vindicate his Apostleship from unjust and envious calum-

niations.

'Tis most certaine, He that is sincere desires not to be open, but filently fatisfieth his foule with the conscience of doing his duty, and takes more content, in knowing his own integrity, then in knowing that others know it. Vertue loofeth nothing of her value, in his esteeme, no nor of her lustre in his eye, because she is hidden from the eyes of men. Like the earth (in this poynt) he keepes his richest mineralls, and most precious gems of grace and goodness below in his bowells, or at the center of his heart, and will not let them be seene, till a kind of necessity diggs them. out. When Moses after his forty dayes neere accesse to and communion with God in the Mount, perceived that his face did shine (Exod: 34.33.) he put a vayle upon it; every true Moses: whose acquaintance and fiduciall familiarity with God, hath stampt upon him the impressions of divine light, is so farre from affecting to dazzle the eyes of others with it, that he rather puts a vayle of gracious modesty upon it; and will not let so much as the light of his good workes be seene, but as thereby (in which case Christ commands it (Math: 5. 16.) He may glorifie his father which is in heaven. And herein a Christian followeth the example of Christ, in whom though the Godhead dwelt bodily, yet he rarely shewed his divine power. And when once by a miracle, he had made the blind see, he also by command made them dumbe concerning that miracle (Math: 9.30.) See that no man know it. It was our Saviours counsel to all his followers (Mat: 6.5.) Let not thy left hand know what thy right hand doth, and it was his conioconsolation to them in the next words; Your father which seeth in secret, himselfe shall remard you openly; yea (which is a higher

consolation then that) Himselfe will be your reward.

Secondly, As the defigning hypocrite defires to be feene in doing good, or to have the good which he hath done feene; so he is exceeding censorious and rigid towards those whom he tees falling into evill. Christ gives this discovery also (Math: 7.3.) Why beholdest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye; concluding at the 5th verse; Thou hypocrite (why doth Christ call him hypocrite? surely because he was so quick-sighted to see a mote, that is, a smaller fault in his brothers eye, but tooke no notice of the beame that was in his owne eye; a spot upon his brothers coate, was censured more by him, then his owne wallowing in the mire. I doe not say that the Patriarke Judah was an hypocrite, but, as those two other Patriarks, so he acted one very grosse part of hypocrisie (Gen: 38. 24.) For he no sooner heard that Tamor was with childe, but he censured, yea condemn'd her presently to death; Bring her forth (fayd he) and let her be burnt; and yet himselfe was more faulty then she. How hard a Judge was he of that crime in another, which was principally his owne? Saul had finned greatly (I Sam: 13.9.) in offering facrifice before Samuel came, which was an usurpation of the Priests office, and so great a sin that Samuel told him presently, God would therefore rend the Kingdome from him; yet he thought to put it off with a flight excuse. But in the 14th Chapter when Fonathan only offended against a rash command of his (putting a Curse upon that people if any did eate before the going downe of the Sun) he fentenced him to death for it. In the 8th of John, How severe were the Pharisees to the woman taken in Adultery, they haled her before Christ, and pressed the Law that the should be stoned to death; yet, when Christ sayd (v. 7.) He that is without sin among you, let him first cast a stone at her, they being convicted by their owne conscience, ment out one by one. We ought to reprove and not flatter fin in others; yet they who are extreamely severe against a sin in others, usually favour either the same or a worse in themselves. He that is sincere, pittieth others, as much as reproves them, and he reproves them, though with sharpness, yet with meekness, at once considering himselfe, lest he also be tempted (Gal: 6.1.) and blessing God who hath Fffff2 kept kept him in or from these temptations.

Thirdly, The defigning hypocrite discovers himselfe by laying downe or departing from the profession of religion, when his worldly ends are attained. Feined zeale cooles or abates, is lesse and leffe towards the things of God, as fuch zelots grow warmer and warmer in their nefts, and find their carnal interests more and more ferved or fecured. 'Tis reported by a Popish Author, that a Fryar or Monke was observed very precise, and circumspect in all his wayes, hanging downe his head to the earth, very humbly and devoutly, as if he meditated continually upon his mortahity, or returne to the earth; who afterwards being chosen Abbot or Governour of the Covent, grew very proud, high and insolent, Some, wondring at this change of behaviour, tooke the boldness to aske him the reason of it; O, said he, I was but seeking the keyes of the Abbey, and now I have found them. Having gotten what he fought for, he layd afide his strictness in religion, and threw off his vayle. When Jehn that hypocrite was in his way to the Kingdome, how zealous was he? yet no sooner setled in it, but he was unsertled in religion, & turned Idolater, worshipping the Calves that were in Dan and Bethel. When Julian had obtained the Empire, he had done with Christ, and gave all the world a full argument against himselse, that he was but a hypocrite in his former profession of Christianity. David was as zealous for God and as holy when he was upon the throne, as when he kept sheepe upon the Mountaines, as good when a princely traine followed him, as when he followed the Ewes great with young. Moles was as faithfull when he was the ruler of Ifrael, as when he was an exile in Midian. Jeseph was as gracious when he wore a chaine of Gold, and had the power of all Egypt put into his hand, as when himselfe was a prisoner in Potiphers house, and the iron (chaines) entred into his soule. I feare God (sayd he, Gen: 42. 18.) when he had no man to feare. And when after his fathers death, his brethren feared he would reckon with them for their old faults, or at least be carelesse of and unkind to them, who had been so unkind and cruel to him, yet he would doe them nothing but kindnesses and courtesses, and thereof bid them be confident, (Gen: 50. 21.)

Fourthly, As successed discovereth some hypocrites, so the crossed discovereth many more. The hypocrite will run from his colours.

colours when he comes to the battel, or feeth he must either quit the truths of God, or his owne peace. If once he findeth that he cannot thrive by religion, he will meddle no more with it. There is a generation who will appeare no further for truth, then ferves their owne turne; and when they see they cannot serve that, by holding the truth, they will neither hold nor professe it any longer. They will venter no further in such matters, then they may make a faire retreate, if they fee themselves in danger, or cannot carry onne their owne interests. Thus the second ground is described (Math: 13.20, 21.) He that heareth the word, and anon with joy receiveth it; yet hath he not roote in himselfe, but dureth for a while, for when tribulation or persecution ariseth because of the mord, by and by he is offended. He hath enough of the word, when he feeth he cannot have that, and enough of the world too. Many will get aboard the ship of the true Church in a calme, who if they fee the clouds gather, the ayre darken, the winds rifing, the storme coming, they dare not ride it out in an angry Sea, but will be calling for the boate, and row to the next shoare. These never purposed to endure all winds and weathers, with the Church of God, but hoped to be transported to the cape of their morldly good hope, and wished for earthly haven. Their flight interprets their intents, and lists them among designing hypocrites. The house founded on the sand, sheweth as faire in a faire day, as that founded on a rocke; But when the raine descends, and the flouds come, and the winds blow, you may diffinguish it, by the down-fall. He was never more nor better then a meere out-fide professor, who doth not hold fast his profession in a day of trouble as wel as in a day of peace; in the greatest distresse, as wel as in the highest successe and triumph of the people of God in this

To shut up this poynt and observation, I shall only give three or foure considerations, which may move all to take heed of hypocrisie. Christ saith (Luke 12. 1.) Beware of the Leven of the Pharisees which is hypocrisie. As Leven sowres the whole lump of bread, so do h hypocrisie both the persons and conversations of

those who are infected with it.

First, Beware of hypocrisie, or of hiding what you are, for what you are, doth alwayes appeare to God, though not to men; All things are naked and manifest unto the eyes of him with whoms

we have to doe (Heb: 4. 13.) though we are painted over, though we are cloaked, and hooded, and vizarded with pretences, yes we are naked before the eye of God. And that was the argument with which God pressed Abraham to beware of hypocrisie (Gen: 17.1.) Walke before me and be thou perfect; that is, remember thou art alwayes in my eye and fight, therefore take heed of falsenesse and infincerity. We use to say, There is no halting before a Criple; Criples know whether yours be a fained or reall lamenette. O take heed of halting before God, he knoweth how it is with you, he knoweth the temper of your foules, as wel as the body of your conversations; he doth not only know what you doe, but with what aimes, with what heart and purpose you doe it. Paul sayd (1 Thes. 2.5.) We have not used a cloake of covetousnesse, God is witnesse. As if he had sayd, God will quickly fee through us, and find out our covetousnesse, though we cover it with never so thicke or faire acloake of devotional profeilions.

Secondly, Consider, as the Lord seeth through you, so he will make you throughly feene, he will make you knowne or unmaske you before men one time or other. As he will bring forth the righteousnesse of a godly man as the light (after it hath been long hid under the darknesse of uncharitable suspitions or false accusations) and his just dealing as the noone day, Psal: 37. 6.) so he will bring forth the unrighteousnesse of a hypocrite as the light, and his false-dealing as the noone-day, though it have layne hid a while under the cloake and faire colours of the most pious semblances and protestations. God loves to uncase hypocrites, because he is a God of truth; and because it magnifieth his truth, justice, and omniscience to do so. And he doth it many times, by letting them fall into foule fins; they make faire shewes in religion, through restraining grace, and as soone as that bridle of restraining grace is let loose, that very shew is gone, and they shew plainly what they are. The closest designing hypocrites, often prove open Apostates; and though some may abide long, (possibly as long as they live) in this vaine shew or forme of Godliness, without discovering their rottenness, yet at last their rottenness shall be discovered : for as Solomon affureth us (Eccles: 12. 14.) God will bring every worke to Judgement, and every secret thing, whether it be good or whether it be evill. Or as the Apostle hath it, (I Cor: 4.5.)

He will discover the secrets of the heart, and bring to light the hidden things of darknesse; which, what are they, but the hypocriticall delignings of men? We say, murder will out, and it is as true, Hypocrisse will out. The Lord many times brings it out to the shame of hypocrites in this life, and he will bring it out to the consustion of all their faces, in that great day, when the secrets of

all hearts shall be revealed.

Thirdly, Take heed of this defigning hypocrifie; for as all who continue in it shall be discovered, so usually they continue in it; your plotting cunning hypocrites, are very rarely converted. Simple hypocrites (in the notion toucht before) are often converted; all unconverted persons that make any profession in religion are hypocrites, and many of them are simple ones, they hope all is well with them, and that they have grace, though they have it not, these are often converted, but gross designing hypocrites, of what rank or degree foever, are rarely converted. This is it which Christ said to the Pharisees, (Matth. 21. 31.) Publisans and Harlots enter into the Kingdome of heaven before you; Publicans were the worst fort of men, and harlots were the worst fort of women, yet these repented and received the Gospel sooner then the hypocritical Pharisees. The Evangelist made a like report of them (Luke 7. 29, 30.) All the people (that is, the common fort of people) that heard him, and the Publicans, justified God, being baptized with the baptisme of John, but the Pharisees and Lawyers rejected the counsel of God against themselves, being not baptized of him; yea, as Christ speaks in the next words, they were piped to, but they would not dance; they were wept to, but they would not mourn. All those various dispensations of the Gospel were fruitless to them; neither a more pleasing nor a more fevere Ministery won any thing upon that generation of defigning hypocrites.

Fourthly, consider, As hypocrites are hateful to God, so God will deal with them accordingly; he will for ever separate them from his presence, and cast them out of his sight. A hypocrite hath a double minde, a divided heart; he is not half enough for God, (indeed he is nothing at all for God) and he is too much, yea altogether for himself, and therefore he shall have nothing at all of God, not so much as a sight of him. It is said in the 13th of Joh, The hypocrite shall not some before him: Such as we hate,

we cannot endure they should come in our fight: 'Tis a sutable judgement, that they who have so often come before God with falle hearts, and mocked him with a seeming desire of being in his presence, should at last be thrust for ever out of his presence. 'Tis the portion of an hypocrite to have no portion in God, of whom he hath made fuch a boatting profession. When the worst of punishments is spoken of, it is called the hypocrites portion (Math: 24.51.) Give them their portion with hypocrites in the Lake that burnes with fire and brimstone. Hypocrites are spoken of as if they were the free-holders of hell, or as if all other finners that shall goe to hell were but as inmates, and they the grand tenants of hell. Consider how miserable a thing it is to be an hypocrite, if this be the portion of hypocrites, to have no portion in God. And as they shall not reigne at all in the glory of the next world, so they are sometimes checkt (saith the text) from reigning in the glory of this world.

That the hypocrite reigne not.

Reigning, as was shewed before, being strictly taken, is the exercise of supreame power, and in a large sense may signific the exercise of any power, or a state of great prosperity.

Hence note, Secondly.

Hypocrites are high minded, and look after great things.

David was a king, he reigned over Israel, but it was not his owne ambition, but the election of God, and his anointing, which brought him to the throne. He could say of himselfe (Pfal: 131.

1.) Lord my heart is not haughty, nor mine eyes lofty: neither doe I exercise my selfe in great matters, or in things too high for me. Though David was high in his person and state, yet his spirit was not high; nor was his spirit for high things, only God placed him on high. But here we see the hypocrite is climbing and getting to the top of the staires, he is ascending even to the throne. Hypocrites are proud of that nothing which they have and are in spiritualls, and they would have all, they would get high, they would be highest in temporalls. There are two lusts which usually reigne in hypocrites, and both of them respect the world.

First, The lust of coverousnesse, which is an inordinate defire of getting and keeping the riches of this world. The Pharisees all

the Gospel over are taxed for hypocrites; and when Christ had preached that parable of the unjust Steward, concluding with this sentence, To cannot serve God and Mammon; The Evangelist tellethus (Luke 16. 14.) The Pharifees also who were covetous, heard all these things, and they derided him. Covetousnesse and hypocrifie goe together; They who have no true hungrings and thirstings after the things of heaven, are most hungry and thirsty after earthly things. We finde fob in the 27th Chapter of this Booke (v. 8.) speaking of the hypocrites gaine; What is the hope of the hypocrite, though he hath gained, when God taketh away his Soule; which implyeth that the hypocrite is a great aimer at

worldly gaine.

The second predominant lust of the hypocrite is, ambition, or defire of getting to the upper end of the world. Christ chargeth the hypocriticall Pharifees with this lust also (Math: 23.6. Mark 12.39.) They love the uppermost roomes at feasts, and the highest seats in the Synagogues. They are all to be uppermost, they must have the uppermost roomes at feasts, and the highest feats in the Synagogue, both in Civill and Church-meetings, hypocrites affected superiority, or, Diotrephes-like, to have the preheminence, and (which was another symptome of ambition) they (faith Christ) love greetings in the market place, and to be called Rubbi, Rubbi, which is a title of greatness and mastership. Yea many hypocrites would not only have the uppermost feats at feafts, and in the Synagogues, but the very uppermost feats in Nations & Common-wealths; They sometimes affect to be the head, who are worse then the tayle of all the people. There are hypoprites of all ranks, and among all degrees of men, some of low degree are in a very high degree of hypocrifie; There are hypocrites in raggs and in rufler, there are hypocrites also in scarlet and in purple; hypocrifie may reigne in and among those that reigne. It is a maxime which some Princes have held out to all the world, as the rule of their reigning . He that knoweth not how to diffemble, Qui nescit difknows not how to reigne. Diffimulation is a great part of hypocrifie, simulare nessis there is diffimulation both as to the things of God, and the things regnare. of men; Some if they knew not how to diffemble in both (at least) with men, would not believe that they knew how to rule over, or governe men. Now as many who are great, and in power, make little conscience to dissemble, or make use of hypocrisie, to carry Ggggg

on their government, and fecure themselves; so most hypocrites have a mind, and will use all meanes (not forbearing those which are bad enough) to get into power, and make themselves great.

The spirit of hypocrisie is an aspiring spirit.

Againe, Elihu saith, That the hypocrite reigne not, left the people be ensnared; here's not one word of the good government or protection of the people, which should be the maine businesse of those that reigne; The text speaks only of snares; That the bypocrite reigne not, lest the people be ensured.

Hence observe; Thirdly. Hypocrites getting into power, doe either secretly or openly wrong and oppresse the people.

They lay mares for them in stead of being shields to them.

Hypocrites in power, enfnare chiefly two wayes.

First, By their ill example, there is a great snare in that; Inferiors are very apt to be formed up according to their mould and manners who are above them; the example of Kings and Princes are feldome unconformed to by their Subjects. There is a great power in example, what is done perswades, as wel as what is spoken. And the errors of those that rule, become rules of error; men fin with a kind of authority, through the fins of those who are in authority. Feroboam made Israel to fin, not only by commanding them to worship the Calves at Dan and Bethel, but by commending that Idolatous worship to them in his owne practise and exen fomerimes affect to be the he. slame

Secondly, They enfrare the people by finfull and bad Lawes; The Prophet denounceth a woe distinctly unto men of severall ranks and places (Hof: 5. 1.) Heare ye this, O Priests, and hearken ye house of Israel, and give ye eare, O house of the King; he directs his speech, in that three-fold division; First, to the Priests; Secondly, to the body of the people; Thirdly, and chiefly to the house of the King, why to the house of the King? Because ye have been a snare on Mizpah, and a net spread upon Tabor. That Scripture may be interpreted; First, as an allusion to such as were wont to hunt upon those mountaines; Mizpah and Tabor were famous places for hunting, there they were wont to fet netts, and lay inares to catch their game; now, faith the Prophet, ye have been even like hunters spreading netts and laying snares. Nimrod is called

Rigis ad exemplum totus componitur or-

simulare nothic

called a mighty hunter before God; He was a hunter of men more then of wild beafts. Now, look what nets and snares are to wild bealts, the same are finfull lawes to the consciences of honest and upright-hearted men. And it is wel conceived that the Prophet there referrs to those enmaring Lawes made by Feroboam and the succeeding Princes in the Kingdome of Ifrael, whereby they endeavoured to draw off the people of God from his true worship, and vexed those who kept close to it. Secondly, some expound those words, Ye have been a snare on Mizpah, and a net spread apon Tabor, to fignifie their fetting spies upon those mountaines to watch and so to give information, who went to the solemne feasts, that so they might be proceeded against according to those enfnaring Laws. Which way foever we take it, tis cleare, that Scripture reproves and threatens Judgement against the Priests and Apoftatizing people of Ifrael, complying with if not provoking the the ruling powers to trouble those who could not digest the Idolatrous worship set up by Jeroboam at Dan & Bethel, upon a politique consideration, lest the people going to Ferusalem, should fall off from him, and weaken the kingdome of Ifrael in his hand. Another Propher complained (Mic: 6.16.) The Statutes of Omri are kept. Omri was a king of Israel, a successor of Ferebeam both in his power and hypocrifie, he also pretended a zeale for the worship of God after his owne devising, and therefore made enfnaring Statutes to entangle those that were fincere, and persevered in the true worship which the Statutes of God appoynted. The Prophet speakes of a strange kind of bridle, or of a bridle used for an unusuall purpose (Isa. 30. 28.) There shall be a bridle in the james of the people causing them to erre. A bridle is put upon the head of a horse or mule, as David speaks (Pfal: 32.9.) not to cause either to erre or goe out of the way, but to keep them in the way. 'Tis evident by the context of this Chapter, as also by the expresse text of the 37th Chapter (v. 29.) that this bridle was the Lords power against Senacharib and his hoft, whereby as with a bridle in their jawes he diverted them from their purpose of besiedging Ferusalem. 'Tis a truth also (to which we may warrantably enough apply those words of the Prophet in a way of allufion) that good lawes are like a bridle in the jawes of a people, the multitude or the most would else be like headstrong horses, if authority did not keep them in. 'Tis a great mer-Ggggg2

cy when Laws are as a bridle to keep us from erring, but 'tis fad when any Lawes are a bridle in the jawes of a people causing them to erre, or go out of the way of the Laws of God; such Laws are not (which all Lawes should be) rules, but snares. Such were the Lawes of Jeroboam, and the Statutes of Omri in Israel of old; and what Nation is there that hath not had experience in one age, or other, of such Lawes as have been a bridle in their jawes causing them to erre, or a snare to their souls and consciences?

Fourthly, When Elihu saith, That the hypocrite reigne not, lest the people be ensured, he intends an act of divine wrath, upon hy-

pocrites, abusing their power to the hurt of the people.

Hence Note.

God is highly displeased with Princes and Magistrates when they ensnare the people.

We read (Isa. 3. 12.) how the people of Israel were ensnared, and how the Lord was highly displeased with those who did enfnare them. Omy people, they which lead thee, cause thee to erre, and destroy the way of thy paths. Thy Leaders missead thee. There are two forts of Leaders, First, Spiritual Leaders; the Ministers and Preachers of the Word now, as of old the Priests, Levites, and Prophets, were Leaders of the people (and somtimes proved their misleaders, Fer. 23.13.) in Spirituals. Secondly, There are Leaders of the people in Civil things; such are all Princes and Magistrates. We may understand that Text in the Prophet Isaiah, of both these Leaders; as if he had said, Thy Prophets and thy Princes mistead thee, and cause thee to erre; And therefore at ver. 14. of the same chapter, God declareth his displeasure against them, professing that he would enter into judgement with the Ancients of his people, and the Princes thereof. The same Prophet Isaiah (chap. 9.16.) complains of the same thing again; The Leaders of this people sause them to erre, and they that are lead of them are destroyed. The Hebrew is, they that bless this people, (so we put it in the margin,) The Leaders of the people were fo called, either because it was a part of their office, to pronounce the bleffing upon the people; or because the false Prophets used to footh up the people in their fins; and (as another Prophet hath it) to fow pillows under their elbows, as if they were in a very bleffed condition, and should do well enough, notwithstanding

ing all the clamours of the true Prophets against them. And so the latter words, they that are led of them, are sutable to the former in the Hebrew, being thus read in the margin, they that are called bleffed of them; that is, declared or assured by them to be in the right way, and so such as should come to a blessed end, though indeed their end proved destruction. And if they who are missled (or called blessed) sall into destruction, surely their misseaders (who call them blessed) shall not escape. If the blinde lead the blinde, both fall into the ditch, (Matth. 15.14.) only the blinde leader, or misseader, shall fall deepest into it.

Chap. 34.

Fifthly, Observe.

As God is displeased with the hypocrite when he useth his power to ensure the people, so the Lord somtimes pats him besides his power, or takes his power from him, that he may no longer ensure the people.

The ultimate scope of the place, is not only to shew the Lord displeased with the hypocrite, but displacing him. When the Prophet had summon'd all forts, Priests, and people, and the house of the King, he addes, Judgement is towards you, because ye have been a snare upon Mizpah, (Hos. 5.1.) Thus as God pulls down hypocrites, because they are hateful to himself, so because they are hurtful to others; hurtful to their Civil Liberties, and worldly Interests, over which God is tender; hurtful also to their spiitual Liberties, and foul Interests, over which God is more tender. The Kings of Israel (who were very wicked, and did much ensnare the people) went off their Governments, most of them, very speedily, God did not let them reigne long; yea, the whole Kingdom of Ifrael (which had not one good King) was dislolved long before the Kingdom of Judah, which had many good Kings. God did not suffer the hypocritical Kings of Israel to hold their power, but gave them into the hand of the King of Astyria, (2 Kings 17.6.) because (vers. 8.) they walked in the statutes of the heathen, and of the Kings of Ilrael, which they had made.

From the whole verse I would give one Note by way of Corrolary.

A hypocrite is of all persons most unsit for publick service.

How unfit is he to have power in his hand, who can use it no better,

better, then for the ensnaring of the people? A hypocrite is of a private spirit, he is all for himself, and therefore most unfit for publick trust. We may say of the hypocrite, as the Prophet (Ezek. 15. 3.) of the Vine, Shall wood be taken thereof to do any work? or, will men take a pin of it, to hang a vessel thereon? No, it is not fit for that mean purpose or service, much less would a man take a Vine to hew a beam or a pillar for a house our of it. Magistrates are as pillars of the house, or like great beams, to hold up and fasten all; the hypocrite is so far from being fit Timber to make a pillar of the house, that he is not fit to make a pin to hang a vessel on upon the wall. Power is never so improperly employed as in making snares, and yet that's the usual employment or improvement which hypocrites, high or low, put it to.

I have thus far opened the Text, and given these Notes from facit hominem it, according to our reading; yet before I pass from it, I shall minde you of another reading or version of this whole verse, propter offendi- which carryeth the sence quite into another channel. Thus

Who (meaning God) maketh (or suffereth at least) the hypocrite, Constituens re-to reigne, because of the offences or sins of the people. The Chaldee gem hominem Paraphrase, the Septuagint, and Vulgar Latine agree in this, and delatorem pro- the dependance (for clearing of it) may be made out thus.

Elihu having shewed in the 29th verse, that if God giveth quique in populo. etness, none can make trouble; and that if he hideth his face, none Non sunt ita re. can behold him, whether it be done against a Nation, or against pugnantes he aman only, proceeds in this verse to shew the justice of God in punishing the people, by putting power into the hypocrites hand.

The learned Mercer, I grant, is not fatisfied with this ren-Jequatur. Nam fi dring, as not being so sutable to the Grammatical construction of non finit Deus the Hebrew Text; yet, holding the first, he makes this as a condiwim regnare sequent of it; confessing that it may be taken in this sense; That the hypocrite reigne not who did once reigne, because of the sins of the diu smit; dat people; and so it intimates the fins both of the Prince and people. Thus both readings correspond, and are not repugnant but subservient to each other. For if God suffer not the hypocrite to reigne any longer, 'tis an argument that for a time he suffered him to reigne for the fins of the people, that is, to be an instrument of his wrath and vengeance upon them for their fins. The fame word fignifies both a snare, and fin; a snare set by others. and an offence or fin committed by our felves; and well it may, feeing

hypocritam cula populi. Vulg. pter scandala Chald. interpretationes,quin una ex altera conhypocritam,

enim reges in

iram. Merl.

Qui regnare

feeing nothing doth more ensnare us then our own sins. And as some are led into sin by the snares which others lay for them; so Βασλεύων very many by sinning bring themselves into snares: and usually ἀνθεοπον when a people have entangled themselves in the snares of sin, ἀπο διυσκο-God sets evil men at once to rule over them and entangle them λίας λαῦ. with the snares of those sufferings which are most proper to their forte interpressins.

And thus 'tis conceived Elihu answers those exposulating de-cum punsta o-lim voealia de-lim voea

This is a truth, and much is faid by some Interpreters for the accipi, ne remaking of it out from the Text; but taking it as 'tis given, I shall gnet homo only give you two Notes from it.

First, Bad Princes are set up by the permission, year disposition of nabat ob offen-God.

qui quidem regdicula populi, ut utriusque

Wicked men into the world, sets wicked men high in the world populi delichum. It is of God that any wicked man hath a place in the world, and it notetur. Mercis of God that any wicked man gets into the high places of the Cujus juffu howorld. All the Kings of Israel from first to last were stark naught, mines nascunand very wicked, yet they were all of God's setting up, though tur hujus justu their own ambition, or the satisfying of some lust, put most of the reges conthem upon aspiring to get up. In the first book of the Kings (chap stituuntur, april 11. 29, 30, 31.) Ahijah the Prophet sinding Jeroboam (the first tempore ab ipand worst of them) in the way, caught the new Garment that was sis regnantur. In him, and rent it into twelve pieces, and he said unto Jeroboam, Irene. 1.5, contake thee ten pieces; for thus saith the Lord, the God of Israel, beh 14, 24.

I mill rend the Kingdom out of the hand of Solomon, and will give tin

Tribes to thee. This Feroboam was so bad a man, that he was not content to fin alone, but made Ifrael to fin; yet even him did God ter up, and fent a Prophet to him to tell him fo. How unholy foever men are in their place, and how unjust soever in the exercise of their power, yet the holy and just God (for reasons known to himself) placeth them in power.

Secondly, Observe. God permits micked Princes to reigne, as a punishment of the reigning sins and wickednesses of the people.

Quidam reges adutilitatem subjettorum dantur Or confervationem justitiæ quidam autem ad pænam Dei jufto judicio in 5. C. 25.

The power of wicked Princes is the punishment of a wicked people. Some Princes and Magistrates are given as a bleffing, for the protection, peace, and profit of a Nation, and for the exaltation of righteousness in it. Others are given as a curse, for the vexation, trouble, and impoverishing of a Nation. The Lord takes this fully upon himself, (Hof. 13.11.) I gave them a King in mine anger, &c. Angry providences are the fruit of fin. God gave Saul in anger, he gave Feroboam and the rest of the Israelitish Kings in omnibus equa- anger; and as he gave them in anger, so he took them away in liter superveni- wrath. The fins both of Princes and people, produce mutual ill onte. Irene. 1. effects towards one another.

First, The sins of the people are the cause somtimes why good Princes are immaturely or suddenly taken away from them. Fosiah that good King was removed very early for the fin of Judah; Pharaoh Necho had never slain him, had not the people been unworthy of him. Hence that of Solomon, (Prov. 28.2.) for the transgreffion of a land, many are the Princes thereof: He means not (as I conceive) many together, but many successively, that is, good Princes go quickly off the stage one after another for the transgression of the people of the land; But (as it followeth in the same verse) by a man of understanding & knowledg the state thereof shal be prolonged. Our Translaters render these latter words in the plural number (as the margin hath it) by men of understanding & wisdom shall they likewife be prolonged; that is, when there are many godly, wise, and understanding men in a Nation, God blesseth them with long-lived and aged good Kings or Governours.

Secondly, Whole Nations or a people are somtimes punished for the fins of their Princes, (Fer. 15. 4.) the Lord tells the Jewish state he would bring all that evil upon them for the fin of

Manasteh.

Manasseh. The fins of Princes prove oftentimes the sufferings Regum lapses of the people. As both by and for their goodness and vertues a pena populoral people are blessed, so by and for their evills, errors, and vices, est; sicut enim a people are endangered, yea sometimes ruined: When the Head servamur; ita of a Kingdome or Common-wealth is sicke, the Body is seldome eorum errors well.

Thirdly, The fins of a people bring destruction both upon Quid enim postheir Princes and themselves together, and wrap all up in one pur reipublicae ruinous heape, as Samuel threatned the people of Israel (I Sam: capite langui-12.25.) If ye still doe wickedly, ye shall be destroyed both you and do. your King. He speakes not a word of any sin in their King, but

tells them that their wickednesse may bring destruction not only upon themselves, but upon him also.

Fourthly, (which is the poynt in hand) the fins of a people cause the Lord to set evill Princes over them. When once a people refuse the sweet and easie yoke of Christ, or say, we will not have this man to rule over us, he in Judgement sends such to rule over them, as shall lay heavy yokes upon them indeed. God useth fome Princes as his flaff to support a people, and as his shield to defend a people, yea as his Sun to cherish and influence them with aboundance of mercies. He useth others only as his sword to wound them, or as his scourge to correct them for their sin. Vierum fort ci-Some are a bleffing, others are an affliction to the people. An an-vitas hac, ticient Poet observing the City wherein he lived, swolne with va- meo autem ne pariat, virum nity, and bringing forth dayly many monstrous births of pride, Corredore maluxury, and oppression, he could not forbeare to give his appre-læ insolentiæ hension of the issue in this elegant fancy; This City (said he) is vestra. with child, and I am afraid it will bring forth shortly (and what Theogn: will it bring forth?) some severe corrector of your evill insolencies. Phocam impe-When Phocas (a cruel tyrant) had got the Empire, and reigned, ratorem constithere was a good man, who prayed much, about him, and did e- tuisti? responven expostulate with God, why he would set such a wretch as he Jum datum, quia was over the Empire; the story saith, he received this answer non invent pefrom God; I therefore set him to governe, because I could not finde Cur superbis? a morfe. And I finde a like report of another, though in a lower non es creatus degree of power, yet in great power, wherein carrying himselfe Episcopus, quod very infolently, one fayd to him; Why are you thus haughty and dignus sacerdohigh-minded, why so proud of your power, God did not put you into tio sis, sed qued civitas tali the goverment of this place, because you were worthy of it, but be-digna erat E-Hhhhh canspiscopo. Anast:

nu arbitror; Tale medicamentum fuit Argentini Phalarn, Ma-Plutarch: de fera Num: Vindicta.

Dem quibusda cause we were worthy to have a man of your worthlesness set over us. malis tanquam The learned Moralist treating of the righteous, though late vencarnification u- geance of God upon men, hath this passage; God (saith he) useth mendum de a- some men as tormentors to afflict and punish others. Which is verifidiis pænassqued ed in most tyrants. Such a bitter medicine was Phalaris in his time verum effe de to the Argentines, and Marius to the Romanes. St Augustine plerify; tyran- speaking of Nero, maketh this conclusion; The power of Government is not given, no not to such, but by the providence of the most high God, when he judgeth the affaires or manners of mankinde just-

ly deferve and sall for such Lords and Masters.

O let nations take heed; The fins of a people, are the worst rius Romanis. fnares of a people; fin provokes God to fet up Princes for a fnare. As therefore the Pfalmist admonisheth Princes, Be wife now therefore O ye Kings, and learned ye Judges of the earth; fo I may fay, Etiam talibus Be mise, O ye people, and obedient all you that are inhabitants of the (Neroni scili-cet) dominandi bling, bisse the Lord with seare, and rejoyce before him with trem-petestas non da-bling, bisse the Son (submit to Jesus Christ) lest he be angry, and tur nist summi give you such Princes and Powers, or put you into such hands as dei providetia, shall break and vex you to purpose, and make you know what it is quando res hu- to ferve men in rigour, having refused to serve God in love. Many manas judicat in all nations are apt to complaine much, when they have any burdignas. Aug: dens upon them by Governours, but few complaine of their owne lib: 5. de Civ: sins, which cause God to burden nations with such Governours ? dei. cap. 19. let all leave off complaining of evill Governours, and complaine more of their owne evill government, both of their hearts and lives.

> Thus we see how this text according to these distinct translations, First, gives warning to Princes, That the hypocrite reigne not, lest the people be ensnared; and, Secondly, gives warning to people, that they provoke not God by their scandalous offences,

to fet-wicked Princes and Powers over them,

The place becarie you were increin of it, but he diena was E

JOB. Chap. 34. Vers. 31, 32.

surely it is meete to be said unto God, I have borne chastisement, I will not offend any more.

That which I see not, teach thou me: if I have done iniquity, I will doe no more.

Libu having convinced fob, both of the power of God, to doe what he pleaseth, and also of his righteousnesse, that he is just in whatsoever he pleaseth to doe, proceedeth to give him counfell, how to carry himselfe better towards God, then by his former speeches and expostulations (hinted at the 5th verse of this Chapter) he seemed to have done. In these two verses he gives him (according to our translation) counsell consisting of three branches.

First, He counsells him to a due submission, to the hand of God. In the former part of the 31th verse; Surely it is meete to

be said unto God, I have borne chastisement.

Secondly, He counsells him to reformation, or to a gracious resolution of laying downe every sinfull thing, or what ever was a provocation to God. This he doth once and againe, twice in these two verses; First, in the close of the 31th verse; It is meete to be sayd unto God, I will not offend any more; Secondly, in the close of the 32d verse; If I have done iniquity, I will doe no more.

Thirdly, Elihu counsells Job, to pray for further discoveries, both of his sins, and sinfullnesse, as also of his duty, at the beginning of the 32d verse; That which I see not teach thou me. Thus you have the distinct poynts of that counsell which Elihu gives Job, according to our reading of these words. There is another reading, which I shall touch, when I have first opened and prosecuted the words as they stand in ours.

Vers. 31. Surely it is meete to be sayd unto God, I have borne chastiscment; I will not offend any more.

These are child-like words, such words as a faulty, yet a sub-H h h h h 2 mitכוי

mitting repenting childe, speakes to a displeased father, when he is under his rod, (yet such as become the most aged and growne men in grace) I have borne chastisement, I have been under thy correcting hand, forgive me O my father, I will doe so no more. Thus Elihu adviseth Job, to bespeak God his father while he was afflicting him.

Some render the former part of this verse, by way of interrogation, or question, Hath he sayd unto God, I have borne chastisement, I will offend no more? hath Job spoken thus to God? As if Elihu (making his appeale to the by-standers) had sayd, Te all are witnesses that Job hath not yet humbled himselfe under the correcting hand of God, but rather charged God with severity, in dealing with him, and over-boldly enquired into the reason of his dealings. Our affirmative translation carrieth the same sense with this interrogative, and questioning translation; for when Elihu saith to Job, It is meete to be sayd unto God, I have borne chastisement; he supposeth, that Job had not sayd so.

Surely it is meete to be fayd unto God.

The Hebrew particle which we render surely, commonly signifieth, for, as giving an account or reason, of somewhat that went before; yet we render it well both here, and elsewhere, surely, according to the scope of the place; especially seeing Elihu speaking thus, is not giving a reason of what was sayd before, but inferring a duty from it.

Againe, The word meete, is not expressly in the Hebrew text, yet it is clearly implyed in it, and therefore added by our translators to fill up, and cleare the sense; the originall is, It is to be sayd note God, we say, It is meete to be sayd unto God,

I have borne chastisement.

The word chastifement also is not expressly in the original, there it is only, I have borne, but because bearing must needs import, that somewhat is borne as a burthen, and seeing according unto the subject matter that Elihu is upon with Job, it must referre to some assistion or chastisement laid upon him, therefore we fitty supply this word chastisement, It is to be sayd unto God, I have borne; what? (it cannot be meant of any outward corporall burthen, or visible loade layed upon his back; but, I have borne)

chastisement, affliction, or correction; It is meete to be sayd anto God, I have borne chastisement; that is, I both have and will beare, whatsoever thou hast, or shalt be pleased to lay upon me; I will not dispute thy burthens, but take them up. So then, this first part of the verse is a direction ministred to Job, shewing him how to behave himselfe in the bearing of affliction; He must not strive or struggle with them, nor with God about them, but sustaine them. And this direction is not peculiar to Fob's person, or to his case alone, but it belongs to all that are in affliction, let their case be what it will; all such ought to beare quietly or patiently to abide under the burthen which God layeth upon them. I shall not stay upon the opening of the speciall fignification of that word chastisement, because it is not in the Hebrew text, only thus, chastifements are usually taken for those afflictions, or afflicting providences, which God layeth upon his owne children; he layeth judgements upon the wicked, and punishments upon the ungodly, but properly, and strictly, that which falls upon his owne people is called chaftisement. For though in Scripture, there are dispensations of God towards his owne people, spoken of under the notion of judgement, yet they have not a proper sense of judgement, as proceeding from wrath, and intended for revenge. Wrath is the spring from whence judgements flow, and as to their issue, they tend to the satisfaction of Justice. This God doth not expect, at the hands of his owne children, and therefore their afflictions are most properly called chastifements, Surely it is meete to be sayd unto God, I have borne chastisement.

Hence note.

It is our duty when the hand of God is upon us, or when we are under chaftisements, to speake humbly, meekly, and submissively to God.

We ought alwayes to be humble, and carry it humbly towards God, but then especially when God by any afflicting providence is humbling us. The Prophet (Hof: 14.2.) calling that people to returne unto the Lord, adviseth thus; Take with you words, and turne to the Lord, say unto him, take away all iniquity, and receive us graciously, so will me render the calves of our lips. As Elibu here makes a kinde of directory, what a person in affliction should say unto God, It is meete to say unto God, that is, for a man in thy case,

to fay thus unto God; fo that Propher, by the Spirit, faith, Take unto you words, and turne to the Lord, and fay or speake thus unto him; though not strictly, syllabically, in so many words, yet to this fence, and purpose, or according to this tenour, speak thus, Take away imquity, and receive us graciously. And when the Prophet faith, Take unto you words, his meaning is not that they should affeetedly study a forme of words for God, much lesse that they should artificially counterfeit words which their hearts had not conceived, or were not correspondent to their hearts, (many speake words, even to God, which never come neare but are meere strangers to the intents of their hearts) but sincere words, humble words, words of supplication, not exposfulating words, not quarrelling words, not murmuring words, not meere complaining words, but take to you words of confession, and submission, and to present your selves and your condition before the Lord. The Preacher (Eccles: 12.10.) sought to finde out acceptable words, and so should we when we speake unto men; Preachers of the word should seeke to finde out acceptable words; not fine words, not swelling words of vanity, not flattering soothing words, but acceptable words, that is, such as may finde easie passage into the heart; or fuch words as may make their passage into the heart, through the power of the Spirit of God. Now if the Preacher fought to finde out acceptable words, when he spake to the people, much more should we when we speak to God. O how should we labour then to finde out acceptable words. All words are not fit to be spoken unto God; the words that are (in such cases as the text speakes of) may be reduced to these two heads.

First, They must be God justifying words, that is, words by which we acquit the Justice of God, how sore, and how heavy so-ever his hand is upon us. When Daniel (Chap: 9.7, 14.) was laying before the Lord the calamitous state of that people (they were under as fore judgements as ever nation was, For under the whole heavens (saith he there) hath not been done, as God hath done unto Jerusalem) yet all the words he spake unto God, tended unto the justification of God; O Lord (said he) righteousnesse belongeth unto thee, but unto us confusion of faces, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, &c. We have not had one stroake more, then we have deserved, there hath not been a grain of weight more in our burthen, then we have

brought

brought upon our selves, there hath not been a drop in our cup more then we have given just cause for, Therefore hath the Lord watched upon the evil, and brought it upon us, for the Lord our God is righteous in all his works, which he doth, for we skeyed not his voice; these are words fit to be spoken unto God.

Secondly, We are to take to our selves self-condemning, self-abasing, self-emptying words. Such we finde in that chapter, (v. 5, 6, 7.) To us belong shame, and confusion of face, &c. these are the words we should take to our selves, and thus it is meet to be said unto God, whensoever his chastisements are upon us.

Secondly Observe.

It is our duty to acknowledge it to God, that he hath shastened us, when he hath.

We must own his hand in afflicting us, as much as in prospering us, in casting us down, as much as in lifting us up, in wounding us, as much as in healing us; It is meet to be said unto God, we have born chastisement, thy hand hath been upon us. The neglect of, or rather obstinacy against this, is charged as a great fin (Isa. 26. 17.) Lord, when thy hand is lifted up, they will not see; that is, they will not acknowledge thy most eminent appearances in anger against them. 'Tis so with many at this day, though there be a hand of God (as it were) visibly afflicting their bodies, and estates, their children and families; yet they will not see, that it is a hand of God; but fay as the Philistines, it is a chance, or, it is our ill fortune; it is from the negligence of this man, or from the malice of that other man. All this while there is no acknowledgement of the hand of God. They say not with Eli, (1 Sam. 3. 18.) It is the Lord; nor with David, (Pfal. 39. 9, 10.) I was dumb, I opened not my mouth, because thou didst it; Remove thy stroke away from me, I am consumed by the blow of thine hand. It is as much our duty, and for the glory of God, to confess that our afflictions are of God, as our mercies and favours.

Thirdly Observe.
The chastenings of God must be born, they must be endured.

Many are chaftised who cannot say they have born chastisements; It's an ordinary thing to be under chastisement, but its a great thing and requires much holy skill and spiritualness to bear a chastise-

First in doing, or in active obedience.

Secondly in suffering, or in passive obedience, and there is as much of God, as much of grace, as much of holiness, yea I may say much more held out in bearing and in suffering, then there is in acting or in doing.

But you will say, what is it to bear, that you make it so difficult a matter to bear chastisements? How must chastisements be born?

or what is it to bear them?

I will answer the question under two heads. First, Negatively, To bear chastisement is not

First, meerly to finde or feel it upon our shoulders as a burthen

which pincheth or presserh us; so a beast may bear.

Secondly, it is not a bearing meerly because we cannot help it, or be rid of our burden, for so the worst of men may bear; they bear the greatest burthens that God layeth upon them, because they cannot avoid them, nor ease themselves of them.

Thirdly, It is not a bearing stoutly, or slightingly, to make nothing of it; so proud men bear, men of unsubdued spirits unto God, and his word, regard not what they bear, nor what God

doth to them.

Fourthly, It is not a bearing them fowrly or fullenly; for fo discontented persons bear; yea, so the devil beareth the burthen

which the hand of God hath laid upon him.

Fifthly, Nor is it a bearing chastisement faintly or dispondingly; so weak believers bear. To bear and faint, is not the bearing of faith. Neither of these are the bearing of chastisement which E-lihu intends in this counsel, when he saith, It is meet to be said unto God, I have born chastisment. Thus ye see the Negative, what the bearing of it is not?

Secondly, I answer affirmatively, To bear a chastisement as an

act or work of grace, is

First to bear it sensibly; that is, feeling the weight of the hand of God, and tasting the bitterness of that cup of sorrow which he

giveth us to drink.

Secondly, 'Tis a bearing of it submittingly, humbly, patiently, laying our selves down at the foot of God, and saying, as Eli did, Let him do what seemeth him good; or as David, (2 Sam. 15.26.) Behold, here I am, let him do to me as seemeth good unto him. We

never bear any evil of affliction well, till we can say (with a sweer resignation of our selves) to God, do with us what seemeth to the good. And (for our encouragement I may say) nothing can hurt a godly man which seemeth good to God.

Thirdly, 'Tis a contentful bearing, or a bearing contentedly; Thus Christ spake (Pfal. 40. and 'tis cited by the Apostle Heb. 10.) Lo, I come to do thy will, I am content to do it; what was that? It was to bear or suffer; the greatest part of what Christ was to do, was to bear or suffer the chastisement of our peace, (Isa. 53.5.) and insuffering to be made a sacrifice for us; his contentment to do the will of God, was a contentment to suffer. Of such a spirit should the people of God be; bearing chastisement not only patiently, but contentedly; this is hard, but this cannot be left out in the full exercise of that grace.

Fourthly, 'Tis to bear it (more then contentedly) willingly; how free was Christ to bear, when he said (John 18.11.) The cup which my father hath given me, shall I not drink it? Surely I will, I am willing to drink it, though it be a bitter cup. We are not to will our sufferings, but to suffer them willingly; there is a vast difference between these two; I do not say we are to will our sufferings, but we are to suffer them willingly; we must suffer what, and how, and when, and how long God will; and when God willeth our sufferings, we must suffer with our wills, or be willing to suffer.

Fifthly, To bear chastisement in the sence here intended, is not only to bear it with our will, but with our affections, not only willingly, but acceptably, and embracingly; 'tis to say welcome cross, because it is the will of God. There is no chastisement that we can rejoyce in, or have any affection to, considered in it self, but to bear chastisement in contemplation of the will of God, should work our hearts to an accepting, to an embracing, to a welcoming of it; we should say to all our sufferings, welcome, by the will of God.

Sixthly, 'Tis to bear it prayerfully; we must bear silently in opposition to complaining; but we must not bear silently in opposition to praying. While chastisement is upon our backs, supplications must be in our mouths; and we must pray, first, That we may see the reason why or for what cause God chasteneth us: Secondly, We must pray, that we may answer the ends which God I i i i i

aimeth at in chastening us. Thirdly, That we may have fresh power to bear his chastenings. Fourthly, That God would be pleased to remove our chastenings. While we bear chastenings, we may pray, and pray hard that God would take them away. David had no sooner said, I opened not my mouth, (that is, complainingly) because their didst it (Psal. 39.9.) but presently he opened his mouth in prayer (vers. 10.) Remove thy stroke away from me. While we bear our cross patiently and willingly, it would be our fin not to pray for deliverance from it. To say I am under a chastifement, and let the Lord keep it upon me as long as he will, I will never ask him to take it off, were a most unbecoming frame of spirit. They that bear affliction most cheerfully, should pray most earnestly to be eased of it; we must be willing to bear them alwayes, yet we must pray that we may not bear them long. If a childe under the rod of a parent, thould not say, pray father stay your hand, it is enough, but let him go on Ariking, and never intimate a defire of his forbearance, this were a figne of stubbornness, not of patience and submission. 'Tis as bad not to ask release from our troubles, as to murnaure at them, or to be unquiet under them. Remember then, you must be as much in the exercise of prayer as of patience under the cross, and that in these four refpects. Thus you have the answer to that question; by which it appears, that 'tis no easie matter to fay what Eliku faith, It is meet to be faid unto God, I have born chaftisement?

There is yet another question, (for some may demand) why

should chastisements be thus born? I answer,

First, We must bear them according to all the rules before given, because they come from God. Our afflictions are Gods allotment, we must bear what he appoints: therefore old Eli, though he had failed, and sinned greatly, and so brought a cloud of calamity upon himself and his family (the very report whereof, as Samuel told him, would make both ears of every one that heard ir, to tingle) yet he composed his spirit to a submissive hearing of it, upon this single consideration, It is the Lord, and there is enough in that consideration to make all men submit. For first, The Lord is supream, and therefore what he doth must be born. Secondly, He is a Father, a childe must bear what a Father layeth upon him; and as the Lord is a father, so he is not a hasty, imprudent, or passionate father, but a most wise and judicious father; therefore 'tis

our interest as well as our duty to bear his chastissements. Yea, he is a gracious, tender, and compassionate father, and when we know he that layeth a hand of affliction upon us, hath also a heart full of compassion towards us, we should willingly bear his hand.

Secondly, Chastisements are to be born in the manner directed, because they are for our good, and shall we not bear what is good for us? It is good for me (said David, Psal. 119.71.) that I have been afflicted; and so the Apostle (Heb. 12.10.) For they verily for a few dayes, chastened us after their own pleasure, but he for our prosit, that we might be partakers of his holiness. Chastisements are for our prosit; and shall not we bear that which is for our prosit? If God should lay chastisements on us for our hurt, meerly to vex us, & so put us to pain, or meerly because he delights in our sufferings, who could bear them? But it is meet to bear what God

layes upon us, because he doth it for our good and profit.

Thirdly, We must bear chastisements in the manner shewed, because unless we bear them so, they will do us no good, or we shall have no profit by them, and that's a misery indeed. To bear fmart, and finde no advantage coming in by it; to drink gall, and to have no sweetness come out of it; to endure loss, and to have no kinde of profit by it is very grievous. Now what ever chaftifement is laid upon any, it doth them no good, and they can have no profit by it, unless they bear it as was before described; it is not the bare being afflicted, that doth us good, but it is the wife management, or the skilful bearing of it that doth us good; and therefore we finde, that the Apostle (Heb. 12.11.) when he had said, There is no affliction joyous for the present, but grievous, adds, Nevertheless afterwards it yeildeth the peaceable fruit of righteonsnels, (but to whom? What to every one that is afflicted, have they these sweet fruits? No, but) to them that are exercised thereby. Afflictions bring no tweet fruits to them that have them, unless they be exercised by them: how exercised? Afflictions exercise every one that hath them; they are to all a passive exercise, but to be exercised, notes here an active exercise; they who gracioufly exercise themselves in affliction, shall without doubt finde benefit and fruit by affliction.

But some may say, what is it to be thus exercised by affliction? I answer (for the opening of that Scripture) to be exercised,

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First, To be much in searching our own hearts, and wayes, or how 'tis with us, and what hath been done by us, (Eccles. 7.14.) In the day of adversity consider, that is, bethink your selves, First, What God is doing. Secondly, What you have been doing. Thirdly, What becomes you to do in such a day. The prophet points us to the two latter Duries of such a day in one verse, (Lam. 3.40.) Let us search and try our wayes, and turn again to the Lord. To search our wayes, is to consider what we have been doing; to turn to the Lord, is the great thing to be done, in a day of adverfity.

Secondly, As this exercise of the soul confists in searching our own hearts; so in searching the heart of God (if I may so speak) that is, in an humble enquiry to the utmost, what God meaneth by any affliction, what hath moved him to afflict us; and we have as much cause to search Gods heart, as our own in this case. Thus in that National affliction (2 Sam. 21.1.) when the famine continued three years, year after year, it is said, David enquired of the Lord, why is it thus? he search'd Gods heart by desiring an answer from the Lord, what fin it was which provoked him to that sad dispensation. And thus we should be enquiring of God by prayer what fin he striketh at, or what grace he specially calleth us to act by any affliction which he sendeth either upon our families or persons.

Thirdly, There is an exercifing of our felves in fearching the affliction it felf; first, into the nature of it. Secondly, into the circumstances of it, how timed, and measured, by what hand, and in what way the Lord deals with us; this is a great exercise, and unless we are thus exercised under affliction, we get smart, and loss, and bitterness, but no good at all by it. So much for the first counsel given Job by Eliha, It is meet to be said unto God, I

have born chaftisement.

His second counsel as it lies here in the order of the Text, is about the reformation, or the amendment of what is amis.

I will not offend any more.

לא אחבל It is fit the afflicted should say unto God, I wil not offend. The root of the word here used, fignifieth somtimes the pains of travel in significat magna nocendi cupiditate ardere sicut mulieres ardent desiderio concipiendi fætum:transfertur in secunda conjugations, vel ad parturientium dolores, vel ad concupiscendi libidinem. Moller in Pfal. 7.14. childechilde-bearing, (Cant. 8. 5.) I raised thee up under the Apple-tree, there thy mother brought thee forth, there she brought thee forth that bare thee. And again (Psal. 7. 14.) Behold he travelleth with iniquity, and hath conceived mischief, and brought forth falshood: It signifies halfo in Scripture to corrupt, or to pollute, (Neh. 1. 7.) we have dealt very corruptly against thee, and have not kept the commandments, nor the statutes, nor the judgements which thou commandest thy servant Moses. To deal corruptly, or to do corruptly, what is it but to sin against or offend God? Every offence or sin, springs from the corruption of our own hearts, and is a corruption of our wayes and manners. Both these readings, I will not offend, or, I will not corrupt, meet in the same sence; for to corrupt our wayes is to offend, and to offend is to corrupt our wayes; to do any evil is to corrupt our selves, or others. So then, the meaning N

any evil is to corrupt our selves, or others. So then, the meaning Non tantum in plainly is this, I will corrupt my way no more; the man in af-Piel, sed & in fliction must say to God in a deep sence of, and sorrow for his for-Kall videtur umer sins, offences, and corruptions, I mill offend, I mill corrupt no surpari pro corrupte. Now, comparing the former counsel with this; Observe, Zech.11.7.14.

First.

Job 34,31. De Dieu in loc.

Chastisement is for amendment.

The evil of affliction is brought upon us, that we may take heed of, and turn from the evil of sin, (that's intimated by the connexion) therefore to go on offending, while God is chastening, is to add rebellion to our sin. It was the brand of Ahaz (2 Chron. 28. 22.) in the time of his distress, he trespassed yet more against the Lord; whereas being in distress, he should have said to the Lord, I will trespass no more.

Note secondly.
When God chastens us, we should promise amendment.

We should tel God, we will him offend no more, we wil grieve him no more, we will provoke him no more, we will dishonour him no more; the least sin once committed is too much, therefore we should engage to sin no more.

But it may be question'd, can any man make such a promise, or take such an engagement upon himself, when under chastisement, that he will offend no more? Is that degree of perfection attainable in this life, to offend no more? How then is this meet to be

aid

Said unto God, I will offend no more? Must we promise things that we cannot perform? Is there any man chastened that offends not again? saith not the Apostle James, in many things we offend all? Is it then meet to say this unto God, I will offend no more? Is it

not finful to make a promise not to sin? I answer,

First, by way of concession. No man may promise, what ever his chastisements are, that he never will sin at all any more, no man can make any such promise, neither is that the meaning here; but he that is under the chastening hand of God, may and must, promise that he will not commit such, or such a sin any more; e-tpecially not such a sin as he most suspects to have brought the chastisement upon his back; we may make promises against particular sins, though we cannot promise we will never sin.

Secondly, We may promise, when we are under the chastening hand of God, that we will offend no more, in such a manner as we have offended formerly, so foolighly, so vainly, so negligently; we may and must promise to be more watchful, that we fin not the

same sin again either for matter or manner.

Thirdly, When chaftened, we may fay unto God absolutely, we will offend no more, with respect to the purpose of our souls; that is, we must lay aside all purposes of committing any sin; yea we may, we must tell the Lord, 'tis the defire and purpose of our souls, tis our ayme, and shall be our endeavour to offend no more. The ayme of every true believer is not to fin, though (in this world) it be not the attainment of any (I John 2. 1.) My little children, these things write I unto you, that ye sin not: As if the Apostle had said, I would fain wynde up your hearts to such a pitch, that you may not fin at all; But if any man fin, we have an Advocate with the Father; I know you cannot but sin, yet let it be your care not to fin, and your prayer to offend no more. And how should we biess the Lord, if we could live without sin, and be for ever rid of it! we should wish a thousand times more to be quit of sin, then affliction; thus we must say unto God, we will offend no more.

Fourthly, though we cannot promise, or take up such a resolution absolutely, nor in our own strength, yet we may and ought in the strength of Christ, or to the utmost of that strength and grace, which he gives out, and bestoweth upon us.

I shall have occasion to speak further to this point, from those words

words of the 32d or next verse, (which are of neer alliance both as to matter and form with these here) If I have done iniquity, I will do no more.

Only before I pass from this rendering of the Text in hand, take two Notes more; In that Elihu telleth the penitent person, he

ought to fay unto God, I will not offend any more.

Note, First.

A truly humbled and repenting soul, is as careful to avoid the act of sin for the time to come, as to be freed from the guilt of sin past.

This holy care is a fure argument of a good conscience. A wicked wretch may be defirous to have former offences pardoned, but he hath not any unfeigned purpose not to offend any more; and usually he hath no sooner cast up his sin by a seeming penitent confession, but he returns with the dog to his vomit by a fresh commission of his sin. Sorrow for sin yeilds no comfort, if not accompanied with a care not to fin. Christ was not so rigid to the woman taken in Adultery as her accusers were, yet he saith to her, (John 8. 11.) Go and fin no more; as if he had said, thy case will be sad, though now thou hast escaped or got rid of thy accusers, it thou tradelt on in this wicked way. And when David prayed for purging the fin past, he also prayed for establishing by the free Spirit of God, against such-like temptations in time to come, (Pfal. 51.) as if he had faid, Lord, I do not ask pardon that I might take liberty to offend again, but I defire thy confirming and preventing grace, that I may offend no more.

Secondly, From the extensiveness of this engagement, to which Elihu directs the penitent person, I will not offend any more, neither

in one kinde nor other.

Nore.

He that is truly humbled for any one sin, will to his utmost avoid every sin.

He faith, I will not offend any more. He that loves God, cannot live in the doing of any one thing which God hates; but as he expects good out of all the promises, so he hath respect to all the commandments; whosever hath so, would not offend in any thing any more.

Further.

Further, as this latter clause is translated, I will corrupt no more.

Note:

First, Sin is a corruption.

We shall do well to look upon sin in all its notions, to make it loathsom to us; this is one notion of it, sin corrupts every thing and person it hath to do with.

First, Sin is the corruption of our nature, the whole mass of

mankinde, and the whole of every man is leavened by it.

Secondly, Sin is the corruption of our conversation, and of our way, (Gen. 6.11, 12.) God looked upon the earth, and behold it was estrupt, for all flesh had corrupted his way upon the earth. Moses warns the people of Israel against sin upon this ground, (Deut. 4. 16.) Lest ye corrupt your selves, and make you a graven image, read Psal. 53.1. Hos. 9.9. Zeph. 3.7. Zech. 3.7.

Thirdly, Sinning is the corrupting of the Commandments of

God, a finner as much as in him lyeth makes void the Law.

Fourthly, Sinning is a corrupting of the Covenant of God; yea fome kinde of finning is a corrupting the blood of the Covenant, or a counting the blood of the Covenant as an unholy thing (Heb. 10.29.) though the blood of the Covenant be in it felf infinitely above all corruption, yet fin doth what it can to corrupt it.

Lastly, Some render, it is meet to be said unto God, I have born chastisement, I will not break; which we may understand two ways. First, I will not again break the Commandment; so it salls in with our Translation, I will not offend. Secondly, I will not break; that is, those rods, or bonds of chastisement that thou hast laid upon me; as if he should say, Lord, thou hast bound me in these fetters of affliction, and I will abide thy pleasure under them, I will not strive, but submit, I will not break prison, but wait thy time for my deliverance.

Ideo ad Deum dici debet perfero,non difrumpam. Bez.

Hence Note.

We must bear, not break the bonds of our affliction.

Some (like stubborn children under the chastening hand of a Parent) would even break away from God; or like malefactors, when under the hand of Justice, they would break prison, knock off their irons, and get away. As the wicked do, and speak concerning the bands and cords of Gods Commandments, (Pfal. 2.3.)

Let

Let us breake their bands asunder, and cast away their cords from us; fo some speake and doe about the bands and cords of divine chastisements, they will breake from them, or breake them, if posfibly they can. Let fuch remember, tis best when they are in Gods bands, to let him untie them, and when they are in his prison, tis good to abide there, till he is pleased to discharge and let them out. The Apostles being in prison, the Magistrates sent the Sergeants, faying, Let these men goe, but Paul faye unto them, they have beaten us openly uncondemned, being Romanes, and have cast us into prison, and now doe they thrust us out privily, nay verily, but let them come themselves and fetch us out. A godly man when under restraint by the illegal or rigorous dealings of the Magistrate, will not accept his liberty, upon unworthy termes; furely then he will not make an escape out of the hand of God unwarrantably. He is ready to accept his liberty with much thankfullnesse, but he will not force it with violence. A godly man would free himselfe from fin, and get heaven by a kind of force (as Christ speakes in the Gospel) but he would not free himselfe from suffering by force, nor get his ease by violence. When God bindes him, he faith (according to this reading) I will not breake.

But you will fay, who may be fayd to breake or get by force

out of the challning hand of God?

I answer; First, they doe ir, by way of interpretation, who are impatient and unquiet in their afflictions. A child that strives and struggles under his fathers rod, breakes away from him as much as he can.

Secondly, They actually breake from under the hand of God, who by any finfull way helpe themselves out of their afflictions. Such, when God hath bound them with the cords of affliction, goe to the Devill to loose & let them out. Tis sad when God imprisons a man, But O how sad is it to go to the Devill for a release; yet so doe all they who being under affliction, endeavour to free themselves by any sinful way; especially when they who are persecuted for the faith & truth of Christ, break their faith with Christ, and quit the truth before professed, that they may quit themselves from persecution. O take heed of such deliverances, rather dye under the afflicting hand of God, or the persecuting hand of man, then free your selves f om either by putting your hand or suffering your mouth to sin. Better be utterly broken by affliction, then

Kkkkk

Verf. 31. 10 to breake the bands of affliction; better dye in affliction, them

fin your selves out of affliction. Let God who hath layd the burthen upon you, take it off, or else sye under it still. Thus much for these two counsels given Job by Elihu; It is meete to be sayd forem, qui di- unto God, I have borne chastifement, and, it is meete to be sand unto cit condono, non God, I will offend no more; there is yet a third thing to be sayd unto God, which Elihu gives also in counsel, that which I see not teach thou me; But, before I proceed to that, I shall a while confider another translation of the verse already opened, very Condoce me, sini- sistent with the Original text, and much Insisted upon by some learned Interpreters, as being full of Gospel sense, and very spiritual matter. According to this second reading the words run thus:

Sed ad deum cendum est præterguam quod video tu quitatem operatus sum non pergam. Merl.

Vers. 31. But to the Almighty God who saith, I forgive, I will not destroy; It ought to be faid, beside what I see teach thou me, if I have done Iniquity, I will not proceed to doe it.

The difference of the translation is very evident and eminent; we read thus; Surely it is meete to be fayd to God, I have borne chastisement, I will not offend any more. This translation saith, But to God who saith I forgive, &c. It ought to be sayd, &c. Mr Broughton, is exprels for this translation, rendring the text in these words; Now unto the omnipotent which saith, I pardon, I will not destroy, this shall be said, what I see not teach thoume, &c.

As the words according to our translation contains an humble and a very gracious acknowledgement of the Chaftening hand of God, and mans promite of reformation; fo according to this they containe a most precious description of the most gracious dispo-

fition of God, speaking two things of himselfe to man.

First, As pardoning.

Secondly, As not destroying. From this double discovery of God, a double duty is inferr'd, incumbent upon man. For God having thus declared himselfe ready to forgive sin, and loth to destroy sinners, every sinner should be induced to say thus to God; I see many of my sins, and I believe I have many fins more which I see not; therefore, first, I beg of thee, O God, that thou wouldest shew me what I see not, and, secondly, that thou wouldest keep me for ever from doing or committing againe that evill which thou shalt shew me or cause me to see. Thus the 32d verse is an Inference ference of a two-fold duty in man, upon that two-fold manifestation of the goodnesse of God, as a God that willingly pardoneth fin, and as a God that is unwilling to destroy finners.

Or we may give the summe of these two verses (according un- r Condono, in to this second translation) thus; We have first an Exhortation to quo estremisrepentance from the most mercifull nature of God, both as ready Jio culpe. to forgive, and as lorh to destroy his creatures. The former act 2 Non destruimporting the taking away of the guilt of fin; the latter the reremilliope-

am in quo est

mittal and removall of the punishment.

Secondly, We have here a direction about repentance, or to the penitent, shewing, how an humbled soule should behave himselfe toward God; He ought to say thus; What I fee not teach thou me, and if I have done iniquity, I will doe no more. Where we see the humbled soule in the exercise of a sourcefold duty; First, He confesseth what fins he knoweth; Secondly, He confesseth or supposeth, that he hath many fins which he doth not know. Thirdly, He entreateth the Lord to shew him every fin, whether of heart or life, which he knoweth not of. Fourthly, He engageth that he will not continue in any fin which the Lord shall discover to him, or give him the knowledge of. You have thus the generall scope of these two verses according to this second

I shall now a little open the words, and give Notes from them

according to this translation.

But unto God who faith, I forgive.

It may here be juftly questioned, how the Original can be render'd into such variety; one translation saith, It is meete to be fayd to God, I have borne chastisemen; this other faith, To God who faith, I forgive, I will not destroy; It ought to be said, &c. The first reading makes the words to be spoken by man; this second reading gives the words as spoken both by God and man, or they are a di-Verbum 2023 rection given by the Spirit of God to man, what to say to God, si quid aliud Who faith, I forgive, I will not destroy?

Hebraicum, in-I answer, for the clearing of that doubt, the difference of the ter alios tolereadings ariseth from the copious fignification of one Hebrew randi, parcendi, word, which is rendred many wayes in Scripture, especially condonands re-

First, To bear, in which sense we translate, I have born sha-etiam solitarie Kkkkk 2 stife-positum ut bic.

stifement. The word chastisement, as was shewed before, is not expresly in the text, but supplyed, to make out the sense, by our translaters: I have born, what? thy hand, thy chastisement.

Secondly, It fignifies also to pardon, or to forgive; I shall referre you to one Scripture, in which that word is used in both these senses (Gen: 4.13.) And Cain said unto the Lord, my punishment is greater then I can bear; that's the text, but if you read the margin of our larger Bibles, that faith, My iniquity is greater then that it may be forgiven, or pardoned; the text faith, my punishment; the margin faith, my iniquity; the same word signifieth both fin the cause, and punishment the fruit. Againe, there the text saith, My punishment is greater then I can bear; and the margin saith, my iniquity is greater then that it can be for given: So that according to the text, the words are Cains complaint against the justice of God; that he dealt over-rigorously with him, My punishment is greater then I can bear. And according to the margin, they are a description of his despair of the mercy of God, my sin is greater then that it may be forgiven. And as we find the word used in that place; both for bearing, and for pardoning; So in severall other places it is translated by pardoning; take but one Instance in the Psalms, where we find it translated twice in the space of a few verses to forgive or pardon (Pfal: 32. 1.) Bleffed is the man whose iniquity is for given. And againe, v. 5th, I said I will confesse my iniquity, and thou forgavest the iniquity of my sin; So that, though there be a different version and translation of the word in this text of Scripture, yet it is such as is consonant to the use of the word in other Scriptures, and also to the truth of the whole Scripture.

Yea, we know that in our English tongue, to bear with a man, signifies to forgive him his present fault, or not to punish him and use extremity against him for it. And therefore according to the exigence of any place, the word may be translated either way,

and here it may be fafely taken in both.

But to God who saith, I forgive, I will not destroy, it ought (or it is meete) to be said, what I see not teach thou me.

Elihu according to the reading now before us, brings in God thus speaking, yea even boasting thus of himselfe, I forgive, or I pardon.

Hence

Lonal

Hence note.

First; It is Gods owne profession of his owne selfe, that he is a finpardoning God.

And God doth so much say or professe this of himselfe, that when he was entreated by Moses to shew him his glory, this was the chiefe thing which he sayd of himselfe (Exod: 34.6,7.) And the Lord passed before him, and proclaimed the Lord, the Lord God mercifull and gracious, long-suffering and abundant in goodnesse and truth, keeping mercy for thousands, forgiving iniquity, transgression and sin. Here's my name (saith God) if you would know how I am called, or what I would call my selfe, this is it, I

am a God forgiving iniquity, &c.

And as God pardoneth fin, so there is none in heaven or in earth that pardoneth like him, that hath such a name for pardon as God hath (Mic: 7.18.) Who is a God like unto thee, pardoning iniquity, &c. The gods of the Earth, that is, Kings and Princes give pardons, and to doe so is the sweetest and choycett flower in the Crowne of Princes, and they usually shew their Greatness by this act of grace when they come first to their Crowne and exercile of their loveraigne power. The Princes or gods of the Earth can pardon, but ('tis no disparagement to put that question) Can they pardon like God? no; their pardon is no pardon in comparison of Gods pardon; yea their pardoning is a kinde of condemning compared with the pardoning grace of God. The pardons which Kings give are but the shadow of his pardon, who is King of kings (Isa: 43. 25.) I, even I am he that blotteth out thy transgression. As if he had faid, I am he, and there is none else; this glory is proper to me, and none can partake with me in it, nor will I give this glory to another. All fins are committed against God, and (in a fense) against him only, therefore only to be pardoned by him. Who can remit the debt but the Credito ? (Pfal: 51. 1.) Against thee, thee only have I sinned. What debt soever we run into by any fin committed against man, God only is the Creditor. All that men can doe, is but to forgive the trespalse against themselves; so farre as man is wronged, he may, yea he ought to forgive, as Christ teacheth us to pray (Math: 6. 12.) Forgive us our debts, as we forgive our debtors. All that we can forgive is only the trespass done to our selves, and so forbeare perSecondly, To God who faith, I forgive, &c. Forgive! what? forgive! whom? Here's neither what nor whom, neither things

nor persons named, God barely saith, I forgive,

Hence observe.

The pardening mercy of God is boundlesse and unlimited.

Here's no fin named, therefore all are included, no finner specified, therefore all are intended. I forgive, I pardon; the pardoning mercy of God knows no limits; it is not limitted; First, to any fort of fins or finners; Secondly, it is not limited to any degree of fins or finners; let fins or finners be of what fort they will, let fins or finners be of what degree they will, they are within the compasse of Gods pardoning mercy. And as this text intimates, that the pardoning mercy of God is boundlesse, because it expresses no bounds; So other Scriptures tell us expressy that it is boundlette, extending it felfe to all forts and degrees of fins and finners (Math: 12.31.) Every fin and blasphemy shall be forgiven. That a fin is great, that it is extremely aggravated, is no barre at all to the pardoning mercy of God; he can as eafily pardon great fins as little fins; even fins that are as Crimson and icarler, as well as those of the lightest tincture. The die or colour of some cloaths or stuffs, is so fading, that (as we say) the next wind will blow it off, or cause it to dye away, but scarlet and crimson in graine never change their colour; yet the pardoning grace of God causeth crimson and scarlet sins to change colour, and makes them as white as the naturall wool or fnow, that is, takes them quite and cleane away. Yea the greatnesse of sin is so far from being a stop to pardon, that it is used asan argument to move God to pardon. David prayeth (Pfal. 25.11.) For thy names fake O Lord, pardon mine iniquity; why? doth he fay? because it is little, or only a small sin, a sin committed rashly, unadvisedly, or but once; no; he useth none of these excusatory pleas for pardon, but faith, pardon my sin for it is great. Moses was not afraid to *speake*

speake for pardon upon this ground also (Exod: 32.31.) Lord (taith he) this people have committed a great sin, and have made them gods of gold, yet now if thou wilt for give their sin, &c. There's a great deale of divine Rhetorique in that speech; Moses was not doubtfull, whether God would forgive them their sin, because it was great, but he urged the Lord to forgive their fin because it was great. Where sin aboundeth, Grace doth much more abound (Rom: 5. 20.) and therefore God is said to pardon abundantly, or to multiply to pardon (Isa: 55.7.) and whom doth he promise to pardon there? even the man of iniquity; so that Scripture hath it; Let the wicked for sake his way, and the unrighteous man (or the man of iniquity) his thoughts, &c. If you who have finned abundantly, repent, I will pardon abundantly. The heart of God in pardoning fin is infinitely larger then the heart of man can be in committing fin: and as the least fin needs pardon, so the greatest may have it; nothing hinders the pardon of fin, but the finners not coming for it, or his not asking it. The fin against the holy Ghost cannot be forgiven; but the reason is, because such as commit that fin utterly reject the grace of God, and tread the blood of the Covenant under their feet, as an unholy thing.

Thirdly, The text speakes in the present tense; God saith not, I mill pardon, or, possibly, I may pardon, but sheweth what he both actually doth, and what he alwayes doth, To God who saith

I pardon.

Hence note.

God pardoneth presently, he pardoneth continually.

I pardon, is a present, it is a continued act. To pardon is Gods work to day, and Gods work to morrow. As every soule may say of himselfe, Lord I sin; not only I have sinned, or I shall sin hereafter, but I sin: so saith God, I pardon; as men stand alwayes in need of pardon, so God stands alwayes prepared to pardon. He is (Psal: 86.5.) plenteous in mercy, ready to firgive; The heart of God is never out of frame for that worke, never indifposed to it. David sound him so (Psal: 32.5.) I said I mill confesse mine iniquity; he did not say, I have confessed mine iniquity; he was not come to a formall Confession; onely he had it upon his heart to humble himselfe before God, and confesse his sin; yet it follows; and thou forgavest the iniquity of my sin.

While:

While there was but a holy refolve upon his heart to confesse his fin, the pardon of it was given him. The holy history of his fin and of Gods mercy aftureth us, that the word was no fooner out of his mouth (2 Sam: 12.13.) I have sinned, but instantly Nathan said, The Lord hath put away thy sin. Though God doth not pardon of course, yet he is in a continual course of pardon; therefore Moses prayed (Numb: 14.19.) That God would pardon the people according to the greatness of his merey, and as he had forgiven them from Egypt untill then. As if he had fayd, Lord, thou halt been pardoning all along from the very first step we took out of Egypt to this day, thou hast exercised abundance of patience, long-suffering and mercy in pardoning this people, now Lord pardon us, as shou hast done from Egypt to this day; doe not stop thy alts of Grace. The very first act of pardon stands for ever, he that is once pardon'd, is alwayes pardon'd: yet there are dayly renewings of pardon, and fresh acts of it every day.

Fourthly, The word render'd to pardon, signifies to take away; as to beare a burden upon our selves (according to the former

translation) so to beare, or lift it off from another.

Hence Note.

Pardon is the taking away, or the bearing of sin off from us.

An unpardoned foul hath a burden of fin upon him ready to break his back, yea enough to break his heart, were he fenfible of it; the Lord by pardon takes this burden off from him. David speaks of his fins under this notion of a burden, (P[al. 38. 4.) My sins are gone over my head, they are a burden too heavie for me to bear. Yea sin is a burden too heavie for the strongest Angel in heaven to bear. But pardon easeth the soul of that burden, or 'tis the unburdening of the foul: Hence also pardon is called the removing of fin, (Pfal. 103.12.) Thou removest our sins from us, as far as the East is from the West. Pardon removes sin even to the utmost distance, such is that of the East from the West. Pardon is called in another Scripture, the casting of fin behinde Godback (Ifa. 38. 17.) Thou hast cast all my sins behinde thy back Ye when God by pardon takes fin from off our backs, he doth not only cast it behinde his owne back, but he layeth it upon the back of his Son. Sin must lye somwhere till it is satisfied for; therefore pardon takes fin off from us, and layeth it upon Christ, (1sa. 53.

6.) He hath laid on him the iniquities of us all. While sin is unpardoned, we bear it; and that it might be pardoned, Christ hath born it, (I Pet. 2. 24.) He bare our fins in his body on the tree. Pardoned fin is taken off from the finner, and laid upon Christ; and he can do well enough with it, he can bear it, and discharge it fully, none else can: Indeed heaps of sin lye on the fouls of some sinners, and they feel them no more then a fly: what's the reason of it? Because they are dead in their sins, and nothing is a burden to a dead man, throw a thousand Milstones upon him. he feels none of them: but a foul that is awakened, that hath but so much life put into it, as to feel a conviction of sin, O how is that foul prest and burden'd with the weight of sin! Yet till pardon take fin off from the foul, there it must lye, there it must abide ; therefore Christ saith, (Fohn 9. 41.) Because ye say ye see, your fin remains; What's that? You are unpardoned, your fin is upon you still; you think your selves very wife and understanding, you think you can do well enough without me, therefore your fin remaineth; that is, it stands in full power and force against you.

Fifthly, Here are no conditions; God saith not, I pardon up-

on fuch and fuch terms, but I pardon.

Hence Note.

God pardons freely, he doth not clog pardon with hard terms.

Tis the glory of God that he pardons freely. The pardon of fin may be considered, First, In the Decree of God from everlasting. Secondly, In the Execution of his Decree; which is, when any are effectually called and converted. Thirdly, As to the manifestation and Declaration of it to the person pardoned. A poor sinner may be unpardoned in his own sence, of in the Court of Conscience, when he is pardoned in the Court of Heaven. Now as pardon is free in the Decree of it, so in the Execution of it, as also in the Declaration of it to the soul; for though somthing, yea much must be done in the soul before pardon is declared, yet nothing is deserved, all is of free grace. God doth not manifest pardon till man repents and believes; yet he doth not pardon him because he repents and believes.

It may be objected, Surely there is somthing in us which moves God to pardon, for saith not Christ of Mary (Luke 7. 47.) Many sins are forgiven her, for she loved much. Hence Papitts argue,

that, pardon of fin is from fomthing in us, the repented much, believed much, loved much, therefore much was forgiven her?

I answer, That Scripture declares her great love to be the effeet of great pardoning mercy, not the cause of it. Christ saith to Peter, much is forgiven her; this woman was a noted finner, and it appears plainly, that much hath been forgiven her, for the loved much. That her many fins are forgiven her, this is the testimony, the lived much: The love of God to us, not our love to him, is the reason and original of pardon, (1/a. 43. 25.) I am be that blotteth out thy transgressions for my own sake. God pardoneth sin for his own fake, and for Christs fake, not for ours. In one Scripture God saith (Exod. 34.6, 7.) I will by no means clear the guitty. In another (John 6. 37.) Christ faith, He that comes to me, I will in no wife cast out. Till the sinner cometh to Christ, his sins are upon his own account; that is, he stands guilty, and God saith, I will by no means clear the guilty; no man shall ever be clear'd of the punishment due to his fin, while the guilt of his fin is untaken off by the blood of Jesus Christ: but besides respect to the blood of Christ (which is the ransome paid for us) God respects nothing out of himself as the reason why he pardoneth us. I forgive.

I will not destroy.

Our Translation reads it, I will not offend. The word fignifies first to offend or sin; it signifies also to destroy; and because destruction is a fruit or effect of sin, one word may well serve for both; so we render it (Micah 2.10.) This is not your rest, because it is polluted, it shall destroy you, even with a fore destruction. Canaan was the resting place of God himself, (Plal. 132.14.) and it was the resting place of the Jewes after their travel through the wilderness, (fer. 31. 2.) but when once they had polluted the land by fin, the land gave them no rest, but destroyed them; that is, they were destroyed our of the land. Here God declaring himself gracious in pardoning penicent sinners, promiseth rest to them, and freedome from destruction. I forgive, I will not destroy.

Hence observe first, God is able to destroy.

Thus God reported himself by Moses, (Deut. 32.39.) See now, that I, even I am he, and there is no God with me; I kill, and I make make alive; I wound, and I heal; neither is there any that can deliver out of my hand. God doth not say I cannot, but I will not destroy; (James 4. 12.) There is one Law-giver who is able to save and to destroy: There is but one supream Law-giver, and that's God: and this one Law-giver is able to save and to destroy. There are many Law-givers that are neither able to save nor to destroy; or if they be able to destroy, they are not able to save. Men in authority, or worldly Powers, have not power alwayes to act their authority, but there is one Law-giver that's able to save and to destroy; he can save those that obey his Lawes, and destroy all those that transgress them; he is too strong for the strongest sinner, there is no making peace with him by opposing or overcoming his strength, but by taking hold of his strength, that is, by submitting to it, (Isa. 27. 5.)

Secondly Note.

To forgive sin, or to shew mercy to sinners, is an act to which God declares himself more enclined, or better pleased with, then to destroy sinners.

Every one that sinneth deserves to be destroyed; yet saith the Lord, I pardon, I mill not destroy; I could destroy, and any one sin committed by any man would justifie me against all the world in his destruction: Every month must be stopped, and all the world become guilty before God upon that account, (Rom. 3.19.) yet God doth not destroy. And that he hath no content in destroying, he bindes it with an Oath (Ezek, 33.11.) As I live saith the Lord, I have no pleasure in the death of the micked, &c. as if he had said, I am not bent upon your destruction, I had rather be taken off, and save you, I pardon, I mill not destroy.

If any shall say, Hath God no pleasure in destruction? Hath he

not a will to destroy as well as to save ?

I answer, God hath pleasure in destroying, but it is in the destruction of those who obstinately resist his Will, who resuse both his countel and his Covenant; to such indeed he saith (Prov. 1. 26.) I will laugh at your calamity, and mock when your fear (that is, the thing you feared) cometh, as desolation, &c. That, the men in whose calamity God laugheth are such, is evident by the character given of them at the 25th verse, Te have set at nought all my counsel, and would none of my reproof. As it God had said, you L 1111 2

have laughed at my counsel, therefore I will laugh at your calamiry. The Lord will declare himself delighted in their destruetion who have despised instruction; and he will glorifie himself in the actings of his Justice upon them, who have slighted and put by the tenders and entreaties of his mercy. Yet Hill God declareth himself more pleased in acting and putting forth his saving power, then his destroying power. The Prophet (Hof. 11.8, 9.) most pathetically represents, as it were, a debate in the breast of God himself between his Justice and his Mercy; How Mall I give theeup, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Admah? How shall I set thee as Zeboim? Mine beart is turned within me, my repentings are kindled together; (v. 4.) I will not execute the fierceness of mine anger, I will not return to destroy Ephrains. We see after the debate, the Lord determines for sparing, not for destroying. So then, though he can, and will not only destroy, but laugh at the destruction of obstinate finners, yet he loves to spare rather then to destroy.

Thirdly, From the connexion of these two, pardoning and sparing mercy, God faith first, I pardon, and then secondly, I will not destroy; who are they whom God will not destroy? they are

As soon as Nathan had said to David, the Lord hath put away

are fuch as he pardons.

Hence Note. Pardoned persons shall never be destroyed.

thy sin, the very next word is this, then skalt not dye, (2 Sam. 12.13.) if Davids fin had not been pardoned, Daved must have dyed for it. 'Tis a Logical Maxime, When the Cause is taken away, the Effect is taken away; Sin is the cause of destruction, therefore when God takes away sin, which is the cause, deftruction the effect must needs be taken away too; pardon destroyeth fin, therefore how can they that are pardoned be destroyed? Pardon swallows up fin. As the Apostle speaks of life, (2 Cor. 5. 4.) That mortality might be swallowed up of life; Here, mortality fwallows up our lives by degrees, but hereafter mortality shall be swallowed up at once of life; Now, as life shall then swallow up mortality, so pardon at present swalloweth up fin; for as in our glo-

rified flate there shall never any thing of mortality appear, so in a pardon'd estate, nothing of fin shall appear as to hurt us. Sin

pardoned

Sublata caufa tollitureffectus.

pardoned cannot be found, (Fer. 50. 20.) In those dayes, and in that time faith the Lord, the iniquity of Jacob (hall be fought for, and there shall be none, and the fins of Judah, and they shall not be found; why not? The Lord answers, for I will pardon them whom I reserve: And if their fins shall not be found, surely they shall not be found guilty, and therefore not destroyed: God may chasten them whom he bath pardoned, but he will not destroy those whom he hath pardon'd; pardoned persons may smart, and smart greatly for fin, but they shall not dye eternally for it, they shall not be destroyed for it. David was pardoned, yet God told him, the fword shall never depart from thy house; and the Lord told him particularly of a fore destruction upon a part of his house presenily; because by this deed thou hast given great occasion to the enemies of God to blaspheme, (thou being a Protesfor, hast opened the mouths of the wicked against profession) therefore (though thou shalt not dye, yet) the childe also that is born unto thee skall sure-

There are two things which the pardon of fin takes away. First, the power or reigne of fin; where-ever fin is pardoned, the strength of it is subdued. God doth not pardon fin as Princes do; they may pardon an evil doer, and yet he still remain as evil and as ready to do evil as ever; they may pardon a thief, and yet he continue to be a thief still; but if God pardons a drunkard, an adulterer, or a thief, he doth not remain a drunkard, or an adulterer, or a thiefstill; God takes away the power of that fin which he pardoneth Secondly, The pardon of fin takes away the punishment of fin; it may leave some chastisement, but it wholly takes away the punishment. The Popish doctrine faith, the fault is taken away by pardon, but there is a commutation of the punishment, eternal punishment is changed into temporal, either in this life, or that to come; hence their dostrines of Purgatory, and of Prayer for the dead, &c. all which stuffe comes in upon this account. They cast all men into three forts, some are Apo-Ales and Mirtyrs, men very eminently godly, and they go immediately to heaven: there are another fort, and these are Apoflates from, or persecuters of the faith, noto ious sinners, these go immediately to hell: there are a third or middle fort of ordinary finners, and they go immediately after death, neither to heaven nor hell, but to Purgatory, where they must bear the punishment of their sins till they can be prayed out: Christ hath only got so much favour for them (say they) to change their eternal punishment into a temporal. The grace of the Gospel knews nothing of this Doctrine; that tells us when sin is pardoned, all is pardoned, both guilt and punishment, both temporal and eternal, nothing remains but only chastisement; how forely soever a believer suffers in this life, yet strictly taken, it is but a chastisement, and there remaineth nothing for him to suffer in the life which is a same Andreas and the same a

which is to come. And if fo, then

Pardon of sin is a precious merey. 'Tis so, First, Because it proceeds from the precious mercies of God. Secondly, Because it comes thorow the precious blood of Christ, (Col. 1. 14.) Thirdly, Because it opens a door to all precious mercies; as sin unpardoned with-holds all good things from us (fer. 5. 25.) fo fin pardoned opens the door for all mercy to flow in upon us. Christ said to the fick man (Matth. 9. 2.) Be of good cheer, thy fins are forgiven thee. Fourthly, It is a precious mercy, because it stops and keeps off all evils and judgements strictly so called, I forgive, I will not destroy. Our comforts cannot stand before the guilt of fin, and our troubles cannot stand long before the pardon of fin; (1/a. 33. 24.) The highest wrath of God appears in this, when he will not pardon; and it argues the greatest displeasure of man against man, when he prayeth that he may not be pardoned. That was a most dreadful prayer of the Prophet, (1fa.2. 9.) The mean man is bowed down, and the mighty man humbles himself, therefore for give them not; here was a prayer that they might not be forgiven; and the ground why he prayed fo, feems to be as firange, as the matter of it was dreadful. Is it a fin to be excepted from pardon, to see a mean man bow down, and a mighty man humble himself? The meaning is, they bowed themselves not to God, but to idols; all bowing and humbling our felves either to worship an idol, or in idol worship, is rebelling against God. We have a like prayer (fer. 18. 23.) the Prophet having fpoken of the plots and devilings of the people against him, turns himself thus to God, Thou knowest all their counsel to slay me, forgive not their iniquity, neither blot their fin from thy fight. Nothing can be wisht worse to any man then this, that his sin may never be pardoned. And here it may be questioned, how the Prophet could make such a prayer, which seems to have the height of all uncha-

uncharitableness in it. I answer, first, The Prophet was led by an extraordinary Spirit to do this. Secondly, We are not to conceive that the Prophet prayed for their eternal condemnation, but that God would call them to a reckoning, and make them feel the evil of their own doings. There is a fin unto death, for the pardon of which we are not to pray, (1 John 5. 16.) yet there is no fin about which we are to pray that it may never be pardoned. The worst prayer that can be made against any man, is that he may not be pardoned; and there is nothing better to be prayed for then pardon. It shewed the height of Christs love, when hanging on the Cross, he prayed thus for his enemies, (Luke 23.34.) Father, for give them, they know not what they do; And the Protomartyr Stephen breathed out a like spirit of charity, while he was breathing out his life (in a shower of stones powred upon him from more stony hearts, Acts 7. 60.) with this prayer, Lord, lay not this fin to their charge.

Thus, I have finished this 31th verse, both according to our own Translation, and that other insisted upon by many of the learned; only from the connexion of this verse with the next, according to the latter reading, (To God who faith I pardon, I will not destroy; it should be faid, that which I see not teach thou me, if I

have done iniquity, I will do no more.)

Observe.

The very consideration that God is ready to pardon sin. should make us resolved against the committing of sin.

The fin-pardoning mercy of God, is one of the highest and most spiritual arguments by which the soul is kept from sin. There is forgiveness with thee (faith David, Psal. 130.4.) that thou may it be feared; that is, because thou art so merciful as to torgive finners, therefore they ought to fear thee, in doing what thy will is, and in avoiding whatfoever is contrary to thy will. 'Tis prophesied, that frame of spirit shall dwell upon the people of God in the latter dayes, (Hol. 3. 5.) They shall fear the Lord and his goodness; that is, they shall fear to offend the Lord because he mines ignorates so good, and ready to pardon. It was said by a Heathen (and turns & Decs.) it may shame many who profess themselves Christians, that a hea- ignoseituros, then said so) if I did know that men should never know the evil which tamen non fa-I do, and that the gods (so he speaks in their language) would par-cerem. Sen.

don and forgive the evil which I do, yet I would not do it. Surely, the spirit of a true believer must needs rife thus high, and higher, upon the clear grounds of Gospel grace, and discoveries of the free love of God. Cannot a true believer fay, though I know that God will pardon my fin, though he hath declared that my fin is pardoned, and though I could be affured that men should never know of this fin, if I commit it, yet I will not do it. To God who faith I pardon, it sheeld be said, I will fin no more.

I shall now proceed to the 32d verse, which stands fair to either

reading.

Vers. 32. That which I see not, teach thou me; if I have done iniquity, I will do no more.

Some carry the general sence of these words, as if spoken by God himself to Job, and spoken by an irony, or in scorn, as if he had thus bespoken him; If I have afflicted thee beyond thy desert, Si quid me fu- or have overthrown thy judgement (that 706 had (more then once) complained of,) if I have not kept to the true rules of reason and righteousness in chastening thee; if in my dealings with thee I have me doceas. Si te done amis, or have not done thee right? Shew me wherein (O Job) and I will afflict thee so no more. I shall not stay upon this, but peramegivel take the words according to our Translation, as the whole verse intends a further description of a person deeply humbled under, bui, non ultra, and sensible of the hand, the chastening, the afflicting hand of God; κατμος, Merc. who having faid (with respect to all known fins) in the former verse, I will offend no more, saith here in this verse concerning all unknown fins, That which I see not, teach thou me; and if I have done iniquity, I will do no more.

That which I fee not.

There is a two-fold fight; First, Corporal, the fight of the bodily eye. Secondly, Intellectual, the fight of the eye of the minde, or of the understanding; when Elihu represents the penitent afflicted person speaking thus, What I see not, &c. he intends not a corporal fight but an intellectual. Seeing is here (as often elsewhere in Scripture) put for knowing: the understanding is the eye of the foul. How blinde and dark are those men, who have no understanding in the things of God! (Eph.4.18.) When Christ had

git in te affligendo, vel fi quid errarem tu vexando perinjustè me haid fecero, oup-

had fayd, For judgement am I come into the world, that they which see not might see, and that they which see might be made blinde; some of the Pharisees said unto him (John 9. 41.) are we blinde also? (have we no eyes?) Jesus said unto them, If ye were blinde, re should have no sin, but now ye say we see, therefore your sin remaineth; that is, your fin remaineth upon you in the power and guilt of it. In that sense also Christ useth the word (Math: 13. 14.) Hearing ye shall hear, and not understand, and seeing ye shall see, and not perceive; ye shall have only such a knowledge of God, and of the things of God, of his word, & of his works, as will be of no other use to you, then to leave you without excuse. Seeing ye shall see but not perceive; ye shall have a fruitless and an unprositable fight.

That which I fee not (or have no understanding of) teach thou me, is the prayer of the humble foule. But what were those things, which he feared or supposed he did not see? Those unseene

things might be of three forts.

First, Those fins which he did not see; and those in a double notion, either corruptions dwelling in him, or evills acted by him. What corruptions, or what transgressions I see not, acquaint me

with, anount mine eyes that I may fee them.

Secondly, Those favours and mercies which he did not see (we have many mercies which are not knowne to us, or of which we take little, yea no notice at all) those good turns, which I have received and have not been thankfull, or have not improved and

made futable returns for them, thew thou me.

Thirdly, Among the things not seene we may number the burposes, aimes, and ends of God, in laying those chastisements upon him. As if he had fayd, If I have not yet apprehended what thou drivest at in my affliction, shew it me, I beg and heartily desire a discovery of it. And if I have acted unduely with respect to thy simes in chaftifing me, I will doe so no more. The acts of God are plaine, but his aymes lie close and are not perceived, but by an enlightned, yea and a very attentive eye. That which I fee not, &c. Hence observe; First. ten enew rol nobring bake ad daidw

The choycest servants of God may be much in the darke about and short in the knowledge of many things which it much concerns them to know.

Mmmmm

Though

Though every believer hath an eye, and an eye open to fee the things of God, the things which concern his peace, yet the clearest-sighted among believers know but in part (1 Cor. 13.9.) We all know, but we do not know all. Those words of the Apostle may have a twofold understanding. First, we know, but a little of any thing, that which we know we have but a part of it in our knowledge; in this life we know nothing throughly, nothing to the bottome, no not common principles. David faith (Pfal: 119. 96.) I have seen an end of all perfection, but thy commandement is exceeding broad; There is such a perfection in thy commandement, that I cannot see, nor can any man come to the out-side of it in this world. And as the holiness of God in the Law is exceeding broad, so there is a hight, a depth, a length, and a breadth in the love of God revealed in the Gospel, which exceedeth all our knowledge. (Eph: 3.19.) That ye may know the love of Christ which paffeth knowledge, &c. We know but a part of that love of God, the fruits and effects whereof are all our portion. We are not able to comprehend, though we labour to comprehend the breadth and length and depth and height of it. Our measure of loving God is to love him out of measure; but 'tis a very small measure of the love of God to us which we can know. Thus we know but little of that we know. Secondly, We know in part, that is, there are many things which we know not at all, we have no knowledge of some things, which may be fully knowne. Though we know many of our fins and corruptions, yet we have fins and corruptions which we know not of (Pfal. 19. 12:) Who can understand his errors? Who can understand the errors of his understanding? who can understand the errors of his will? who can understand the errors of his affections? who can understand the errors of his actions? who can understand them all ? yet they are all understandable. There are many errors in all these, which we know not to be errors, therefore we have need every one of us to pray as David there did, Clense thou me from my secret faults. From fecret faults in my understanding, from fecret faults in my will and affections, in my practice and conversation. The secret saults which he asked pardon for were not those faults which he had committed in secret, or which other men know not of; but those faults which were fecrets to himselfe, or which himselfe knew not of. Further, we know not our faults; First, either in reference

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to

to the doing of evill, or fins of commission; nor Secondly, in reference to the not doing of good or fins of omittion; nor Thirdly, doe we know our faults in reference to the manner of doing that which is good. Though we doe not quite omit a duty, yet we faile many times in the doing of it. We doe little of the good which we ought, and little of the good which we doe is done as it ought. We have fecret fins not only of commission in doing that which is evill, and of emission in not doing that which is good, but also in doing good. There are many flaws and errors in our doing of that which is good, which, though we perceive not, yet the pure eyes of God perceive. So then, as we fee not all our errors in omitting duties, so we see not all our errors in performing duties; to see them requireth a spirituall sight indeed. Many can see when they omit a duty altogether, and charge themselves with a fault for it, but our faults in performance of duty, in prayer, in hearing none take notice of them, but they who have a spiritual eye, nor do they alwayes take notice of all of them, nor fully of any of them at any time. We are much in the dark about these errors which accompany our holy duties. The iniquities of our holy things are many, and they lie very close. We may quickly and easily fall into them, but we cannot eafily discerne them.

For, First, though we performe an act of worship, of Church-worship, of instituted worship, right for the substance, yet we may miss and erre in severall circumstances, and not come up exactly to the outward performance of it. Secondly, much more may we run into errors and faults in the performance of duty, as to the internall part of it, or that frame of heart with which a duty is to be performed. We seldome, I may safely say, we never come up to that zeale, to that self-abasement, to that faith, to that love and delight which should be in us when we approach to and appeare before God in the duties of his holy worship, whether publick or private. The best of Saints come farre short of knowing all the evill and faylings of their evill and deceitful hearts, while they are engaged about that which is good, how much more are they short in the knowledge of God; and therefore what reason have we to say, as Elihu here directs the penitent soule to say;

That which I know not teach thou me.

It is the duty of the most knowing servants of God to confesse their ignorance.

When Elihu would have Job say, That which I see not teach thou me, he would have him confesse, that there was some good or eyill which he did not see. He that desireth God to teach him, what he doth not see, doth therein acknowledge that he doth not fee all that he ought. Our understandings are imperfect as well as our wills and affections; and our fins or imperfections wherefoever they are must be confessed. The deficiency of our knowledge, or the imperfection of our understanding must be confessed as well as the imperfection of our will to doe good, and of our doing good. David layeth load upon himselfe in confessing the faultinesse of his understanding, or inability to judge aright of what he saw before him (Psal: 73.22.) So ignorant was I and foolish. even as abeast before thee. And the speciall poynt wherein he confessed his ignorance, was about the outward dispensations of God, in suffering wicked men to flourish. He had ignorant apprehensios. and was quite out in that matter; and therefore befools himselfe and calls himselfe a beaft, so far was he from seeing the mind and designe of God as became a Saint. Such an acknowledgement Agur made (Pro: 30. 2.) I am more brutish then any man, I have not the understanding of a man, I neither learned wisdome, nor have the knowledge of the holy. This worthy man confeiled his ignorance; and as the more we know, the more we fee our ignorance, fo the more we know, the more we confeste our ignorance. They that have but little knowledge, are especially defe-Etive in this poynt of knowledge to see their ignorance; and are therefore but little troubled with their ignorance. Many think they know enough; some, possibly, think they know all. They who have least knowledge, are least conscious of their own ignorance. And as there are many fins of ignorance, fo ignorance it felfe is a fin, and therefore to be confessed and bewaited before God.

Thirdly, When El hu brings in the penicent person confessing

his ignorance, and begging instruction,

It teacheth us,

Sins of ignorance need pardon.

As our ignorance needs pardon, so doe our fins of ignorance. The law of Moses teacheth this (Levit: 4.2.) If a soule shall sin through

through ignorance, &c. he shall bring his sacrifice. He must make an attonement for his sin of ignorance. And we have surther directions about offerings for sins of ignorance, when they are discovered and made knowne to the sinner himselfe. (Lev: 5.2, 3, 4, 5, 6.) Then (saith the Law) he shall be guilty, that is, if when he knoweth his sin, he doe not performe what the Law requireth in such cases, then he is not only ceremonially but morally guilty, as a neglecter if not as a despiter of the ordinance and appoyntment of God for his cleansing. That which I see not

teach thou me.

The words are a prayer for divine teaching. The teaching of God is two-fold; First, Immediate by his Spirit (John 14. 26.) The Spirit which is the comforter shall come and teach you all things. And againe (1 John 2. 27.) The anoynting (that is, the Spirit) which ye have received of him, abideth in you: and ye need not that any man teach you; that is, ye need not rest in, or pin your faith upon the teachings of man; as you must not despise, so ye need not depend upon the instruction of man. Secondly, There is a mediate teaching, God teacheth by meanes, instruments, and ordinances. First, by the ministery of his word; Secondly, by the works of his hands. He teacheth, First, by his works of creation; Secondly, by his works of providence, they are our masters, tutors and instructers. Now when this penitent person prayeth, Teach thou me; we may understand him of both these teachings. First, of immediate teaching by the Spirit, who is the anoynting. Secondly, of teaching by meanes, by the preaching of the word of God, and by his providences; in what way soever God is pleased to teach us, our hearts should stand open to receive instruction, And what way soever we receive instruction, it is God that teacheth us. Though men be the instruments, yet the effect is of him.

Hence Note, First.
God only is able to teach or shew us the things which we know not.

Men alone cannot. Christ said to his Disciples, when he commissioned them, (Matth. 28. 19.) Go teach all Nations. And (Eph. 4. 11.) When he ascended up on high, he gave some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers;

Teachers; yet no Teachers can bring home instruction without the teachings of God. The tenour of the new Covenant runs thus, (Isa. 54. 13.) All thy children shall be taught of the Lord. And again (fer. 31. 34.) They shall teach no more every one his neighbour, &c. that is, they shall not be left to the teachings of man: or the teaching of God shall be so glorious, that all shall acknowledge it; though there be instruments, yet the flowing forth of the spirit shall be such, that instruments and means shall be little taken notice of. For when he saith, they shall not teach every one his neighbour, it is not an absolute Negative, but shews that there shall be a more excellent teaching; as when the Apo-Ale faith (2 Cor. 3.6.) Christ hath made us able Ministers, not of the letter, but of the Spirit; This Negative is not absolute, for the Apostles did teach the Letter, and the Spirit is usually conveyed by the Ministery of the letter, or of the external word; the word is (as it were) the chariot wherein the Spirit rideth, and cometh by the ear to the heart. So that, when Paul faith, We are Ministers not of the letter, &c. his meaning is, we are rather, or we are more the Ministers of the Spirit then of the letter. The inward teaching accompanying our Ministery, carryeth the matter, both for conviction and conversion, both for illumination and consolation, not the outward teaching (John 6.45.) Every man therefore that hath heard and learned of the Father, cometh unto me. And how long foever we go to School to men, how long foever we fit under the Ministery of the ablest Gospel Preachers in the world, we come not to Christ till the Father teacheth; till he joyn his inward teaching to the outward teaching of the Minister, the light and life of grace is not received. It is God who teacheth effectually, men teach but instrumentally. Thus it was prophesied of the Gospel times (Isa. 2. 3. & Micah 4. 2.) Many Nations shall come and say, Come and let us go up to the Mountain of the Lord, and to the House of the God of Jacob, and he will teach us of his wayes, and we will walk in his paths, that is, he will accompany the Ministers and messengers of his word with his Spirit, he will impower them from on high, and so we shall learn his Statutes, and understand his wayes. David ascribes even his skill in Military affairs to Gods teaching, (Pfal. 144.1.) Bleffed be the Lord, my strength, who teacheth my hands to war, and my fingers to fight. God only teacheth a man powerfully to be a good Souldier. Surely then, it

is God only who teacheth us to be good Christians, to be Believers, to be holy. He hath his feat in heaven, who teacheth hearts on earth.

Secondly, As these words hold out to us the temper of an humble finner;

A gracious humble foul is teachable, or is willing to be taught.

omenmeet is also our Counciller.

As it is the duty of the Ministers of the Gospel to be apt to teach, that's their special gift, or characterifical property; so 'tis the peoples duty and grace to be apt to be taught, to be willing to be led, and instructed; naturally we are unreachable and untractable. As we know nothing of God favingly by nature, fo we are not willing to know; we would fit down in our ignorance, or at most in a form of knowledge. To be willing to learn, is the first, or rather the second step to learning. The first is a fight of our ignorance; and the second, a readiness to be taught, and entertain the means of knowledge. The gire of the flatow for condi-

Thirdly, The words being the form of a Prayer; Note. Note. pairmed and bluow bear a

It is our duty to entreat the Lord earnestly that he would teach wes cofee his in a sto have it feen. The good sw tador ou never

It is a great favour and a mercy, that God will teach us, that he will be our mafter, our Tutor. Now, as we are to ask and pray for every mercy, to for this, that God would vouchfafe to be our Teacher, (Pfal, 25. 4, 5.) Shew me thy wayes, O Lord, teach me thy paths; Lead me in thy truth, and teach me; David spake it twice in prayer, Lead me, and Teach me: Lead me on in the truth which I know, and teach me the truths which I know not. So he prayeth again, (Pfal. 119.26.) Teach me thy Statutes, make me to understand the way of thy precepts. David was convinced that he could not understand the Statutes of God, unless God would be his Teacher, though he could read the Statute's of God, and understand the language of them, yetcherdid not understand the Spirit of them till he was taught (and taught) of God, and therefore he prayed to earneftly, once and again, for his teaching, When Philip rue that question to the Eunuch (Acts 8: 30.) Whderstandest thou what thou readest? He said, how can I except some man should guide me? Or, unters I am taught. Though we read the Statutes of God, and read them every day, yet we shall know little unless the Lord reach us. Solomon made it his request for all Itrael at the folemn Dedication of the Temple, (I Kings 8. 37.) Teach them the good way wherein they should walk. God who is our Commander is also our Counseller.

Fourthly, From the special matter wherein this penitent perfon would be taught, which is plain from part of the latter verie, If I have done iniquity;

A gracious heart is willing to know and fee the worst of him-

He would have God teach him what iniquity he hath done. David was often upon that prayer, (Pfal. 139.24.) Search me, O God, and know my heart, and see if there be any wicked way in me. Lord, shew me my fin; as I would not conceal my fin from thee, so I would not have my fin conceased from my self. A carnal man who lives in fin (though possibly he may pray for knowledge in some things, and would be a knowing man, yet he) hath no minderhat either God or man should shew him his sin: He loves not to fee the worst of himself, his dark part; he as little loves to fee his fin, as to have it feen. But a godly man never thinks he feeth his fin enough; how little foever he fins, he thinks he fins too much, (that's the general bent of a gracious mans heart) and how much foever he fees his fin, he thinks he fees it too little. And therefore as he rells God what he knows of his fin, so he would have God tell him that of his fin which he doth not know. That which I know not, teach thou me. reuch which I know, and to

If I have done iniquity, I will do no more.

There are two special parts of repentance. First, Confession of fin, whether known or unknown. This we have in the former part of the verife, That which I fee not, teach thou me. There is the confession of fin, even of unknown fin. The second part of repentance is reformation or amendment, a turning from fin, a forfaking of that iniquity which we defire God would shew us, we have this fecond part of repentance in this latter part of the dry and how what thou readely? He faid, how ear I except you

If I have done iniquity, I will do no more. But why doth he fay, If I have? &c. Had he any any doubt whether he had done iniquity or no? every man must confess, down right, that he hath sinned, and done iniquity, without ifs or an's. Solomon having made fuch a supposition in his prayer at the Dedication of the Temple, (I Kings 8. 46.) If they fin against thee) presently puts it into this position, for there is no man that sinneth not. The Apostle concludes, (1 John 1. 8.) If we say we have no sin, we deceive our selves, and the truth is not in us. Therefore, this, If I have done imignity is not to be understood as if this or that man, as if he or any man might be without fin; but when the penitent is brought in, faying, If I have done iniquity; his meaning is, First, What ever iniquity I have done, I am willing to leave it, to abandon it, I will do so no more. Secondly, Thus, If I have done imquity, that is, if I have done any great iniquity, if I have acted perverseness, or perversly, as the word fignifieth, I will do so Perverse agere. no more; to do iniquity is more then barely to fin. As if he had said, though I cannot promise that I will fin no more; yet, Lord, if thou dost discover to me any iniquity, any gross sin or perversenesse, I will do that no more, I will engage my felf against that fin with all my might; and to the utmost of my power, by grace received, I will keep my felf pure from every fin. If I have done iniquity.

Hence Note. First,

A godly man hath a gracious suspition of himself that he hath done evil, yea some great evil, that he hath done amis, yea greatly amis, though he be not able to charge himself with this or that particular iniquity.

He knoweth he hath finned & done evil, though he knoweth not every evil he hath done, nor how finfully he may have finned; he doubts it may be worse with him then he seeth. Possibly he hath done iniquity. Job in reference to his children (chap. 1.5.) had an holy suspition that in their feasting they might sin against God; he knew no fin they had run into, nor could charge them with any excess; but he was jealous they had sinned; nor did Job speak thus, as if his meaning were, that possibly in their feasting some corruption might work in them, (he knew there is no man in the best duties of his life wholly freed from the workings of sin) but he had this jealousie, that they might have sallen into some great N n n n n

fin, and so provoked God greatly against them, therefore he did (as it were) way-lay such guilt, and early sought reconciliation with God. As Job was thus jealous of his children, so a gracious heart, though he cannot charge himselse with this or that evill, yet he is apt to suspect his owne heart, and feares it may be worse with him, then possibly, it is.

Secondly, When he faith, If I have done iniquity; This humble man, though he doth suppose that he might have done ini-

quiry, yet he doth but suppose it.

Hence note.

A godly man may live free from the doing of any grosse sin.

He doth not put an if upon it whether he had finned or no, but, whether he had done iniquity. Zachariah and Elizabeth were not without fin, but they did no iniquity; for, faith the text (Luke 1.6.) They mere both righteous before God, walking in all the commandements and ordinances of the Lord blamelesse. It cannot be imagined but that the people of Israel finned, yet (Num: 23.21.) God saw no iniquity in facob, nor perversenesse in Israel. There may be such a time in the Church when the people of God have no iniquity, no provocation to be seene or found among them. Though a Godly man cannot deny but he hath sinned, yet he can affirme that he hath not indulged himselse in any sin. If I have done iniquity,

I will dee no more:

The Hebrew is, I will not adde. We render, I will doe no more. As if he had fayd; If upon tryall, it be found that I have done iniquity, yet I will not adde iniquity to iniquity, I will not goe on, I will not perfift, nor proceed in iniquity. I will not take a ften more in any way which God shall discover to me to be an evill way. If I am out of the way, I will not goe on in my way.

Hence observe.

First, A godly penitent person is resolute against sin:

His will is set against it; I will doe no more. I shewed in opening the former verse (It is meete to be sayd unto God, I have borne shaft sement, I will offend no more) in what sence a godly man may make such a promise, or say, I will sin no more; here I say, A godly

man is resolute against sin, especially against great sins. As a carnall man hath but very weake resolves for the doing of good, he hath (as some expresse it) but a velleity, somewhat like a will to doe that which is good; so a carnall man makes but weake resolves against evill, he hath not a setled will, but a kind of noleity against it. He makes some flourishes of profession against it, but he is not resolvedly ingaged against it; whereas a godly man is resolute both as to the doing of good, and the not doing of evill. If a godly man might have his will, he would never sin more; And as a Godly man waiteth joyfully for that state of glory wherein he shall sin no more; so a resolution to sin no more, hath, as I may say, somewhat of glory in it. In glory we shall sin no more, and where grace is in truth, that soule would gladly be rid of sin, and sin no more. A godly man is resolved against all ungodlinesse; and this is a kind of entrance into glory.

Againe, Whereas the penitent man faith, I will doe no more.

Note.

Centinuance in any knowne sin (for, saith he, what I know not teach thou me) or in that which is made knowne to us to be sinfull, is inconsistent with true repentance.

Repentance for and continuance in fin, cannot confift in the same subject. This is the voyce of every gracious soule, I would not fin any more, or I would not continue any longer in fin. To fin is common to man, but to continue in fin, is proper to a wicked man. To erre and faile that's humane, but to persevere in error is diabolicall. Sin will continue in us while we continue in this world; but they that are not of the world, doe not, will not continue in fin, how long fo ever they are in the world. Sin may be confidered three wayes. First, as remaining in us; Secondly, as referved; Thirdly, as preferved by us. There is fin remaining in the best of Saints on this side heaven (Rom: 7. 20, 21, 22, 23, 24.) Sin is referved only in carnall men, they fave their fins, and would be faved, not from but in their fins. Sin is preferved or maintained and defended in the worst of wicked men. Sin is heightned to the utmost, where it is not only retained, but mainrained and preserved. The Apostle having closed the fifth Chapter of his Epistle to the Romanes, in the triumph of Gospel grace, That as fin hath reigned unto death, so grace might reigne through Nnann 2

righteonfresse unto eternall life by Jesus Christ our Lord, begins the next with a prevention of the abuse of this Grace; What shall we say then, shall we continue in fin that grace may abound? God forbid. How shall we that are dead to sin, live any longer therein? How can we continue in fin, that are partakers of Gospel grace ? Sin will continue in us, but we cannot continue in it. The question implyeth a kind of impossibility. We were once dead in fin, but now we are dead to fin, how then can we live or continue in it? Perseverance is either our best or our worst. To persevere is best when we persevere in good, and to persevere is worst when we persevere in evill. It is bad to be or doe evill, but it is worse to abide in evill. The first best is not to sin, the next best is not to continue, nor lodge in fin, no not for an houre. Paul favd in another case (Gal: 2.5.) To whom we gave place by subjection, no not for an houre; We should not give place to sin, no not for a minute, but refilt it to the utmost, and totally displace it, if we

Lastly, From the Hebrew elegancy, which saith, I will not adde.

Note.

Agodly man may commit sin after sin, but he doth not adde

When he hath committed any one fin, he breaks it off and dedestroyeth it by repentance. He doth not adde sin to sin, because the fin formerly committed is destroyed by repentance. His former fin is taken off the file before he acts a second, who hear+ tily repenteth of the first, and as heartily resolveth not to commit a fecond. Such a man doth not run a round of finning and repenting, though he finneth after the hath repented. Daniel gave that advice to Nebuchadnezzar (Dan: 4. 27.) Break off thy sins by righteousnesse, and thine iniquities by shewing mercy to the poore. If thou repentest indeed, the fin that cometh after will not be added to thy former, because that is done away through Grace. A godly man (according to the former poynt) would not adde or commit another act of fin to his former; as it is fayd of Judah (Gen: 38. 26.) who had committed folly with Tamar, He knew her againe no more. Though his fin was great, yet doubtleffe his heart was humbled, and he returned not to his former fin. But the wicked

wicked man continues in his wickednesse, yea, he blesseth binsselfe in his heart, saying, I shall have peace, though I walk in the imagination of mire heart, to adde drunkennesse to thirst (Deut: 29. 10.) Every new fin is an addition to his former fins, because he alwayes liveth in fin. They who would not have the captives brought into the City, gave this reason (2 Chron: 28. 13.) For whereas we have offended against the Lord already, reintend to adde more to our fins, &c. O take heed of finning so, as to joyne fins together. As in Arithmeticke when we adde fumme to fumme, what an huge summe may we quickly make. Therefore breake off fin by repentance, that if thou finnest againe, it may not be an adding of fin to fin. That's a dreadfull prophetie and threatning (Pfal: 69.27.) Adde iniquity to their iniquity, and let them not come into thy righternsnesse. How doth the Lord adde iniquity to iniquity? will he cause any to sin more? or will he doe any iniquity? No; the meaning is (as our margin intimates) the Lord will adde the punishment of their iniquity to their iniquity; or he will give them up to the power of their owne lults and vile affections, so that they cannot but renew the acts of sin, and adde one iniquity to another. It is a bleffed worke when we are much in the additions of grace to grace, and of good workes to good. 'Tis the defigne and bufinefle of a gracious heart to adde grace to grace, that is, the exercise of one grace to another, till every grace be exercised (2 Pet: 1.5.) Give diligence to adde to your faith vertue, and to vertue knowledge, and to knowledge temperance, and to temperance patience. Here is a bleffed addition. When a good man hath done well once, he adds to doe more, he adds more acts of the same kind, and he adds to doe good acts of any other kinde; He adds patience to godlinelle, and to godlinesse brotherly kindness, and to brotherly kindness charity; thus he is bushed in a blessed way of addition. But the addition of fin to fin, is the bitter fruit of rebellion against God (1sa. 30. 1.) Wo to the rebellious children - that cover, but not with a covering of my Sprit, that they may adde fin to fin. They that make excuses for fin committed, adde fin to fin; yet by these coverings, we may understand not only excuses and pretences, for finacted, but our owne good acts; for to cover fin with any thing of our owne, is to adde fin to fin. Yet I conceive, the adding of one kind of fin to another, is the addition there meant. The Ifraelites fayd

fayd to Samuel, when they were brought to a fight of their fin (1 Sam: 12.19.) We have added unto all our fins this evil to ask us a King. They refused the Lords government, and asked a king in the pride of their hearts, and so added sin to sin. Thus tis fayd of Herod (Luke 3. 20.) That to all his evill deeds, he added this, that he (but up John in prison. And as there is an adding of severall kinds of fin, to of severall acts of the same kind of fin, oath to oath, and adultery to adultery, and wrong-dealing to wrong-dealing; this day some oppresse their brethren, and the next day they doe the same. O let such remember what additions the Lord will make to them, he will adde punishment to punishment, he will adde the same kind of punishment several times, he will adde sword to sword, and famine to famine, and pestilence to pestilence, and he will adde punishments of various kinds. The Prophet reports what various or (if I may so speake) heterogeneal kindes of fin men added and strung up together. (Hof: 4. 2.) By swearing, and lying, and killing, and stealing, and committing adultery, they break out and blood toucheth blood. Surely, God will make blood touch blood in a way of punishment, as men make blood touch blood in a way of fin. The adding of fins makes an addition of plagues. When Jehoiakim the King heard the roll read. he threw it into the fire and burnt it (Jer: 36.) but could he burne or make an end of the threatnings? no (v. 32.) And there were added besides unto them many like words. It is sayd (Rev: 22. 18.) If any man shall adde unto these things, God shall adde unto him the plagues that are written in this booke. To adde any thing to the holy word of God, is as finfull as to take from the word, or act against it. God can adde plagues as fast as men adde sins. When fin is added to fin, then guilt is added to guilt, and punishment to punishment. Take heed of this addition, resolve with the penitent soule in the text; If I have done iniquity, I will adde no more.

JOB. Chap. 34. Verf. 33, 34, 35.

should it be according to thy mind? he will recompence it whether thou refuse, or whether thou chuse, and not I: therefore Speak what thou knowest. Let men of understanding tell me, and let a wise man hearken unto me. Job bath spoken without knowledge, and his words

were without wisdome.

N the Context of these three verses Elihu doth chiefly these wo things. First, he appeales to the Conscience of Job (v. 33.) Should it be according to thy mind? ask thy selfe whether it should be so, yea or no. Secondly, he appeals to the judgement of fobs. friends, yea of all wife and understanding men, concerning what Tob had spoken, or whether he had not spoken unwisely, in the 33d and 34th verses; Let men of understanding tell me, and let a wise man hearken unto me. Job hath spoken without knowledge, and his words were without wisdome.

The scope of Elihu in these words is yet further to humble Fob, and to provoke him to repentance for his inconsiderate speeches. Yet Elihu doth not call Job to repentance upon the same grounds. or termes as his three friends had done. They moved him to repentance upon the Consideration of his former wicked life, as they supposed; but Elihu moves him to repentance upon the Confideration of his imprudent and rash speeches under the af-

flicting hand of God:

Vers. 33. Should it be according to thy mind?

This verse is delivered in as much variety as any text thorow- Si omnes lectioout the whole Book; and as a learned writer upon it concludes; nes versiones interpretations of it, we should stay upon all the various readings, translations, and innes persequere-terpretations of it, we should rather darken then enlighten, rather mur, plus teneentangle both hearers and readers, then unfold the text. There are brarum quam at least fix distinct translations of this verse, which I shall passe lucis afferenting only with the naming of them, and then proceed to open the Pined: words as they stand in our owne; which comprehends the summe

First, Some give it thus; Should be reward it according to thy minde, though thou hast despised the one, and chosen the other, yet will not I, therefore speake what thou knowest. As if he had sayd, Why Rould God reward him, as thou wouldest have him doe it? Though thou hast refused to submit to Gods mercy, and hast called for justice, yet I dare not doe so. If then know better teach me.

Secondly, Another thus; Should it come from thee, how he should recompense it, when thou hast refused his correction? but thou shalt choose and not I, therefore speake what thou knowest. The sence of which translation may be thus represented; Shouldest thou who hast sinned, and resusest to be corrected, teach God how he should correct thee? Thou mayest thinke so, but I doe not, shew me better

if thou canst.

Thirdly, Should that come from thee, which he will punish? I speak it, because thou hast refused Gods correction, because thou hast chosen that which I would not. Now speak what thou knowest. As if he had fayd; Why shouldest thou speak against Gods proceedings, to bring farther trouble upon thee? my defire of easing thee is the cause, why I speak thus; I should never have accused God as thou hast done, if I had been so handled by him. But if thou hast any thing to except against what I say, speak freely.

Fourthly, Did such a speech come from thee? He will recompence it, that thou hast rejected him; But thou choosest this way and not I: now speak what thou knowest. As if Elihu had thus expretled himselfe to Job; I never heard thee speak so humbly, as I have taught thee (v. 31, 32.) Surely God will punish thee, because thou halt spoken proudly against his proceedings with thee. But this is nothing to me, who like not of such courses. If thou canst defend

thy felte, so doe.

An ergo (hac

Thus Jumus connecting this verse with the former, wherein is onatio profetta shewed what a penitent person should say to God, translates and est) a te? reexpounds the whole to this sence; Now therefore consider, hast spreveri (fc: thou spoken in such a manner, surely God will recompence it to thee, hac oratione if thou refuseft to speak so, (thus he deterreth him by the consideuti, Oc. Jun: ration of the event, or of what might follow upon his refusal, and then he deterreth him by his owne example) but if thou choosest to doe otherwise, truely I will not. (Thou shalt goe alone for me) Now then speak what thou thinkest.

Fifthly,

Fifthly, Should therefore God recompence that which man An igitur est hath done according to thine opinion, saying, because thou distikest true opinione this, it is but equall, that thou shouldest choose another and not I. illud quod homo fecerit dimensional distinctions and the state of th

Sixthly, Mr Broughton renders thus; Should that come from cendo, &c.? thee which he will punish; as thou doest loath, as thou likest, where I Pisc:

would not? Now speake what then thinkest.

All these rendrings may be reduced to this one common sence; O Job, what soever thou sufferest, or by what meanes soever thou art fallen into this misery, is it sit that God should be ordered by thy opinion and Judgement? And surely, O Job, I must tell thee plainly, nor canst thou deny it, that thou hast not rested nor sat down quietly in the determination and decree of God concerning thee; But thou wouldest rather be chusing and prescribing to God, how and in what may be should deale with thee, and dispence his providences to thee, then satisfie thy selfe in his appoyntments and pleasure. Farre be it from me, that I should follow thy example, or tread in thy steps as to this matter; yet if thou hast any thing to reply to what I have urged, say onne, bring it forth, let me and all in thy presence, heare and judge of it.

Thus Eliha poynts Job to his grand error, that he did not readily approve, nor quietly submit to the Judgement of God in his owne case. And so had not spoken reverently enough of God,

nor humbly enough of himselfe.

The reason of these various readings and rendrings mentioned, is the conciseness of the Hebrew text, which leaves some words to be understood and supplyed for the compleating of the sense. And because the most skilfull Interpreters are not perfectly acquainted with the dialect or manner of speech used in those more remote and ancient times, therefore they must needs differ both in their translations and expositions, yet (which may free the reader from all prejudices against the holy Scriptures, either as obscure or dubious) they all center and agree in that which is true in it selfe, as also in the principall scope and drift of Elhm in this discourse with Job.

Having thus given some account of the various translations of this verse, I shall now close with the explication of our

owne.

Should

Should it be according to thy mind?

העסך

Num ex tuo consilio et arbiaccipio. Merc:

Thus Elihu bespeaks Job; Should it be? he doth not say what, but leaves us to the whole matter, should this, or that, or t'other thing, or any thing be according to thy mind? the Hebrew text is but one word, which we translate, according to thy mind, or, asthou wouldst kave it? should it be from thee? that is, should God tratu rependet take counsell or direction from thee? or goe to thee as an Oracle illud sc: bomum to be taught which way to deal with thee, or with any man else; wel malum, sed should it be from thee? The matter which Elibu infilts upon, rede malo proprie spects the dispensations of God; So his meaning is, should God cut out the workes of his providence according to thy order? should God reward, or should God punish? should God ser up, or should God pull down? should God bring trouble, or should God cause peace according to thy mind? must be needs ask counsell of thee, before he proceed to any of these resolutions? no!

He will recompence it whether thou refuse, or whether thou chuse.

The former part of the verse, is a question or Interrogation, Should it be according to thy mind? He will recompence, &c. That's the answer; and it containes both a negative and an affirmative, he will not doe according to thy mind, but he will doe according ישל מנה a to his own ; He mill recompence it.

madice D7W

The verb fignifies to pay, or appeale, and make quiet, and the reason why the same word signifieth paying, or recompencing, and peace, is because where payment is made, peace is obtained, where recompence is given, there quietness is settled; He will recompence, or he will pay, that is, give out and distribute in his providences as he pleaseth.

Whether thou chuse, or whether thou refuse.

There are two speciall acts of the will, chusing and refusing; and these two are Intrinsecall and Essentiall to the will; as the proper act of the understanding is to apprehend, and then to asfent; fo upon those representations which the understanding voicere cum fa- makes to the will, the will doth either refuse or chuse. Further, the stilio tanquam word which we here translate to refuse, fignifies more then that vile et cotemp- simple act of the will, it signifies to refuse with a kind of disdain sum quid.

and great disgust; to refuse a thing as altogether unworthy to be received; or to refuse a thing as being much displeased and burdened with it. Eliphaz useth this word (Chap: 5.17.) Despise than not the chastening of the Lord; that is, doe not refuse it with a dislike, or as a thing that is grievous and nauseous to thee. That which is contrary to our appetite, the stomack resuseth and vomits it up againe; such a force there is in this word, he will recompence it, whether and how much soever thou resuse

or whether thou chuse.

He puts that in, to shew that it is neither the resusal of man that stops God, nor is it the choyce of man that brings God onne to his worke, he will proceed purely from himselfe; he will recompense whether thou resuses, or whether thou chuse, and not I.

As if he had fayd, it is God that will doe it, it is God that will bring this upon thee, and not I; that's the fense of our reading; But according to other readings, and not I, referrs, to them; doe thou refuse or chuse whether thou wilt obey the dispensation or no, for my part I will not stand upon those termes with God, but referre my selfe wholly to his dispose.

From the words thus opened (Should it be according to thy

mind? &c.

Observe; First.
Man would have every thing goe according to his mind.

He would have his mind the measure both of all that he is to doe for God; and of all that God doth to him. We love to doe all things according to our own minds, and we love to have all things done according to our own minds. Man naturally would doe nothing according to Gods mind; nor would he have any thing done to him according to Gods mind, unlesse it accord with his owne too. The Apostle (Rom: 8.7.) proclaimes that Innate Enmity that is in the heart of all men naturally against the mind and will of God; The misdome of the flesh is Enmity against God: It is not subject to the Law of God, neither indeed can be; that is, while a man remaines sless, or in an unregenerate state, he is altogether at enmity against the Law of God; both against what God appoynts him to do, & against what he appoynts

him to suffer. Man equally riseth up in his thoughts, and rebells against both. And as this enmity doth remaine whole and unbroken in all men by nature, till they are renewed by grace and borne againe; so there are remainders of it, even in those who are renewed by grace; there is somewhat of this opposition against God in every godly man; ke would fain have things goe according to his mind; and he hath much of this mind in him; I doe not say, a godly man would doe nothing according to Gods mind, that's the naturall mans frame; but a godly man would very fain have God doe things according to his mind, as may appeare, especially in foure things.

First, He would have God reward, or doe good both to himfelfe and others, according to his mind; He would have God lift up those whom he would have lifted up, and preferre those whom he would have preferr'd; he would faine have God thew

favour to or bestow savours upon those whom he savours.

Secondly, As to punishment and Judgement, he would have God punish according to his mind; such a man is proud, he is an oppressor, he is an opposer of goodnesse and good men, therefore he would have the hand of God heavy upon him, to cast him down-

out of hand, or without delay.

Thirdly, He would have God goe according to his mind in chastning and afflicting himselfe; though he would not be totally uncorrected, yet he would have God correct him only in such a kind, in such a manner and measure as he would chuse; he doth not refuse chastening, but he would be chastened in what himselfe pleaseth, or in his owne way. He saith in his heart, if God would correct me in this or that, I could bear it, but I doe not like to be corrected in such a thing, or in such a way; one saith, if God would smite me in my Estate I could bear it, but not in my body; Another faith, if God should smite me with sicknesse, I could bear it, but not in my Children; or let the affliction be what God pleaseth, if God would afflict me but thus much, or thus farre, in fuch a degree, I could submit, but my heart can hardly yeild to this measure of affliction. Thus we would have it according to our minds, as to the measure, as also for the continuance of our afflictions. We would be corrected for so long, for so many dayes, but to have months of vanity, and yeares of trouble, this is not according to our mind. Fourthly,

Fourthly, He would have God govern (not only himselfe but) the whole world according to his mind: Man hath much of this in him, he would have God order nations as himselfe and other men like himselfe desire. Some one man would prescribe and direct what God should doe, and how he should doe to all men. Luther writ to Melanchton when he was fo exceedingly troubled at the providences of God in the world; Our Brother Philip is to Admonendus be admonisht, that he would forbear governing the world; we can est Philippus hardly let God alone to rule that world which himselfe alone hath ut definat munmade; Should it be according to thy mind? to this mans mind, or dum regeres. that mans mind? it must not be as it is; if every man might have his mind, he would govern and rule the world in another way then God doth. There is scarce any Good man that is satisfied in the government of particular nations, if he might have his mind, he would cast things into another mould and method then the providence of God hath cast them in at this day. Yea, 'tis seldome, that it either raines or shines according to our mind; The weather which God is pleased to send, whether wet or dry, fayre or foule, rarely pleaseth us.

Secondly, When Elihu saith, Should it be according to thy mind? This question implyeth a strong Negation; certainly, it

should not.

Hence note.
Tis beside the duty and above the line of man to desire that things should be according to his mind, either with himselfe or with others.

There's nothing more against the mind of God, nor against our owne good, then that all things should be according to our mind; we may quickly undoe our selves and dishonour God by having our owne desires. And that it is finfull, very finfull to defire to have our owne desires, may appeare, by considering the spring or roote of such desires, I shall shew a three-fold very evill roote from whence those desires spring.

First, They spring from pride and an over-weening conceit of our selves; and that upon a double account; First, from pride as to our deserts; for if God doe such men good, they are apt to think they have deserved more good, then God hath done them; and if God afflict them, they are ready to say, surely they have

Againe, These desires spring from pride in our own wisdome & understanding; as if we knew how to order matters more equally then God. Is it not a huge piece of pride, of luciferian pride, to thinke that there might be a better measure of things then the mind of God is? doth not such a man make himselfe wiser then God? and more prudent then God? doth not he suppose, that he sees further into things then God? when as alas we cannot see an houre before us, but God hath the prospect of all things, He seeth the end from the beginning, and hath all in his eye from all Eternity. When we thus make our selves wiser then God, is not this a high poynt of pride? Here's the sirst evill roote of desiring to have things according to our mind, pride, or an opinion that we deserve better, or could order things better.

Secondly, These desires proceed as from pride, so from discontent with the dealings of God, and 'tis pride that fills us with discontent; he that would have things according to his minde,

must needs be dissatisfied when they are not.

Thirdly, when they spring not from direct discontent, yet they do from some degree of impatience. There is not such a quietness of spirit or acquiescence as should be in the heart of man, otherwise he would let things be according unto Gods minde, and never be troubled, when they are not according to his own. Now consider what can spring from these three roots, Pride, Discontent, and Impatience, but very evil and bitter fruit; therefore, to desire to have things according to our mind is very sinful, exceeding sinful.

Thirdly, This question, Should it be according to thy minde? implyeth a sharp rebuke and a reproof upon Job, as desiring a

thing which was altogether against rule and reason.

Hence Note.

It is most unreasonable and absurd, to desire that things should be ordered as we would have them, and not as God would have them.

Is it not unreasonable in a family that things should be as the children

children would have them, and not as the Father would have them? Or, that things should be done according to the minde of the servants, and not according to the minde of the Master? Do not the Magistrates and Governours of the world think it an unreasonable thing that Nations should be governed according to the minde of Subjects, and not according to the minde of the Prince, regulated according to the known Laws of the Nation? Who doth not think it an unreasonable thing, that a journey should be disposed according to the minde of the Horse, and not according to the minde of the Rider? Should the horse guide the Rider, or the Rider his horse? Is it not an unreasonable thing that a mans fense should guide his understanding, when his understanding is given on purpose to guide his sense? Is it not an unreasonable thing that passion should order reason, when as reafon should be the bridle of our passion? Is it not an unreasonable thing that unlearned ignorant men should teach the knowing, when the learned & knowing are fet up to teach the ignorant? and is it not much more abfurd and unreasonable for us, to defire that things should be according to our minde, either with our selves or others, families, or Nations, and not according to the minde of God? Should things be as the best, as the wisest, as the holyest men in the world would have them, and not as God would have them; it were more abfurd and unreasonable then that things should go in a family according to the minde of the servants and children, rather then according to the minde of the Master and Father; yea it were more abfurd then any of those fore-mentioned absurdities. Should it be according to thy minde, O fob? how unreasonable a thing were that!

Fourthly, From those words, He mill recompence it, whether

thou refuse, or whether thou chuse.

Note.

God will not yeild to men, nor be subject to their pleasure.

God will do what he pleaseth, as I may say, in spight of any mans teeth. Things must pass in such a way as God hath appointed, and sees meet to dispose of them; and not as we would have them. He will recompence: God is resolute for the doing of his own will, and men are usually over-resolute for the doing of theirs; and indeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather willindeed some are as it were wholly changed into will, or rather will some and the same are as it were wholly changed into will some are as it were wholly changed into will some and the same are as it were wholly changed into will some and the same are as it were wholly changed into will some and the same are as it were wholly changed into will some and the same are as it were wholl some are as a subject to the same are

fulness, they will do this, and they will do that; they will have this, and they will have that. Men may quickly, but God can never act too highly, too strongly, too considently upon his own will; the reason is, because his will is an holy will, and the rule of righteousness. Only Consider from the whole.

Man is never displeased with what God doth, till he forgetteth what himself is.

Man forgets that he is a worm, and no man, he forgets that he is a creature, he forgets himself to be dust and ashes, else his spirit would not be wrought up to such a height, to have things go according to his minde, and not according to the minde and will of God.

And seeing God will have every thing go according to his minde and will, know there's no striving nor strugling with God: if man will not bow to the will of God, he shall be broken by the will of God: if he will not submit to it, he must fall by it. There's no avoiding one of these two, for he will recompense. Therefore let us yeild up our selves freely to God, to be ruled by him, and not fet him the rule, no nor so much as give him advice; let us receive the Law, and take advice from him. God is our Commander, but we must not be so much as his Councellors. The Apostle speaking of the eternal purposes and decrees of God, saith (Rom, 11.34.) Who hath been his Councellor? As God had none to counsel him concerning his eternal purposes, so we must not adventure to counsel him as to his daylie providences or dispensations, either toward our felves, or others; the true rule of our life is, to yeild our selves to be ruled by God. He mill recompence it, whether we chuse, or whether we refuse.

And not I.

As if he had said, If thou wilt struggle with the will of God, thou mayest, but I will not. God will go his own way, and do as he sees good, say thou what thou canst, or howsoever it please or displease thee. And for mine own part, I dare not entertain or give way to a thought of prescribing to him in any of these things, what he should do; no nor be unsatisfied with, much less censure, what he hath done. Therefore, if thou canst acquir thy self of this crime and accusation which I have said to thy charge,

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as thou didst theirs who spake before, do it, say what thou canst for thy self.

Hence Note.

He that sees another do amiss, ought to take heed of doing the like himself.

Again, As these words, and not I, refer to the word recompence, He will recompence, whether thou chuse, or whether thou refuse; the meaning of them may be conceived, as if Elihu had thus bespoken Fob, If thou dost smart for thy pride, and the height of thy spirit, if God pay thee home for it, do not lay the fault upon me; I have given thee counsel to direct thee better, I desire not thou shouldest come under such a handling, but certainly God will do it. When we have declar'd the minde and will of God, in the severity of his judgements upon sinners, it is good for us to say, God will do it, and not we. The Prophet Jeremiah (chap. 17. 16.) having warned them of an evil day, addes, Nor have I defired the moful day, Lord thou knowest it : Jeremy had spoken woful things against that people, but (faith he) I have not defired that woful day, though I have prophefied of it. So Elihu feems to speak, he will recompence, and not I; though it be not in my minde, yet I affure thee 'tis the mind of God.

Yet further, Some read these words with the former as an Interrogation or rebuking question made by God himself; What? Should you chuse, and not I? Election or choice is my priviledge, not thine, thou must not think to prescribe to me. I will chasten and Verba Dei ter assist, as I think sit, or according to my own will, not according Minessine set thine. Thus he brings in God speaking to Job; thou sindest puto. Merc, thy self much aggrieved, and complainest that thou art afflicted more then is meete; It should seem then, that I must do what thou thinkest sit, not what I think sit my self. Surely thou must give me the rule, how much, how long, and in what manner I must correct both thy self and others. Should you chuse, and not I: How uncomely!

Therefore speak what thou knowest.

Here Elihu gives Job ime to reply, as he had done (at the 33d chap. vers. 5.) as if he had said, If thou knowest any thing against what I have spoken, or art able to make any objection against it, speak;

if thou thinkest I have not spoken right, shew me my errour, and spare not.

Hence Note, First;
When we have declar'd what we judge to be the minde of God in any case, we should give others liberty of speaking their minds also.

This is my opinion, speak what thou canst against it; we should speak (2 Cor. 1. 24.) Not as having Dominion over the faith of others, but as helpers of their joy; The Ministers of Christ must speak as Servants to, not as Lords of the faith of others. Elibu did not carry it as a Lord over the faith of Job; but left him to make good his own opinion and practise if he could.

Secondly Note.

Knowledge is the fountain of Speech.

We need no other light to speak by then that of reason, the understanding should feed the Tongue; we must not speak at a venture, but keep to Rule and take our ayme. The Apostle Paul tells us of some who make a great noise, but know not what they say, nor whereof they affirm (1 Tim: 1.7.) they speak they understand not what, and vent what they can give no account of; Speak, what thou knowest.

Thirdly Note.
We should speak (when called) what we know.

Knowledge is a Talent, and must not be hid in a Napkin; if thou know better then I speak, pray speak, do not hide thy knowledge. As Elihu would have Job speak in his own case, so he inviteth others to speak about his case, as it followerh in the next werse.

Vers. 34. Let men of Understanding tell me, &c.

In this 34th verse Elihu turns his speech to Job's friends again, presuming of, or not questioning their consent to what he had said, being consident that himself was in the right, and that they were wise enough to apprehend it. He was perswaded that all wise men either were, or (upon hearing the matter) would be of his minde, and that therefore what Job had spoken, was

very defective of wisdome, as he concludes in the thirty-fifth verse.

Let men of understanding tell me, &c.

He appeales to Jobs friends, or any other men of understanding:
let them (faith he) Consider what I and he have spoken, and Viri cordisites
give their judgement impartially concerning the whole matter cordati; cor noin debate between him and Job. Let men of understanding tell tax sapientiam
et carere cor
me, &c.

The Hebrew is, men of heart: the heart is the seat of under-scipit. Standing, according to Scripture language, there we read of a wise Cum Jobo non heart, and of an understanding heart; and it saith of a soolish or putat amplime indiscreete person, he hath no heart; he is a man without a heart. Producendum esperaim is a silly dove without a heart (Hos: 7.11.) that is, he quare viros doth not understand. Mr Broughton translates; Sad men of heart vocat intellimill speake as I, and the wise person that heares me. As in the forgentes. San Et mer part of the verse Elihu called for speakers; so in the latter he audit i.e. audited the men of understanding tell me,

And let a wise man hearken to me; or as some render, a wise ocquiescet in hoc. Merc:

The word rendred hearken, signifies more then to heare, even to submit, to obey, a wise man will hearken to me; that is, he will affent to, and consent with me; he will vote with me, and declare himselfe to be of my mind. In that Elihu appealed to wise and understanding men.

Note, First.

It is not good to stand to our owne Judgements altogether, in dealing with the Consciences of others.

Let wise men, let men of understanding, heare and consider the matter, let them speake their minds; we should not leane to not rely upon our owne understanding in the things which concerne our selves only, much lesse in those, wherein others are concerned more then our selves. Eyes see more then an eye. And though it be an argument of too much weakness to see with other mens eyes; yet it is an argument of much goodness and humility, to call in the helpe of other mens eyes.

Secondly, Note. The more wife men agree in any matter, the greater is the Conviction.

One man may speak to Conviction, but if many speak the same, it is a very strong Conviction. Many (I confesse) may center and agree in a wrong Judgement; yet we ought to have a reverend esteeme of, and not easily differ from that Judgement wherein many wife and understanding men agree. Christ speaking of Churchproceedings and centures, faith (Math: 18.19.) If two of your (who constitute the least number, much more if a greater number of godly wife men) shall agree on earth as touching any thing that they skall aske, it shall be done for them, &c. So still the more wife, holy, and learned men agree in any poynt, the greater is our conviction, and the Aronger our obligation to submit to it. He that doth not heare a fingle brother, his fault is great; much more if he heare not two or three; most of all when he doth not heare the Church speaking to him, and tellifying against him inthe name of Jesus Christ.

Thirdly, Elihu having made a long discourse, appeal's to wise

Hence note.

He that believeth he hath spoken truth, is not afraid to have it considered by those who are best able to judge what is true.

Truth feares not any test, or tryall. He that offers pure gold and filver, cares not who toucheth it, or takes the Assay. Wisdome is (fure enough to be) justified of her children. They who understand truth, and love it, can doe nothing against the truth, but for it.

Fourthly, Elihu having discoursed long, is willing to referre it

to men, and to let them judge of it.

Hence note.

He that hath spoken truth in his uprightness, hath reason to believe that he shall have the Consent of the upright with him.

There is a samenesse of spirit in all wise and godly men for the maine, and for the most part it is so in particulars. If a godly man conficienciously judge such an opinion to be truth, he may be much altured, that other wife and godly men will be of his opinion too.

He dares say, as Elihu, Let wise men hearken unto me. Fifthly, and lastly, In that Elihu makes his appeal to wise men,

to men of heart.

Note. All men are not fit to give their Judgement in a case.

All are not Competent Judges, nor prepared to give an opinion; and if they doe 'tis not much to be regarded; wife men, specially godly wife men, men of a holy understanding, are the men whose judgement and opinion is to be regarded. Elibu having bespoken the thoughts and opinion of wife men, seemes to give his owne in the next words.

Vers. 35. Feb hath spoken without knowledge, and his words were without misdome.

When Eliku had offered it to the Confideration of wise and understanding men, whether Job had spoken right about that great poynt, Submission to the absolute Soveraignty of God, he forbare not first, and plainly to declare his owne understanding of it.

Job hath spoken without knowledge.

The Hebrew is, not in knowledge, or, not knowingly; that is, ignorantly, foolishly; a very high charge; Job hath spoken without knowledge; yet we are not to understand it as if Elihu thought Job an Ignorant, or an unknowing man, he could not but know otherwise; but as to this particular case, he reports him as a man that had spoken without knowledge, and declared himselfe both beside his duty, and the rule.

Hence note.

They who are very wife and knowing in many things, yet may be out in some.

The best of men are not persect, either in grace, or knowledge. We may know much, and yet come short in what we ought to know; A man may speak some things very understandingly, and yet speak other things very erroneously; A Job may be out sometimes. Job hath spoken without knowledge.

And his words were without wisdome.

When the Lord comes to decide this great Controversie in the last Chapter of this Book, he tells Job's three friends, that their words had not been right, as the words of Job; and yet here Elibu faith, Job's words were without wisdome, or, not in wisdome. When God faid, the words of Job were right; we may understand it, that they were so according to their general tenour, or they were so comparatively to what his friends, Eliphaz, Zophar, and Bildad had faid in his case, or at least his last wo ds (after God had throughly convinced and humbled him) were fo, though in many things he had fayled in speech, or spoken those things which were not right before. Yet here Elihu spake truth, while he sayd, his words were without wisdome in the speciall poynt he had to doe with him about; and so much Job himselfe acknowledged, I have spoken once, yea twice, but I will speak no more; I will no more fet my wisdome against the wisdome of God, nor presume to have things goe according to my mind, let God doe what he will with me hereafter.

Consider, how well this good man tooke the plain-dealing of Elihu; It might be expected that Job would quickly have risen up in passion, especially when he heard himselfe thus urged; But being convinced, with what Elihu spake, he gave him not a word,

much leffe an angry word.

Hence note.

A good man where he is faulty, will heare reproofe with pa-

A gracious hearr, will soone be angry with himselfe for speaking or doing amisse, but he can take it well to heare himselfe reproved, when he hath indeed either spoken or done amisse. Nor are there many greater and clearer arguments of a gracious heart then this. To beare a reproofe well is a high point of commendation. Grace may be shewed as eminently by our patience when we are rebuked for doing that which is evill, as by our forwardness and zeale in doing that which is good. When Nathan the Prophet applyed the parable home to David after he had not only committed but continued long impenitently in his grievous sins of adultery and murder, telling him to his face, Thou art the

the man (2 Sam: 12.7.) and not only telling him so, but at once upbrayding him with all the former benefits and kindnesses of God to him, & threatning him with many dreadfull future judgements (v. 8, 9, 10, 11, 12.) when (I tay) he was thus sharply dealt with, it might have been feared, that this Great king would have risen up in passion, and roared like a fierce Lyon upon the Prophet ; yet we heare nothing from him but words of forrowfull confession, and humble submittion (v. 13.) I have sinned against the Lord. The boldnesse of Paul was great in blaming Peter openly, and Peters meeknesse was as great in bearing that blame (Gal: 2.14.) Nor doe I know whether the patience of Fob were greater in bearing the great afflictions that God layd upon him, or in bearing the great reproofs which this man layd upon him. I grant, he complained often of those bitter reproaches which his three friends cast upon him, charging him for a wicked man or a hypocrite, and then he replyed and replyed home: but here Elihu reproved him sharply for his rash speeches and intemperate carriage under his affliction, and he tooke it both meekly and filently. A good man will not storme, nor rage, nor revile, nor threaten, when he is justly reprehended, but lyes downe under it, and takes it quietly, yea thankfully, and goes home and bleffeth God that he hath met with a knock; These are very hard words, Thou hast spoken words without wisdome; But Job seemes to confesse and patiently beare them : It is best for us not to doe or speak any thing that deserves a reproofe : and 'tis the next best, to receive a reproofe well for what we have either done or spoken ill.

JOB. Chap. 34. Verf. 36, 37.

My desire is that fob may be tryed unto the end, because of his answers for wicked men.

For he addeth rebellion unto his sin, he clappeth his hands amongst us, and multiplyeth his words against God.

In these two verses Elihu windes up his second speech to Job, and in them we have two things considerable; First, his motion made in reference to Job at the beginning of the 36th verse; My desire is (or this is the thing that I move for) that Job may be tryed unto the end. Secondly, we have the reason of this motion, which some make three-fold, others source-fold, taking the latter part of the 36th verse for one of the source; My desire is that Job may be tryed to the end, why?

First, Because of his answers for micked men.

Secondly, I desire he may be tryed unto the end, why? for he addeth rebellion unto his sin.

Thirdly, I desire he may be tryed unto the end? why? he clap-

peth his hands among st us, and

Fourthly, I desire he may be tryed to the end, why? he multiplyeth his words against God. Others take the latter words of the 36th verse, only as the subject matter about which Elihu desires Job may be tryed, that is, concerning his answers for wicked men. And so the 37th verse containes three reasons why he desires he may be brought to that tryall.

Vers. 36. My desire is that Job may be tryed.

So we translate, and we put in the margin, Omy father, most or many translaters put that into the text, O my father, Let Job be eupit, unde 28 tryed unto the end. The first word of the text hath a two-fold signater, quasi be-nisication; some taking it as an application to God by the name nevolus distraction. Or title father The reason of this difference is, because the roote betur Job use; of that Hebrew word which signifies a father, signifies to desire, ad visioriam. to mill or wish. Mr Bronghton renders, O my father (and he adds, Jun:

Diespiter, Mer-

Spiter, Jupiter.

Omy father which art in heaven) Let Job be tryed unto victory. As if Elihu (faith he) looking up to heaven, by Ofather, meant what followeth, O father which art in heaven. And he quotes Abraham Peritzol (a learned Rabbin) expounding the words so translated, at larg.

Father is one of the fweetest and most honourable compellations of God. (1/a: 63. 16.) the whole Church of the Jewes is brought in bespeaking God in that Relation; Thou art our father, though Abraham be ignorant of us, &c. And God speaking of himselfe, faith (Mal: 1.6.) A son honoureth his father, if I be a father, where is my honour. It was usuall even among the heathens Apud Gentiles to adde the name father to their Idol gods, thereby to expresse pater commune their reverence, or veneration of them. Deorum; unde

O my father.

They who embrace this translation take special notice of that pronoune My, Omy father. He doth not fay only or barely, O father, but O my father. Those appropriating possessive pronouns, mine, thine, have a kinde of deliciousnesse in them, and breath aboundance of affection. Luther fayd the sweetnesse of the Gospel lyeth in pronounes; when a believer can say (with believing Thomas) My Lord, and my God. Those things or persons which we love most we call ours; we say of a single speciall friend, he is mine; and to fay, such a one is mine, is as much as to fay, he is much beloved, much prized or esteemed by me, he, as it were, lies next my heart; property rayleth the price of all good things. We rejoyce in God most, when we can call him ours; and so doth God in us, when he takes us for his owne. We have a meeting or & manu me. union of severall possessive pronouns in one verse (Cant: 8. 12.) omnis paterni-My vineyard which is mine is before me: My, mine, before me; tas. Vulg: implying how much Jesus Christ did appropriate the Church un-Paternitaris to himselfe, or how much he thought himselfe concerned in the nomen em feprosperity of the Church. And as the Title Father is sweet and metipso largicomfortable, fo glorious and honourable; God is the father of ficut enim folias all, and all fatherhood is derived from God. That of the Apostle bonus dicitur (Eph: 3. 15.) which we translate, of whom the whole family, &c. quia bonitatem Others render, the whole fatherhood, in heaven and earth is named. alijs communi-For as God only is good, and other things are good only by com- eat, &c. Hicmunication from him, so God only is a father, and all other father- ad Ephes:

hood cap: 3.

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hood is by derivation and communication from him. O my father, let Job be tryed unto the end. We say,

My desire is.

The Hebrew text is as cleare for that; and whether we say, O my father, let Job be tryed, or, my desire is that Job may be tryed to the end, the general sense is the same. We render the word by desire (Chap: 9. 26.) where Job tells us, that his life or the life of man is like the swift ships; we put in the margin, ships of desire (it is this word) that is, like those ships which being most desirable (as being laden with the richest and most precious commodities) make most hast home to their harbour, or proper Port. Thus here, My desire, or the thing that I strongly wish is, &c. The Chaldee paraphrase renders, My will is, or I will

Volo ego ut probeiur Job, Oc. Targ: That Job may be tryed.

But had not Job been tryed already? was there any need to call him to a farther tryall? had he not been in the furnace a long time? why then doth Elihu so earnestly importune that Job might

be brought to tryall?

I answer; The word signifies a two-fold tryall; First, a tryall by way of examination, or argumentation; we try a man when we examine him, and argue with him, when we fcann and fearch out what he hath spoken, or what he hath done. In this sence the word is used (Chap: 12.11.) and at the 3d verse of this Chapter, the eare tryeth words; that is, the eare examineth the sense and meaning of those things which are spoken; and by the eare, he meanes not only the sensitive faculty taken abstractly, but the sensitive faculty joyned with the intellectuall. A beaft hath an eare and can heare, but a beaft cannot try or examine that which is spoken and heard; only they that have rationall faculties joyned with the fenfitive are able to try words, and matter delivered by them. I defire Tob may be tryed to the utmost, that the words and speeches which have past from him, may be fully considered, or considered to the end, that it may, at last, appeare what he hath afferted and maintained.

Sunt qui intel-i Secondly, It signifies a tryall by affliction (Zech: 13.9.) ligunt probari One third shall be brought through the fire and tryed. As mettall pro exagitari gold or filver is tryed and refined in the fire, so shall they in the disputatione,

fire of affliction. Jesus Christ is called a tryed stone (Isa: 28.16.) sed prastat ut and he was so in both these accounts; he was examined and arreseratur per gued with to the end, and he was afflicted, and grieved to the afflictiones. end, he was a man of iorrows, and acquainted with griefs all his Merc: dayes; Behold I lay in Zion a tryed stone, a sure Corner stone; that which is tryed is sure; we may trust that which hath been tryed. We say, try me and trust me; we may understand Elihu in both, or in either of these senses. My desire is that Tob may be tryed, that what he hath sayd may be further examined, or that his Optatū ut tanaffliction may be continued, till he be brought to a sight of his tisporstagelletur errors and mistakes. I would have him corrected till he submits Tob dones dea to God as a conqueror, and recanteth his rash and inconsiderate vincenti cedar answers. My desire is that Tob may be tryed

Unto the end.

He doth not say bately, tryed, but, tryed unto the end; that is, tum My sig-fully and throughly tryed, not by halves, overley and slightly; nificat instare If he be indeed just and fincere, the fire of this tryall, how long donec ad finer soever he continueth in it, will doe him no hurt, it will only purge perdustum sue and refine him from his remaining drosse; but if he be unsound rit. and nought, he will evaporate and sume away into vaine complaints and murmurings; Therefore let him be tryed to the end.

Some of the Latines translate, I would have him tryed to death, which is the end or period of man in this world. The word fignifies sempeternity, as also victory, because that which continueth ever, must needs be victorious (1 Sam: 15.29.) The strength Pleris; latini, of Ifrael will not lie; we put in the Margin, The eternity or victory ad mortem ufof ifrael (that is, the eternall God, who is victor over all) will que reddune not lie. Thus some render here, I desire Job may be tryed unto vi- quod in Origi-Etory, that is, that God would never give over trying him, till he nah habetur, hath overcome him and brought downe his spirit, for still the man lum vel in is too high, too flour, his spirit is still too big, too unbroken; my sempiternum. defire therefore is that God would try him to victory, till he hath Variables lonbrought him upon his knees, and made him eate his words, or till go Tempore; he give glory to God by humbling himselfe and confessing his sin : Gregorius, Ad huc. Philippus I would have him fully convinced by argument and throughly Jugiter. humbled by chastisement, till be at last resigneth up himselfe to the will of God. The Italian gloffe puts it in the forme of a prayer : Withdraw not thy vifitation from Job, natil thou hast brought

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him to the duty of a child; Further, this word, unto the end, doth not imply a defire of the everlaftingness of his tryall, but of the profitableness of it. He would not have him alwayes kept upon the rack, or under the rod, but he would have him effectually dealt with, that the matter might issue wel with him.

From the words thus opened, note first. Affliction is a tryall.

It makes us appeare what we are; most have but an appearance till they are tryed; and being tryed, what they are doth really appeare. Afflictions try our graces what they are; and afflictions try our corruptions what they are. Afflictions draw forth the spirit of a man, they turne his infide outward, and fet him (as it were) in the open light. Take tryall in the second sence by way of examination, and it yeilds us the same truth. He that is throughly fifted will appeare in his own likeness. Let a man be fully dealt and argued with, let his speeches and his actions be brought to the rule of the word, what he is, and what they are, will soone be feene. That's the tryall which the Apostle means (Thes: 5.2.) Prove all things; prove what men say and hold, prove their affertions and opinions, and you shall come to a cleare understanding

Redum oft in- of them. The rule of the word is a straight or right rule, and that deas fui et obli- which is right will shew you both it self, and that which is crooked, or any way swerving and departing from it.

Secondly, As tryall is taken in the former notion for affliction, My defire is that Job may be tryed unto the end.

It is lawfull to pray or wish for afflictions upon others in some cales.

We may pray for and wish afflictions upon others for their good, or for the glory of God. It is not good to wish evill as evill upon any man, no not upon the worst of men. Job professed against that (Chap: 31.29, 30.) If I have rejoyced at the deftru-Etion of him that hated me, or have suffered my mouth to sin by mishing a curse to his soule, then &c. As if he had sayd, If I have prayed or wished that any evill might befall mine enemy as evill, I should have done very ill, and deserved to suffer ill. For that had been an evill wish. Yet, as we our selves ought to chuse affliction rather

rather then sin; so we may pray for affliction upon others, rather then that they should goe on in sin. As in that case of the Churches proceeding to the fentence of excommunication; which is the delivering of a person up to Satan, or a putting him into the very power of the devill for a time (1 Cor: 5. 4, 5.) it is the end or defigne which makes this lawfull : our business in the ministry and in all Church-administrations, is to put soules out of the power of Satan, to rescue them out of the hand of the devill, to recover those that are led Captive by him at his will; yet saith the Apo-Ale, Deliver such a one unto Satan, put him into the devills hands, for what end? For the destruction of the flesh, that the spirit may be (aved in the day of the Lord Jesus. This makes the prayer or act of the Church lawfull, because the intendment is the destroying of that which ought to be destroyed, or to destroy that in min which will be the destruction of man, his flest, his lust, his pride, his coverousnesse, his wantonness; For the destruction of this slesh deliver him to Satan, that the Spirit may be saved in the day of the Lord Jefus. Thus we may pray and wish for affliction upon others; but 'tis a prayer which must be managed with a great deale of caution, lest our prayers to God in that kinde, be found ill withes to men. That which Elihu had in his thoughts, when he defired Tob might be tryed to the very end, was, that he might be prevented from going on in the way wherein he was to the end. Yea, I conceive a man may pray for afflictions upon himselfe, rather then he should goe on in a course of sin, or, when he findes that other wayes and means which God hath used with him, have not been effectuall to subdue his corrupt heart, to mortifie his lusts, and to bring him off from a course of fin, but that (as it is sayd in the next verse) he is in danger of adding rebellion to his sin. A godly man had much rather that God thould make him poore, ficke, weake, and nothing in this world, then let his corruptions have dominion over him; He defires rather God should take the world quite out of his hand, then that the world should get into his heart, or be as fuel to feed and enflame his lufts.

Thus Elihn defired that Job might be tryed, because tryalls by Bono ipsim opaffliction are for our purging, refining, and bettering. Love was let hoe, non othe roote of this wish, not hatred or ill will. Let Job be tryed to dio aut malethe end. Why? we may take the latter part of the verse for a reafon why, as well as for the matter about which he would have him
tryed.

Because

Because of his answers for wicked men.

Propter respon-

Let him be tryed concerning those words which he hath spoken fiones commu- in common with or after the manner of vaine men. He hath spones) cum homi ken words wherein he seemes to comply with wicked men, to tay as they fay, to consent with them, and to be of their opinion, this Tanquam unus was charged upon him directly by Elihus at the 8th verse of this è numero viro- Chapter; What man is like Job, who drinketh up scorning like water, vum vanorum. which goeth in company with the workers of iniquity, and walketh with wicked men; that is, though Job in his conversation or carriage of his life hath not, yet in this discourse, he hath strengthened the hands of wicked men, or confirmed them in their opinion, speaking so much of the heavy pressures of God upon him, and defiring so often to come to a hearing, as if he had some wrong done him. We are not to understand these words of Elihu, Because of his answers for wicked men; As if he charged Job to doe so directly, or as if he had formally taken upon him to plead or advocate the cause of wicked men; we are not (I say) to understand him so grossly, nor had it been true to say, that Tob opened his mouth, or spake thus for wicked men; but his meaning is, he hath spoken such things as in common apprehension seeme to comply with the opinions of wicked men; or with the speeches which they use when they are (like him) in a troubled condition.

Or againe, Because of his answers for wicked men; that is, that he may acknowledge the an wers he hath given, are not fach as doe become a godly man, but rather lavour of such a spirit as unbroken proud perions hold forth in the time of their affliction; who are never pleased with, but alwayes complaining at divine dis-

penfations.

Lastly, These words, Because of his answers for wicked men, may, possibly, have this sence; Because he hath spoken such things as may serve the turne of wicked men for answers, or, as if he would instruct them what to answer, when at any time they are under the hand of God. He may be fayd to answer for another man, who any way prompts him how or what to answer. And while a good man speakes amisse, in any case, he teacheth, yea and encourageth bad men to speake so too. Yet I rather incline to the first interpretation, that Elihu would have Job tryed, because his answers were such as it might be judged he had taken wicked

men for his patterne in giving them, and not as if in them he had given a patterne to wicked men.

Hence note.

First, A good man may sometimes att the part of a wicked man, or he may speak like wicked men, as if he were one of them.

Though his state be as different from the state of wicked men, as light is from darknesse, or as sweet from source, or white from black, yet as to some actions or speeches, he may beare a resemblance to them. Good men and bad men doe, as I may fay, entercommon in many things; a wicked man whose heart is nought, who is yet in an unregenerate estate (for I meane not by a wicked man, him only that is flagitious, a murderer, a whoremonger, a drunkard, but a wicked man is any one that is unregenerate, whose heart is not yet changed; Now I say, a wicked man) may speak and doe many things like a godly man; he may heare the word, and pray, and performe outward duties, which are like and are (take them materially) the same which godly men performe. Thus he enter-commons with godly men; and this is the case of all hypocrites, who make a pretence of religion, when they have no acquaintance with the power of it. And thus through temptation, and in some very burthensome afflictions a godly man may speak as a wicked man; such hasty rash provoking speeches may passe from him as proceed from the ungodly, only here is the difference, those evill speeches or actions proceed from the state of the one, and only from the temptation of the other.

Secondly; From the phrase or forme of speech, in which the originall expresseth wicked men; The words are, Men of wickedness, or iniquity; As if it had been sayd, the worst of wicked men. This shews us what man naturally is; he is a man of wickedness; nothing but wickedness, altogether wicked. The Lord looking downe from heaven upon all the children of men (in a state of nature) sayd, There is not one that doth good, no not one. Take any wicked man he hath no good in him, no not one good thought in him; he is a man of Iniquity, he is meere wickedness, till he be changed, till his heart be broken by Godly forrow, till he be united unto Christ by faith, and through the Spirit. I know this expression is used severall times in Scripture, to note those men who are finners of the first forme, being not only finners in their stare, but in the highest degree of activity. Thus Antichrist is called, The man of fin (2 Thes: 2.) And when the Prophet faith (Ifa: 55.7.) Let the man of iniquity turne from his evill way; he meanes the worst of men. Yet this is a truth, every man in an unconverted estate is a man of iniquity; he hath no goodness, nothing of God in him, he bears only the Image and impresse of the devill upon him. Christ told the Pharisees, who were high in reputation with the world for good men (John 8. 44.) Ye are of your father the devill, and the lusts of your father ye will doe. The natural man is so finfull, that he is meerly sin. And sometimes a godly man ipeakes and doth as if he were so too. Fob spake like men of Iniquity.

Elihu proceedeth more fully to declare both the reason why he would have 70b further tryed, and likewife what he meant by his

answers for wicked men.

Vers. 37. For he addeth rebellion (or trespass) to his sin.

Nomine vere UUD Scelus proprie rebellio .

Nomine 1301 Here are two words, fin and rebellion; the first which we renintelligiturpec- der sin, signifies sin in common; the least transgression of the Law re commission; it is fin; the least vaine thought of the heart, the least idle word of the tongue is fin; but every fin is not rebellion; that hath many speciall markes or brands rather upon it. To rebell is to fin with a high hand, to rebell is to fin with a stiff neck, to rebell is to fin with obstinacy and resolvedness of will; he addeth rebellion to his fin. But did 706 rebell indeed? I conceive the rebellion which Elihu chargeth Job with, is not rebellion in a strict but in a qualified and comparative sense; As if he had said; Job sinned before, but now his fin is heightened, we see him now (in words) rising up against God, complaining of his justice, or as if he had dealt unjustly with him. What he did in the time of his prosperity, those slips & falls which he had then, weighed nothing as laid in the ballance with the intemperate speeches which he hath uttered in the day of his trouble. He addeth rebellion unto his sin. So we render as respecting what he was and had done before. Others render it porentially not indicatively; Let fob be tryed unto the end, because of his answers for wicked men, for otherwise he may adde rebellion to his sin; we know not whether his corruptions may carry him if futfered to goe onne. This is a more favourable reading of the

text, not as a charge of naturall but feared rebellion against God; As if he had sayd, I fee the mans spirit is so entangled, that if he be not well and wisely dealt with, possibly he may come to adde even rebellion unto his sin; and whereas he sinned before out of ignorance or imprudence, he may shortly sin out of contumacy and perverseness.

Hence Note.

First, There are fins of severall degrees.

Every man finneth, he that faith he hath no fin, or doth not fin, there is no truth in him (1 John 1. 8.) But every mans fin is not rebellion, every man doth not rife up to that height and degree of finning. If any shall enquire, when is a mans fin rebellion? I answer

First, That mans sin grows to be rebellion, whose will is much in it. He that will sin rebells. The Apostle Paul saith (Rom: 7. 19.) The ewill which I would not, that I doe. This is the case of every godly man at his best, he doth those evills which he would not; this is not rebellion, because the will of a godly man is changed and turned off from sin; he can say, the evill which I would not doe, that doe I. Rebellion is the doing of that evill which we would.

Secondly, In rebellion, or in rebellious acts of fin, there is much of the understanding as well as of the will; that is, a man feeth cleerely what he doth is fin, or that the rule is against him; to rebell is to fin against the light. It is sayd in the 24th Chapter of this booke, The micked are of them that rebell against the light; that is, they cannot abide the light; he means it there of the naturall light; the adulterer and the thiefe cannot indure Sun or day-light: it is much more true of mysticall light, if he hath any light of knowledge, he resists and rebells against it. Its great rebellion to resist the receiving of light offered, but its greater rebellion to resist light received; sins against knowledge are rebellious sins.

Thirdly, A rebellious fin is a fin against reproofe, admonition and warning; when we have been often told of such a fin, and admonished of such an evill course, and yet we will goe on in it, here is rebellion; such a man hath not only light in his understanding, that what he doth is finfull, but this light hath been

Rrrrr

brought home to him and wrought upon him by reproofe, counfell, and admonition; here is still greater rebellion. Therefore in the proceeding of the Church, spoken of (Math: 18.) when an offending brother hath been reproved and told of his fault, first in p ivate by a particular brother, then by two or three, then by the whole Church; if after all these admonitions and reproofes, he doth not repent, he is to be cast out as a rebel, and accounted as a heathen or a publican.

Lastly, As 'tis rebellion when we fin as against the reproofes of man, so against the providences of God; and those of two

forts.

First, When we sin against the savourable providences of God, I meane those which are outward; when God bestows many mercies and comforts upon us, when he gives us health and riches in the world, and fullnesse of all things, then to sin against him is rebellion. (Deut: 32.15.) Jesurun waxed fat and kicked, and rebelled against the Lord, and lightly regarded the rock of his salvation. When we have received many and great mercies, then to grow vaine and wanton, and nourish our selves as in the day of

flaughter, this is rebellion against God.

Secondly, When the providences of God have broken us by this evill or that evill, when we are broken in our estates, broken in our names, broken in our relations, broken with sickness after sickness, and yet persist in a sinfull way, this is rebellion, this is sin in the very height of it. This was the rebellion of A-baz (2 Chron: 28. 22.) Who in the time of his distresse, trespassed yet more against the Lord. And this was the rebellion of Judah (Isa: 1.5.) Why should ye be stricken any more? Ye mill revolt more and more. Take need of this; 'tis too nauch that we fin at all, let us not be found adding rebellion to our sin. I may say these two things concerning the habit or any act of sin.

First, It is a burthen to a Godly man; O wretched man that I am (sayd Paul) who shall deliver me from this body of death?

Secondly, As it is a Godly mans burthen when he fins, so it is his care and study not to sin; he would not sin at all; he watcheth himselfe that he may not sin in the least degree. That was the Apostle Johns desire and care for all the Churches (1 John 2.1.) My little children, these things I write unto you, that ye sin not. I would have you watch over your hearts and wayes so narrowly,

that no fin might flip you; that ye might not have a wrong thought, nor speake an idle word; how much more should we take heed, that we adde not rebellion to our fin. There is somewhat of rebellion in every fin, even in the fins of good men; but 'tis fad when they adde rebellion to their fin. Samuel gives a dreadfull description of that fin which is rebellion (1 Sam: 15. 23.) Rebellion is as the sin of witch-craft, and stubbornness is as Iniquity and Idolatry. Wirch-craft is that fin wherein men have much converse and compliance with the devill; The devill and the witch, or the devill and the Diviner (as our Margin hath it) act as loving companions; they have mutual converte, yea commerse, they trade together. Rebellion is that sin, or we sin rebelliously, when we declare our selves most averse to God. The witch declares himselfe a friend to the devill; the rebellious soule desieth and despiseth God; now those sins that have most compliance with the devill, and most defiance against God, are put together; if a man doth much set himselfe to oppose God, by finning against light, against reproofes, and against providences, whether the gracious or afflicting providences of God (If a man(I fay) rebell thus against God) it is like the fin of witch-craft, which is compliance and converse with the devill. Here is an extreame on the one fide, and an extreame on the other fide, yet both meete, rebellion is as the sin of witch-craft, and stubbornness is as Iniquity and Idolatry. These latter words are exegaticall: flubbornness (that is, when a man is stout and will goe on his way) is as Imquity and Idolatry. We may confider a great elegancy in those words; Stubbornness is as Idolatry. What is Idolatry? it is worthipping or giving honour to a false god, which is indeed worshipping the devill; all Idolatry is devill-worship; the witch worshippeth the devill intentionally, and so doth the Idolater, though he intend it not (I Cor: 10.20.) The things which the Gentiles sacrifice, they sacrifice to devills and not to God. I doe not fay, every error or fayling in worship is devill-worthip, but that which is Idolatry indeed, or the fetting up of a worship of our owne devising is Idolatry, and devill-worship. Thus stubbornness is as Idolatry, and rebellion is as witch-craft. What is witch-craft? compliance with the devill. What is Idolatry? devill-worship, a falling downe to the devill. Let the wicked confider what they doe when they rebell; and let the Rrrrrz

people of God take heed of any fin, or way of finning, which may be accounted rebellion. To fin with much will against much light, against many reproofs from men, and against the reproving, or against the inviting providences of God, hath rebellion in it; He addeth rebellion to his sin.

Secondly, Taking the words in the mildest sence,

Note.

Sometimes a good man may goe backward, he may be wor fe and worse, and doe worse and worse.

We should be alwayes growing in grace, that's the condition of believers and their duty, yet under some dispensations they may decline for a time and grow worse and worse, adding that which is like rebellion to their fin.

Thirdly, If we consider these words in connection with the former; Elihu having prayed for further tryall upon Job, as fearing, that else he might adde rebellion to his fin.

Note.

He that is not throughly convinced and chaffned, may quickly grow wer fe and wor fe.

He may, or he will adde rebellion to his fin. I doe not know where a mans fin will end, if the Lord should let him alone. 'Tis a mercy that any man, especially that God hath a continuall inspection over us; if some mens wayes were not tryed and queflioned, they might adde rebellion to their fin; who knows where they would flop? it is a mercy to have both words and actions examined by brethren and Churches, how fadly elfe would many wander, yea it is a mercy to be tryed by affliction. When God keeps us from a foule way by building a wall against us, it is a mercy, else we might adde rebellion to sin. No man knowes the measure of his owne evill heart, or what it would doe; for though believers have a generall promise to be kept by the power of God to Salvation; yet how lamentably have good men fallen, though kept from falling away? Elihu aggravates this yet further by the example of 706 in the latter and last part of the verse.

He clappeth his hands among st us, and multiplieth his words against God.

He clappeth his hands, or, maketh a noyse amongst us, as Mr Broughton reads it; clapping of the hands in Scripture hath a three-fold fignification.

First, It implyeth passion or forrow. A man under affliction claps or wrings his hands for griefe. Both those gestures are of

the fame fignificancy.

Secondly, There is a clapping of the hands with indignation;

when we are very angry, then we clap our hands.

Thirdly, There is a clapping of the hands for joy, or in a way of triumph; when a man thinks he has conquered and got the day, he claps his hands, and so doe they who are on his side. (Pfal: 47. i.) O clap your hands (all ye people) shout unto God with the voyce of triumph. I conceive Elihu intends Job clapping Explosurus efhis hands in this third fense; he clappeth his hands amongst us, set nos, ut qui or insults over us, as if he had conquered and wonne the Gar-viciffet nos diland; and therefore Elihu prayed that he might be further try- Butando. Pifc: ed. This is another aggravation of that ill frame which Eliha conceived Job to be in. And indeed to clap our hands when we have done or spoken evill, is worse then the evill, which we have either done or spoken; He clappeth his hands;

And multiplieth his words (or, may multiply words) against God.

Solomon faith (Pro: 10.19.) in the multitude of words there doth not want sin; that is, there is store of sin in the mulritude of words. They that will be speaking much, slip much. Fob (saith he) multiplyeth words against God. There is a multiplying of words against God two wayes; First, directly; Secondly, by way of reflection or rebound; Elihu could not fay, Job had spoken, nor could he prefume he would speak one word, much leffe multiply words against God directly. He knew Job was a godly man, but he asferts he had, or feared he might multiply words again & God reflectively, that is, speak such words as might cast dishonour upon God, such words as God might take very ill at his hands, and interpret as spoken against himselfe.

Hence note. They who peake unduely of the wayes and proceedings of God with them in this world, speake against God himselfe.

The business of Elihu in all this discourse, was to hold forth the evill frame of jobs heart, fignified by the intemperance of his language under the dealings of God. God had afflicted and chastned 700, he had multiplyed wounds upon him, and 706 in the heate of his ipirit and bitterness of his foule, making many complaints about the workings of God with him, is charged with multiplying words against God. We may speak against God before we are aware; yea we may speake many words against God when we thinke we have not spoke one word against him. While we speake impatiently of the proceedings of God in the world, and murmur at his dispensations to our families or perfons, what doe we but multiply words against God? we speake much for our lelves to God, yea (I may lay) we highly commend our selves to God when we submit to his doings, and say nothing, but in a filent admiration adore his dealings, and waite for a good issue of them. Aaron proclaimed both his humility and his faith in holding his peace, when the Lord slew his two sons Nadab and Abihu, strangely with fire, for offering strange fire before the Lord, which he commanded them not (Lev: 10. 1, 2, 3.) But how many are there who proclaime their pride and unbeliefe, by not being able to hold their peace under the afflicting hand of God, when his hand scarce toucheth them, or when he doth but lay the weight of his little finger upon them, in comparifon of that heavy stroake which fell upon Aaron. We are in much danger of finning, when at any time we speake many words, or (as Elihu speaketh) multiply words, he is a rare man that speaketh many words, and but some amiss, Now, if to multiply words at any time (even when we are most composed) exposeth us to error in our words, how much more when our tongues utter many words in the bitterness and discomposure of our spirits? And as to speak amisse in any matter is to sin against God, so to speak much amisse of our futferings, or of the severest providences of God towards us, is to speak much, or to multiply words (though not intentionally) yet really and indeed against God. O then forbeare this multiplication of words, lest you multiply fins. Speak but little, unlesse in the praise of God; take heed how you speak of what God is doing to others, or doing to your felves. Let your words be few, and let them be weighed, for God will weigh your words; and you may heare from him in blowes, what he heareth from you

in words. 'Tis a dangerous thing to be found speaking words against God; yet this may be the case of a good man, whose heart is with God, and whose heart is for God: even while he hath a general bent of heart to lay himselfe out in speaking and doing for God, he through passion and temptation may be found speaking against God. What we speake discontentedly of the wayes or works of God, is a multiplying of words against God himselfe.

Thus I have given out and finished my thoughts upon the Preface which Elihu made to lead in his discourse with Job, as also upon two stages of his discourse with him. Job sits silent and anfwers him not a word, which Elihu perceiving takes liberty to urge him further with two distinct discourses more, contained in the three Chapters following; which, if the Lord give life and leave, may be opened and offered to the readers use and acceptance in convenient season.